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For the Editorial concerns of the paper—not for any of its debts,]

WM. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

VOL. XIX. NO. 32. BOSTON, MASS., FRIDAY, AUGUST 10, 1849 WHOLE NO. 970.

Refuge of Oppression.

From the Camden (S. C.) Journal.

BRUTUS AND A TRUE CAROLINIAN.

We find our *exchanges* condemning in unmeasured terms, as *incendiary, insidious, and traitorous*, the recent publications now passing the country, the writers calling themselves by the above names. Many letters have been received here, but believing their publication was limited, and their issue confined to a number or two, we deemed it advisable not to magnify their importance with a notice, hoping that, like other fancy flights of error and disorganizations, they would soon fall into the tombs of the Cloyeles. But their issues come in such rapidity, and with such ominous regularity, indicating a well-digested scheme of assault, and a paper war of exterminating slavery rather on an extended scale, and above all, the late arrest and imprisonment of an Abolition emissary, J. M. Pennington, of Salisburg, moving about among our people, and disseminating these wicked engines of harm, from whom developments are gathered of fearful impact, it is no longer the duty of the press to remain silent. We fully agree with our contemporaries, that these publications are a deliberate attack upon the institutions of our State, using the argumentation found in the mottoes of Abolitionists; and the writers, whoever they are and wherever they may be, are setting up a tools in the hands of Hale, Giddings & Co., men, who would set the torch of fire to the goodly ship of Liberty reared in these lands, and would quaff over the ruins thereof, because, forsooth, they have their milk and water consciences, that some of those who shelter under it, have the *will* to cling to an institution, which the pseudo-philanthropists of the North fastened upon their ancestry. The author of a *True Carolinian* was never more falsely assumed, reminding us of a prowling wolf in sheep's clothing; and the name of Brutus, so far as it means stabbing a friend, and throwing the establishment of order of things into one uncontrollable chaos, and amid the crash to fall suicidally, may be truly significant of the results produced, if these publications continue. The writer says, he is a native Carolinian, and the anonymous correspondent of Barnwell, who for aught we know is a native of Barnwell, assert the same. But he or they wear the garb of concealment. 'They love darkness rather than light, because their deeds are evil.' Truth never loves any strength from an open and bold advocacy. *Magna est veritas et prevalebit.*

If what they were correct, why seek secrecy? Let these pamphlets be written where they may, it is sought they are printed in Cincinnati, Ohio, or Dublin, Indiana, hotbeds of Abolitionism, whence they are mailed to the various Post Offices.

From what we have learned, the Post Master General, Collamer, may be *particeps criminis*—and why should he not? Entertaining the same views written in the same cause, and comrades in the same unholy crusade against our rights, why is it a thing improbable, that he should lend a helping hand? We understand that the Post Master at this place has carefully preserved a list of all the persons who have received these pamphlets, and he feels it to agree precisely with the name in the list of letters published in this paper on 1st January. A copy of which, as it is his custom quarterly, he forwarded to the Department at Washington, where it said the list is cut out and filed away in the General Post Office. From the great coincidence in names, he has no doubt but the individuals who mailed the pamphlets, and receive some way or other, to these lists. Mr. Collamer and all his Clerks may well be free from any blame in the matter, but the coincidence is strange. Other Post Masters might make similar investigations, and aid in throwing light upon the subject. Let the list of names be obtained wherever it may, it is clear to us, it was used in mailing these pamphlets to this place. Probably Mr. Barrett and his coadjutors have been diligent in cutting out of the various papers, the list of letters published—and forwarding them to head quarters.

Under all these circumstances, we think it right and proper, that the heaviest penalties of the law should fall upon any, who aid and abet these dangerous and wicked attacks upon our Institutions. 'Self-preservation is the first law of nature,' and if the South should now neglect its promptings, it may soon be too late.

From the Pendleton (S. C.) Messenger.

THE WHITE MAN AND THE NEGRO.

'Equility and Fraternity' between the white man and the negro is the end sought to be accomplished by the abolitionists of the North, equal rights and privileges of the black race with the white, social and in social intercourse, is the ultimatum that will be demanded by these mad fanatics, if the Southern people are so craven spirited as to submit to their contemplated violation of the Constitution, and of their just rights in this confederacy. And when the slaveholder is prepared to take the negro by the hand, and raise him to a level with his side in the church, and to allow him to sit in the jury box, in judgment upon his rights, acknowledge him as an equal at the ballot box, and welcome him into the social circle with his family, then, and not till then, should he listen to the counsels of 'Brutus,' or join that brave crew who seek to break down the Constitution of our State, and destroy the barriers which protect the rights of the poor white man, and keep alive in him the spirit and independence of a freeman.

It is a well known fact, that in all those States where the negroes have been set free, the poorer class of white men have been compelled from necessity to take their places and discharge all the menial services rendered by them; they black the boots of travellers, wait upon the tables, attend to the stables, and discharge all those offices which are performed in the slaveholding States by the negroes, and which men in this country would scorn to do. The pamphlet of 'Brutus' is the entering wedge of a system of measures which will inevitably bring the citizens of South Carolina to this degraded state of society, if not sooner, and repelled as becomes a proud spirited people. The history of Hayti and the British West India Islands is full of instruction and warning to us. The fact demonstrates most clearly that the two races cannot live together in a state of equality, and where they exist together in nearly equal numbers must inevitably fall the other. Possessing all the sympathies of the negroes from the fact of having interfered in their behalf, and while pretending political rights among them, the Northern people know that they would have steady friends in them, ready to unite with them against the white population in the South in any scheme of mischief or violence that they could devise to carry out to promote their own interests. The horrible condition in which we of the South would be placed by this state of things can only be realized by taking into consideration the large number of slaves amongst us, and estimating the political power that they would exercise in the South. Scattered amongst us, for we may rest assured that they would not be allowed to emigrate to the States that are now free, a war of races would necessarily arise upon this state of things, and the Southern people should consider the increased danger that would then surround them.

☞ How exactly do the fearful apprehensions expressed in the foregoing article verify the declaration of Scripture—'The wicked flee when no man pursueth!'

EXPLANATION WANTED.

How does it happen that the Abolition pamphlets we receive every week or two are not pre-paid or postmarked in any way? It is idle to say that Mr. Collamer is not responsible for this state of things, with such a great violation of the law staring him in the face. But, again, why does any postmaster permit these packages to go through his hands, unstamped and unpaid, when the *law requires* these transient documents to be *pre-paid*? Further: has any postmaster a right to *deliver* these documents illegally printthrough a contempt of the law, is it not in violation of the law and the obligation of his office? We ask solely for information, but under the belief that no postmaster has the right to forward or permit to go through his office, or deliver, mail matter unpaid, which the law declares must be pre-paid. Southern postmasters, we think, ought to examine into this matter. We may be mistaken with regard to these points, and should like to know whether we are or not.—(*South Carolinian.*

From the New York 'Young America.'

DISCUSSION ON SLAVERY.

A curious discussion is going on between some of the pro-slavery and anti-slavery papers, to decide between the people of England and the people of our Southern States which is entitled to the most credit for what they have respectively done towards the abolition of slavery. On the one hand, it is contended that the people of England paid £20,000,000 to abolish slavery in their West India Islands, and on the other, it is said that the last census shows that there are in the slaveholding States, as the result of voluntary emancipation, 250,000 slaves, whose value as slaves, at the moderate estimate of $500 each, would be more than the sum paid by England.

To decide this important question correctly, we should know, in regard to the South, first, how many of the 215,000 were born after their parents had been liberated; secondly, how many were liberated by wills, when the masters could no longer get any work out of them for their own benefit; thirdly, how many were liberated before the work was all out of them; and lastly, how many of those who were able to earn their own independent subsistence were afforded the opportunity to do so by a fair allotment of the soil which they had been born upon and tilled, and which belonged to them by a right as clear as their right of independent locomotion.

And in regard to England, we should know whether the men agitated for negro emancipation in the West Indies, and the men who passed the law to pay the money, were men who never earned a penny themselves; whether the agitators acted conscientiously in accordance with that prevalent propensity among men to look out for evils under their own noses, and especially such as contribute to their own fancied advantage, and to war with those at a great distance, or whether they did not understandingly plotted against negro slavery in order that they might, during the uproar, more securely rivet the chains of white slavery on the working classes of Great Britain, under the galling operation of which nearly a quarter of them have become paupers, millions have died and are dying of starvation, and the mass are in a far worse aggregate condition than were the negroes of the West Indies. The money paid was voted by legislators who fairly represented the people who paid it, and, if not, what right they had to vote it; and, lastly, what right have twenty years of agitation for negro emancipation did not delay immensely the universal emancipation of the people of Great Britain and her colonies, and the extinction of Journeymen and wage lords, who yet hold the negroes as well as the white working classes in thraldom, after starving to death for their aggrandizement, about 50,000 of the most industrious and worthy people than the whole negro population of the West India Islands.

If it were possible now to obtain true information on all the points above stated, we see in one many of them, there would be some benefit to the cause of freedom from the discussion; but, as it is going on, it appears to have no such utilitarian purpose.

The immense agitation which caused the British decree to abolish the slave trade, is now almost universally acknowledged to have been lost time; for by making slave labor more in demand, the price of slaves has increased, and the traders can afford the additional risk, the horrors of the 'middle passage' have increased, and Great Britain herself has legalized slavery under other names, because *men were still allowed to monopolize land which they could not or would not cultivate themselves!* British negro emancipation, so called, has been in some small degree successful, (leaving out of view the far over-balancing drawback,) because and only because of peculiarities of climate which have hitherto prevented the land monopolists of the West Indies from starving the landless blacks into wages slavery like that which makes machines of the laborers of Britain.

When will well-meaning, half-idea reformers begin to understand, that the true way to abolish slavery is to prevent any man from holding land to employ slave labor on, and to secure to every man his inalienable right to his equal portion of the soil?

From the Spirit of the Age.

WM. LLOYD GARRISON.

This man and his party have never shaved the sympathies of political abolitionists at all; nor ever acted with them in any political matters, but have stood aloof from all political action, being very strong abolitionists in theory, but very weak abolitionists in talking, and do nothing, abolitionists. The well known character of their creed is, that slavery is so entirely, continually, and hopelessly an evil, that churches that do not condemn it stand condemned to destruction; that a government that does not destroy slavery should itself cease, and a better one be established in its place; that the United States Constitution being, as they say, a pro-slavery document, should cease to be treated as a bond of Union to these States, and one be established that would scent slavery from this continent. Such is the outline of their creed, as it has long stood in public estimation; and probably they never have, in their speeches and publications. Probably Frederick Douglass, the talented fugitive slave, in a speech of his, has exhibited his own views in connection with that creed, as nearly in a sentiment as dress as it can very well wear. His expressions were nearly these:

'If the church can't stand without supporting this horrid system of slavery, let the church go down and start anew; and if the Constitution of the United States cannot stand without supporting, and being supported by this horrid system of slavery, let the Constitution go, and establish one of a better moral character, and one more congenial to the feelings and rights of a certain people.'

Political abolitionists, whether under the congress of Liberty party, or Free Soil party, have never entertained these views, or subscribed to this creed. They, on the contrary, would not doom the church to destruction but would rather prefer to build up a constitutional and persevering opposition to slavery, till it ceases to infest the moral and political atmosphere of our country. They would not disdon the Constitution, but support it to the utmost, and have it amended according to its own provisions, so far as it perfects slavery. The most of them consider it well enough now, with one exception, if the courts would construe it by the same rules by which they construe all other instruments of law, by its own terms, its own preamble, and the necessary meaning of all the language used in it. That exception is the three-fifths principle with regard to representation, by which the slaveholders keep twenty or more members of Congress, at the expense of the United States, and have, in consequence, for years past have twenty or more electors of President and Vice-President; for all of which the North have no benefit in return.

Many political abolitionists, Liberty party, Free Soil, non-extension abolitionists, consider, without doubt, that if the Constitution had not been the cause of the hopes and fears of the true friends of freedom, who would have been disposed to construe it in favor of freedom, none but the paragraph, authorizing the slave trade, would, it would have been liable to the imputation of pro-slavery since the year 1808, when one prohibition ceased concerning emigration.

In a word, I venture to say without fear of contradiction, that no class of our citizens under any appellation whatever, are more determined supporters of the Constitution than the political abolitionists, if we except the unwillingness to subscribe to that pro-slavery construction of it which makes it a shield for the slaveholders, to pursue their fugitives into free States, and carry them back into slavery. How often and unblushingly have the pro-slavery papers accused us of this, and how strong desire and determination to cast odium upon the Liberty party, and diminish their influence, and such is its tendency upon the Free Soil party. Produce one sentiment from papers that oppose the extension of slavery have repeatedly made allusion to this deception, and stated this subject truly before the public, those receive no benefit from it who content themselves with reading pro-slavery papers which do not oppose slavery. If any among us remain under the deception propagated by such unjust application of the principles of action of the Garrison party to the Liberty party formerly, or of the Free Soil party now, it is hoped they will read this, and throw off the deception.

MENTOR.

Selections

From Douglass's North Star.

REV. HENRY HIGHLAND GARNET.

This individual, we understand, is to leave the United States for England during the approaching autumn. The particular object of his mission to this country is not positively known—but from the well known views of the party by whom he has been invited, and by whom he is to be supported while there, it is probable that he goes out as the Chaplain of the 'Free Produce Cause.' Mr. Garnet is a man of talents and address. As a speaker, he ranks deservedly amongst the first and most eloquent of his race, in this country. To an English audience he will doubtless prove a most acceptable speaker, and will excite much interest wherever he may go. He commands the ear of his fellow-men, and

From the Christian Citizen.

THE CONSTITUTION VIOLATED.

In another column of this day's paper will be found some of the patriotic speeches of the Southern Rights of South Carolina at their celebrations of 'Freedom's birth-day,' in different parts of that State. As usual, the 'Constitution' is the string most hackneyed, and 'Equal Rights' the sentiment most loudly vociferated. But what care they for the Constitution? or how much sincerity have they in their pretensions of attachment to, and the doctrine of equal rights? None at all—they may violate the Constitution whenever it pleases them, and the North stands with its arms folded, and voice as silent as death. They may trample not only upon the rights of the human beings whom they claim as property under their accursed laws, but even upon the rights and duties of the citizens of our own or any other State, and our own or any other State submits to the indignity as though our ideal justice was only a wooden image of justice, which insult or obloquy could not inspire with a single sensation of manliness or courage. But after all, whatever South Carolina or any other slave State may say or do in violation of the Constitution, or for the abridgement of the rights of man, is of little account in comparison with the violation of that instrument and these rights by the General Government. If South Carolina imprisons citizens of free Massachusetts in her jails, and makes them pay the expenses of such unjust imprisonment; or, if she sells the freeborn men of this Commonwealth into slavery, as she sometimes has done, in consequence of their inability to pay such unjust charges, her criminality, proper it is, a small in comparison to the outrage which the *General* Government commits when it follows her example, and repudiates those of her citizens born on the soil, and officially denies them the protection of her name or the acknowledgement of her paternity.

What South Carolina does is, in a greater degree, her own concern. They have a perfect right to do as her own door, and with her is the responsibility; but when the *General Government* tramples upon the rights of any, every man in the nation, she is a *participeps criminis*, a partaker in the crime, and against it every man who has a spark of humanity or true patriotism ought to protest.

No words of ours can express the unutterable loathing with which we have perused a late official letter from Mr. Clayton, the present Secretary of State, in which he has assumed the right of denying the colored race the rights of citizenship. By that act, he has out-Heroded all the Herods that have preceded him, and sunk the nation, of which, in this matter, he is the representative, into a lower deep of infamy than it has yet fallen by its participation in the cruel injustice against color. Yes, that truckling, soulless politician, who stands in the relation to Gen. Taylor of prime minister, has, by one stroke of his pen, violated the Constitution, and trampled upon the doctrine of equal rights in all the records of his official influence. It is now declared, with all the formality of a State paper, under the hand and seal of the Secretary of State, that the colored race *are not men*—that the State repudiates and casts them off altogether—that they are outcasts upon the face of the earth—that the Government under which they live has no care or concern for them—that in foreign lands they are not to invoke its aid, or appeal to its power for protection.

Here is the villanous document; read it, friend of humanity, lover of justice and equality; read it, and blush for your country's shame. Read it, ye who have helped to place such a man in such a position, and blush if you cannot repent for your own.

DEPARTMENT OF STATE,
Washington, June 9, 1849.

EDWARD HURST, ESQ., Philadelphia, Pa:

SIR—Your letter of the 7th instant, soliciting for Henry Hambleton, colored man, a passport or protection, is received, and in reply I have to inform you, that passports are not granted by this Department to persons of color, and that protections are only given to them when they are in the service of diplomatic agents, or of the United States, navy. Mr. Hambleton's certificate of nativity is herewith returned.

I am, Sir, respectfully, your ob't serv't.

JOHN M. CLAYTON.

Perhaps it is folly on our part to express ourself very strongly against such a flagrant violation of the Constitution. That instrument has become such a miserable wreck of shreds and patches, that the feet of the negro-drivers of the South, that it would seem hardly worth while to utter a word against this last, and flagrant violation of its letter. Yet we cannot forbear giving utterance to our thoughts. Free or not free, republican or despotic, we do not believe that a civilized government upon the sun, except our own, would dare to issue such a bulletin, or promulgate such atrocious doctrines as these. It would cost the present President of France his life, patient as the French people are under their arbitrary sway, to promulgate such a sentiment of action. It would arouse the people of Great Britain, were it issued by Parliament, Queen, Lords, like the blast of a trumpet; and that Government could not stand a day, guilty as it is of outrages upon human rights which her people have so long borne, which should make color an excuse for denying the protection of citizenship to men born on her soil. In the early days of this Republic, it would have stirred the heart of the nation with an impulse of patriotism like that of a direct attack upon the rights and liberties of all. But how is it now? Only here and there a few 'rabid anti-slavery journals' say a word against it. The Secretary pursues the even tenor of his way, and the voice of the nation is dumb before this flagrant and unprecedented act of meanness. What matters it to him that the Constitution declares that '*the citizens of the several States shall be entitled to the same rights in all the States?*' He was not put in his present position to maintain the Constitution, but to maintain slavery. That is what the South meant by its nomination of Gen. Taylor, and forcing him upon the North; and when he was finally elected by the union of the Lords of the Lash and the Lords of the Loom, that is what he meant by choosing a majority, four of his seven constitutional advisers, from slave States. The Constitution, forsooth!—the preservation of its guaranties is a secondary affair when it becomes necessary, in so doing, to acknowledge that the African race are men—that they are citizens of the Republic, and at home and abroad entitled to the rights of citizens.

'Hamleton's certificate of nativity is herewith returned.' Cool, is it not, gentle reader? Did you ever hear any thing more diabolical, except perhaps the sentence which precedes it, in which Mr. Secretary Clayton declares that 'passports are not granted to persons of color,' and that 'protections are only given to them when they are in the service of diplomatic agents, &c., of the United States Government.'

The interpretation is this:—First, upon no condition can a free colored citizen have the acknowledgement of the Government under which he is born, that he is a citizen; and second, that unless he goes in the menial of some republican flesh-monger, he cannot claim the protection of his country, or the interference of the agents of his Government in any of those difficulties or emergencies which frequently arise, and to interfere in which, is the express business for which such agents are appointed. If Hambeghan, or any other of the diplomatic agents abroad, wishes to take one of his negroes with him, to black his boots or brush his coat, Mr. Clayton would have no hesitation in granting a protection; but if a man with a drop of colored blood in his veins, crosses the ocean for any purpose of *his own*, though it may be to preach the Gospel to the heathen, to solicit the aid of the charitable in behalf of the poor of his own people, like Frederick Douglass, to electrify a whole people by his lofty eloquence, (such as Mr. Clayton could never aspire to)—that is quite another thing. 'Passports are not granted by this department' for any such people. The minister plenipotentiary, or the foreign consul, may have his lackey or his scullery-maid protected by a passport; but it might be under the necessity of applying the Day & Martin with his own hands, or of trusting his beard to unskilful foreigners; but a free colored citizen to be protected in his own person, for the reason that he is *a man, a born citizen of the United States*, a part of the nation, a *tax-payer* and a *voter*, that cannot be tolerated for an instant. It is an indirect admission of the colored man's rights, and that is what Southern law-makers and law-executioners must be careful never to do.

We will not believe this last mean exercise of power on the part of the Secretary of State will be permitted to rest where it is. He has clearly assumed a position he cannot maintain under the Constitution or the laws, and we cannot doubt that at the next session of the National Legislature, the subject will receive the attention of Congress, and Mr. Clayton will be instructed to keep within the limits of constitutional authority and official decency. Meantime it is the duty of every friend of freedom, of every lover of justice, of every advocate of equal rights, to speak out his convictions upon this act of flagrant injustice, and to hold up this act of the nation before to the contempt and execration of all good men.

T. D.

WHITE GIRL SOLD FOR A SLAVE.

The Muscogee Democrat says:—On Tuesday last, a young white girl, of the name of Nancy Fann, who had for two years been an apprentice of the house of one James R. Jackson, formerly of Alabama, but latterly of Shell Creek, in this county, was, on petition of her mother, Mrs. Gilder, from Georgia, who brought before his honor, Judge Alexander, on a writ of habeas corpus, and after an investigation of the case, decided that the indenture between Nancy Fann's wife had obtained, several years since, a divorce from him, and subsequently married a man, named Gilder, since deceased. The girl Nancy was taken off by her father, Fann, to Grand, Alabama, whence he removed to Wynnton, where about two years ago she was sold as a slave by him, for a blind horse and jersey wagon, to James R. Jackson. By some means the mother heard of the situation of her daughter, now 17 years of age, and come on here three months ago, with a view to release her from bondage. Accordingly, she visited the house of the latter, and staid three days, when she was ordered off, and otherwise abused for seeking subsequent interviews with her daughter, who was treated in all respects as a negro slave by Jackson, and his family! This becoming known in the neighborhood, Mr. J. and other gentlemen, interested themselves in the matter, and by the generous and voluntary aid of Col. S. Jones, and Col. Rutherford, the Sheriff, assisted the mother in the recovery of her child, by a writ of habeas corpus.

To the credit of the bar of this city, and Girard, not one of the lawyers would undertake to defend the illegal claim of Jackson to the services of the person of Nancy. Indeed the public feeling was getting excited both against Fann, the seller of his own white child, and against Jackson, the latter treating the female most shamefully. She was the only servant about the house, or in the field of Jackson, and was compelled to perform the most laborious and menial drudgery! And so Fann, he is said to be a rowdy of the lowest class, and is now living in the neighborhood of the Wynnton *Female* Academy, having said that quite enough inspection of his village as a refuge from the lynching threatened him in Girard, if he did not leave the latter place with despatch.

☞ This occurrence shows that all complexional distinctions have ceased among the slaves, and that a white person can be readily sold as a black one. In either case, the atrocity is the same.

CREDIT TO WHOM CREDIT.

The Rev. Dr. Bellows, editor of the New York Christian Inquirer, (Unitarian,) in noticing the article in the last number of the Christian Examiner, from the pen of the Rev. Dr. Peabody of Boston, on the 'Narratives of Fugitive Slaves,' after complimenting it, frankly and candidly says—

> But there is one grand exception to be made. We do not agree with the writer in the estimate he forms of direct Anti-Slavery action here at the North. He does not do justice to the influence which the Abolitionists proper have exerted upon the grand body of Christian sentiment at the North, and thence that upon the Anti-Slavery feeling at the South. That Mr. Clay's letter, or Mr. Benton's course in regard to Slavery, are more important than Thomas Jefferson's and Randolph's old and strong expressions of sentiment against Slavery, is owing to the fact that the whole heart, mind and conscience of the people of the United States have been stirred up, and made wakeful and anxious on the subject by the Abolitionists. What Mr. Clay and Benton say now, moved themselves more than it would, were there no such agitators as the ultra Abolitionists, no such cause as Immediate Emancipation. It was perfectly safe to quote sentiments of Jefferson (ill, at a period when the institution was in no danger. It meant about as much as a reigning beauty's tirade against the tyranny of fashion, which she so beautifully obeys and so meekly wears. It does seem to us that wise and candid men here at the North cannot do justice to the labours and services of the Abolitionists—and it is honest to say that their course has cost them no sacrifices, because it has not cost them their lives at the hands of the enraged planters? Did not the Christian Church refuse to be so politicate an Abolitionist as he was? Has it cost Garrison and Phillips no sacrifices? Their very names are a synonym for reproach in thousands not worth to loose the latchet of their shoes. We are slightly impatient when the present writer speaks with some thing very like a sneer of the 'gentlemen at ease' who make common cause with Mr. Hall, or the Uncle, as not bearing the burden and heat of the day. We suspect that Dr. Channing's speech in Faneuil Hall, on the Texas question was not the work of a 'gentleman at ease;' and that one day it will be recognized that, to be real out of all scaal sympathy and popular sentiment, is not a pleasant diversion for any class of public speakers who have, ever known what it is to possess good repute.

FALSE PHILANTHROPY.

Under this head, the Atlas has an article combining the common noodleism against all the anti-slavery movements at the North, a sort of work which that paper is always ready for, except when it happens to be expended in any way against it. The Secretary pursues the even tenor of his way, and the voice of the nation is dumb before this flagrant and unprecedented act of meanness. What matters it to him that the Constitution declares that '*the citizens of the several States shall be entitled to the same rights in all the States?*' He was not put in his present position to maintain the Constitution, but to maintain slavery. That is what the South meant by its nomination of Gen. Taylor, and forcing him upon the North; and when he was finally elected by the union of the Lords of the Lash and the Lords of the Loom, that is what he meant by choosing a majority, four of his seven constitutional advisers, from slave States. The Constitution, forsooth!—the preservation of its guaranties is a secondary affair when it becomes necessary, in so doing, to acknowledge that the African race are men—that they are citizens of the Republic, and at home and abroad entitled to the rights of citizens.

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We will not believe this last mean exercise of power on the part of the Secretary of State will be permitted to rest where it is. He has clearly assumed a position he cannot maintain under the Constitution or the laws, and we cannot doubt that at the next session of the National Legislature, the subject will receive the attention of Congress, and Mr. Clayton will be instructed to keep within the limits of constitutional authority and official decency. Meantime it is the duty of every friend of freedom, of every lover of justice, of every advocate of equal rights, to speak out his convictions upon this act of flagrant injustice, and to hold up this act of the nation before to the contempt and execration of all good men.

T. D.

WHITE GIRL SOLD FOR A SLAVE.

The Muscogee Democrat says:—On Tuesday last, a young white girl, of the name of Nancy Fann, who had for two years been an apprentice of the house of one James R. Jackson, formerly of Alabama, but latterly of Shell Creek, in this county, was, on petition of her mother, Mrs. Gilder, from Georgia, who brought before his honor, Judge Alexander, on a writ of habeas corpus, and after an investigation of the case, decided that the indenture between Nancy Fann's wife had obtained, several years since, a divorce from him, and subsequently married a man, named Gilder, since deceased. The girl Nancy was taken off by her father, Fann, to Grand, Alabama, whence he removed to Wynnton, where about two years ago she was sold as a slave by him, for a blind horse and jersey wagon, to James R. Jackson. By some means the mother heard of the situation of her daughter, now 17 years of age, and come on here three months ago, with a view to release her from bondage. Accordingly, she visited the house of the latter, and staid three days, when she was ordered off, and otherwise abused for seeking subsequent interviews with her daughter, who was treated in all respects as a negro slave by Jackson, and his family! This becoming known in the neighborhood, Mr. J. and other gentlemen, interested themselves in the matter, and by the generous and voluntary aid of Col. S. Jones, and Col. Rutherford, the Sheriff, assisted the mother in the recovery of her child, by a writ of habeas corpus.

To the credit of the bar of this city, and Girard, not one of the lawyers would undertake to defend the illegal claim of Jackson to the services of the person of Nancy. Indeed the public feeling was getting excited both against Fann, the seller of his own white child, and against Jackson, the latter treating the female most shamefully. She was the only servant about the house, or in the field of Jackson, and was compelled to perform the most laborious and menial drudgery! As to Fann, he is said to be a rowdy of the lowest class, and is now living in the neighborhood of the Wynnton *Female* Academy, having said that quite enough inspection of his village as a refuge from the lynching threatened him in Girard, if he did not leave the latter place with despatch.

☞ This occurrence shows that all complexional distinctions have ceased among the slaves, and that a white person can be readily sold as a black one. In either case, the atrocity is the same.

CREDIT TO WHOM CREDIT.

The Rev. Dr. Bellows, editor of the New York Christian Inquirer, (Unitarian,) in noticing the article in the last number of the Christian Examiner, from the pen of the Rev. Dr. Peabody of Boston, on the 'Narratives of Fugitive Slaves,' after complimenting it, frankly and candidly says—

> But there is one grand exception to be made. We do not agree with the writer in the estimate he forms of direct Anti-Slavery action here at the North. He does not do justice to the influence which the Abolitionists proper have exerted upon the grand body of Christian sentiment at the North, and thence that upon the Anti-Slavery feeling at the South. That Mr. Clay's letter, or Mr. Benton's course in regard to Slavery, are more important than Thomas Jefferson's and Randolph's old and strong expressions of sentiment against Slavery, is owing to the fact that the whole heart, mind and conscience of the people of the United States have been stirred up, and made wakeful and anxious on the subject by the Abolitionists. What Mr. Clay and Benton say now, moved themselves more than it would, were there no such agitators as the ultra Abolitionists, no such cause as Immediate Emancipation. It was perfectly safe to quote sentiments of Jefferson (ill, at a period when the institution was in no danger. It meant about as much as a reigning beauty's tirade against the tyranny of fashion, which she so beautifully obeys and so meekly wears. It does seem to us that wise and candid men here at the North cannot do justice to the labours and services of the Abolitionists—and it is honest to say that their course has cost them no sacrifices, because it has not cost them their lives at the hands of the enraged planters? Did not the Christian Church refuse to be so politicate an Abolitionist as he was? Has it cost Garrison and Phillips no sacrifices? Their very names are a synonym for reproach in thousands not worth to loose the latchet of their shoes. We are slightly impatient when the present writer speaks with some thing very like a sneer of the 'gentlemen at ease' who make common cause with Mr. Hall, or the Uncle, as not bearing the burden and heat of the day. We suspect that Dr. Channing's speech in Faneuil Hall, on the Texas question was not the work of a 'gentleman at ease;' and that one day it will be recognized that, to be real out of all scaal sympathy and popular sentiment, is not a pleasant diversion for any class of public speakers who have, ever known what it is to possess good repute.

FALSE PHILANTHROPY.

Under this head, the Atlas has an article combining the common noodleism against all the anti-slavery movements at the North, a sort of work which that paper is always ready for, except when it happens to be expended in any way against it. The Secretary pursues the even tenor of his way, and the voice of the nation is dumb before this flagrant and unprecedented act of meanness. What matters it to him that the Constitution declares that '*the citizens of the several States shall be entitled to the same rights in all the States?*' He was not put in his present position to maintain the Constitution, but to maintain slavery. That is what the South meant by its nomination of Gen. Taylor, and forcing him upon the North; and when he was finally elected by the union of the Lords of the Lash and the Lords of the Loom, that is what he meant by choosing a majority, four of his seven constitutional advisers, from slave States. The Constitution, forsooth!—the preservation of its guaranties is a secondary affair when it becomes necessary, in so doing, to acknowledge that the African race are men—that they are citizens of the Republic, and at home and abroad entitled to the rights of citizens.

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The Liberator.

BOSTON, AUGUST 10, 1849.

No Union with Slaveholders!

THE *THIRD* OF AUGUST AT WORCESTER.

In conformity with the Call to all the friends of Freedom and opponents of Slavery, issued by a Committee of the Massachusetts Anti-Slavery Society, a very large number of persons, not from Worcester county only, but all parts of the State, and from Connecticut, Rhode Island, and New Hampshire, assembled in Worcester, in the Hospital Grove, on Friday, August 3d. The leading object of the meeting was to commemorate the anniversary of West India Emancipation, and to draw therefrom new encouragement and strength for the overthrow of American despotism. And the *third* of August was substituted for the *first*, because it had been appointed by the President as a Fast Day, on account of the cholera; and it was well known, (to all abolitionists, at least,) that to 'loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free,' is the best way to keep a fast, and in fact the only way to keep the fast which God has chosen; and if, in this, they failed to keep the fast which General *Taylor* chose, it seemed to them a comparatively small matter.

At half-past 10 o'clock, the meeting was called to order by SAMUEL MAY, JR., of Leicester, one of the Committee of Arrangements, and it was voted, that a nominating committee should be raised to report the names of persons to act as officers of the meeting. The committee chosen for this purpose consisted of Joshua T. Everett of Princeton, E. D. Draper of Milford, Aaron White of Northbridge, John M. Pak of West Brookfield, and Mr. Tower of Fitchburg. They reported the following as the organization of the meeting:—

President,
WILLIAM LLOYD GARRISON, of Boston.

Vice-Presidents,
EFFINGHAM L. CAPRON, of Worcester;
BOURNE SPONNER, of Plymouth;
JEFFERSON CHURCH, of Springfield;
ADIN BALLOU, of Milford;
JAMES B. WHITCOMB, of Brooklyn, Ct.
BENJ. SNOW, Jr. of Fitchburg;
DANIEL MITCHELL, of Providence, R. I.

Secretaries,
SAMUEL MAY, JR., of Leicester;
ALFRED WYMAN, of Westminster;
THOMAS HILL, of Webster.

The report was accepted, and the persons named elected officers of the meeting.

Mr. GARRISON then took the chair, and expressed the satisfaction he felt in meeting so large a number of the friends of liberty and humanity, under circumstances so cheering, and in taking a part with them in the celebration of this anniversary.

Opportunity for prayer was given; and an earnest prayer was offered by Rev. RICHARD S. EDDY, of Boston.

Mr. GARRISON then referred to President Taylor's Fast Proclamation, and read it. He commented upon the document and the career of this man, who was now calling upon us to humble ourselves before God for our sins—*what* sins, President Taylor took care not to particularize.

Mr. G. then read appropriate passages from Matthew's Gospel, and from the prophets Isaiah and Jeremiah, from which he understood that the *fast* which God delights in is a *Jubilee*, a day of deliverance and rejoicing to mankind.

After the singing of a Song, in which the Hopedale friends took the lead, the President announced that letters which the Committee had received from several gentlemen, in reply to invitations to attend this meeting, would now be read.

The following letter from Hon. JOHN G. PALFREY, of Cambridge, and CHARLES SUMNER, Esq. of Boston, were then read:—

CAMBRIDGE, July 27th, 1849.

DEAR SIR:

I thank you for the honor done me by yourself, and the Committee which you represent, in your invitation to be present at and address your meeting on the third of August. I am much gratified to be favorably remembered by any of the friends of human rights, however I may differ in opinion from them in respect to modes of operation. I shall not be able to comply with your request. I have engagements at home which occupy me; and I have no inclination to be a public assembly since my return from Washington last spring.

Should I accept your invitation, I might have to say what you would not approve, and to hear many things said in which I could not concur. Among other things, I dissent entirely from the opinion of your Society, that the proper remedy for the horrible evil and wrong of slavery in this country is a dissolution of the States. But no difference of opinion from your friends on any question, however important, will, I hope, ever blind me to the noble courage, constancy, and disinterestedness with which, after the manner that seemed to them wisest, they have struggled against the giant sin of the present day, and awaken forget the great value of their services in awakening the public mind to the enormouity of the evil. Few of your Society, I suppose, are opulent; but I have been recently told, on good authority, that there are those who expend for its objects, year by year, as much as for the support of themselves and their families. I know of nothing in the history of philanthropic action to parallel a pecuniary liberality like this, while the sacrifices which have been made in other ways have been such as perhaps to manifest even more the sincerity and force of the sentiment that has prompted them. No right mind, however it may be dissatisfied with your methods of action, can fail to admire its vigor, fearlessness, and generosity. In these qualities, you have shone 'as lights to the world.'

That your labors, and those of all who have the same great ultimate object, may be guided towards its attainment by that wisdom which is profitable to direct, is the wish and prayer of,

Dear sir, your sincere friend,
and humble servant,
JOHN G. PALFREY.

Samuel May, Jr.

BOSTON, August 1, 1849.

DEAR SIR:—An Anti-Slavery engagement in Boston will render it impossible for me to join the friends of Freedom, assembling on your invitation, in celebrating at Worcester, the anniversary of that great British act, which gave liberty to eight hundred thousand slaves.

It is fit that this day should be commemorated. Nor can I doubt that, as time advances, and as the elements of true greatness are more clearly discerned, it will take its place, by universal consent, among the most illustrious days of history.

As Christianity is higher than Heathenism—as Christ is higher than murderous Mars—so is the serene glory of that achievement of peaceful legislation higher than any glory of battle. Waterloo and Buena Vista may be forgotten, or may live only as offensive land-marks of a barbarous civilization, but that act of Justice and Benevolence can never perish among the grateful recollection of mankind. Nor can it stand alone. It is the harbinger of those great days of the Future, destined to be emblazoned by the victories of peace.

Monarchical England, with the Act of Emancipation in her hands, points the way for republican America to follow. May God give us strength for the high endeavor!

Recognising in you and your associates, the generous self-sacrifice, and the sincere devotion to the slave, which have made you the pioneers in his unpopular cause, I cannot fail to offer you my homage. I can add to your prayer that the energies, thus nobly consecrated to Freedom, may be directed as best to promote the great end.

Faithfully yours,
CHARLES SUMNER.

William Lloyd Garrison.

A letter from PARKER PILLSBURY was also read, dated Concord, N. H., Aug. 3d. After mentioning the severe illness of his child as the reason of his absence, he said: 'I need not tell you how truly I shall be with you, to-morrow, in soul and spirit. Could the results of your gathering be what my wishes and prayers would have them, the hypocritical fast day of Zachary Taylor, to be observed by this hypocritical and tyranny-loving nation, would be the great Jubilee of Freedom, when liberty should be proclaimed throughout all the land to all the inhabitants thereof.'

The audience, the numbers of which had now increased to about *four thousand*, (many estimating the number at much more,) was addressed by CHARLES C. BURLEIGH; and, afterwards, by the Rev. THEODORE PARKER, of Boston. Mr. GARRISON then stated that an invitation to attend this meeting had been given to Father MATHEW. Mr. Garrison read the letter of invitation addressed to him by a Committee of the Managers of the Mass. A. S. Society; and the letter referred to the fact that Father Mathew signed the great Irish Address, sent to this country a few years since, wherein all Irishmen in America had been exhorted to 'join with the abolitionists everywhere,' as 'the only consistent advocates of liberty.' The letter then gave no reply to the letter of invitation, but in conversation with the gentlemen who bore it to him, gave them to understand that he should not express any opinion on the question of slavery while in this country.

JAMES N. BUFFUM mentioned the fact that, when Frederick Douglass was in Ireland, Father Mathew had been very ready to express his sympathy and interest in the anti-slavery question.

Mr. MELLEN, of Boston, called attention to the fact that Bishop Hughes, of New York, had publicly declared that Father Mathew was a friend to the South, and that Father M., notwithstanding, had consented to be his guest while in New York—suffering the falsehood to remain uncontradicted.

An anti-slavery hymn was then sung; and at 1-4 past 1, a recess was taken until 3 o'clock.

When the time for the afternoon session had arrived, the meeting was again resumed. ADIN BALLOU, WENDELL PHILLIPS, R. W. EMERSON, and W. L. GARRISON addressed the meeting. Several anti-slavery hymns and songs were sung—among them, the following, written for the occasion by MRS. ABBY H. PRICE, of Hopedale:—

EMANCIPATION SONG:

Written for the Anniversary Celebration of West India Emancipation, holden at Worcester, Mass., August 3, 1849.

BY ABBY H. PRICE.

TUNE—'*Fire in Campanie.*'

There is wailing and woe in the valleys of the South!
Will the Lord from the wrong turn away?
Is the pestilence rain, and the withering drouth,
The plague of the locust, the day?
The groans of the slave fill the darkening air,
And the heaven is pierced with his shriek of despair:
Tread softly ye *free*!
Are oppressed at thy door,
Where the slave in his thraldom doth lay.

Is there hope for a nation so palsied with wrong?
Can it be, where are the mighty to save?
They are coming in Truth—in its armor so strong—
O'er their heads see the victor-flag wave!
See them gathered from East, from West, from the south,
And the earth quakes beneath them wherever they go;
They will break every thrall,
And the Jubilee hail
That army is speeding along.

Fair Freedom is coming—O, hasten the day,
When the wall of the bondmen shall cease;
The time is at hand, We'll come when it is ripe for the reaping;
Then the earth shall be radiant in peace;
May the faithful and true have new faith in the *Right*,
For nearest is day-light when darkest the night;
Labor and wait,
Love, never late,
Soon will the mildew efface.

Then soon let oppression be banished from earth,
And all from stern bondage be free;
Columbia rejoice in a glorious birth,
Redeemed like the isles of the sea;
Repent ye the dust for the wrongs she has laid
On the heads of the *poor* that her tyrants have made,
Repent ere too late,
Lest your doom be as fate,
If she speedeth her bondmen to free.

Hopedale, Mass., Aug. 1, 1849.

Henry Box Brown, in the intervals of the meeting, related the story of his escape to various listeners, and CHARLES C. BURLEIGH made some closing remarks, and the meeting adjourned.

This was a great and noble gathering. It indicated the rapid progress of the anti-slavery sentiment in this community. It foretold a not distant day when Slavery, *in America*, shall fall, overwhelmed by the force of truth and justice, unable to bear the light, tortured by its own fears, hateful in its own sight. God speed the day! May thousands and thousands more come up 'to the help of the Lord, against the mighty!' And in their own souls the blessing and the peace of this self-consecration to Humanity and the Right!

WM. LLOYD GARRISON, *President*.
SAMUEL MAY, JR., } *Secretaries*.
THOMAS HILL, }

☞ The speeches delivered on this sublime occasion, and at this mighty gathering, as reported by Mr. Parkhurst, the skilful phonographic reporter, will be given in our next number.]

INTERVIEW WITH FATHER MATHEW.

On Friday morning, July 27th, Dr. H. I. Bowditch and myself called at the Revere House, in order to obtain an introduction to Father Mathew, and to be sure that the letter of the Committee, inviting him to participate in the celebration of that great and glorious event, the entire abolition of British West India slavery, failed not to be put into his hands. Fortunately, we found the venerable philanthropist, accompanied by a friend, introduced to each other by our esteemed friend, WILLIAM A. WHITE, of Watertown. What transpired during the interview, (which was a very brief one, as we felt unwilling to trespass upon his time, and as we immediately ascertained that the object of our visit was not particularly agreeable to him,) was substantially as follows:

Turning to me, Father Mathew said—'Mr. Garrison, your name is very familiar to me.' 'Yes,' I said, smiling, 'I am somewhat notorious, though not as yet very popular.' He then said—'You have some very warm friends in Cork.' I told him I was aware of the fact, and also that in Dublin and many other parts of Ireland, there were many who deeply sympathized with the anti-slavery movement in this country. After expressing the strong desire I had to see him during my last visit to Ireland, and my great disappointment in not being able to visit Cork, I said—'In addition to the pleasure of taking you by the hand, and welcoming you to America, we have come to extend to you, in behalf of the Massachusetts Anti-Slavery Society, an invitation to be present at the celebration of the anniversary of British West India emancipation at Worcester, on Friday next. Here is a letter, containing an invitation in an official shape, which you are requested to read at your leisure, and consider as you may think duty requires.' Taking the letter, with some agitation and embarrassment of manner he said, gesticulating in a somewhat deprecative manner, 'as though an indecent or unworthy proposition had been made him—'I know what it is I ask of you. I am not free from the slavery of intemperance, without attempting the overthrow of any other kind of slavery! Besides, it would not be proper for me to commit myself on a question like this, under present circumstances. I am a Catholic priest; but, had I been a minister of some other denomination, I should not be justified in turning aside from my mission, for the purpose of subserving the cause of Catholicism.' 'True, you would not,' I replied—'for, in that capacity, you would occupy very narrow ground, and be acting for a sectarian object.' 'But I do not perceive any analogy in the case supposed, to the one presented to you. The cause of liberty and emancipation, like that of temperance, covers the whole ground of humanity, and is as broad as the whole earth; and, therefore, you may as freely advocate the one as the other. Do you not intend visiting the Slave States?' I inquired, and on receiving an affirmative answer, I added—'Well, I am confident you will and at the South, Catholic priests and Catholic laymen who are slaveholders and slave-hunters, are of opinion that there should be no mincing, no prevarication, I distinctly said to him, 'The abolitionists have no wish or design to divert you from the great mission which you have come to America to prosecute; on the contrary, they feel a deep and lively interest in that mission, and desire that your efforts may be crowned with abundant success. But they trust that, while you are in the country, you will occasionally find an opportunity, both in public and in private, to admonish your countrymen to be true to liberty, and to give no countenance to slavery or its abettors; for there is great need of such admonition, and they are giving the weight of their religious and political influence to the side of the Slave Power. They hold the key of the slave's dungeon, as the balance of political power is in their hands.—Moreover, the anniversary of British West India emancipation was designed to be an event in which the slaves feel a special interest, and might participate with great propriety. We have not forgotten,' I continued, 'that, seven years ago, an Address was sent from Ireland, signed by DANIEL O'CONNELL, THEOBALD MATHEW, and seventy thousand others, invoking the Irish people and their kindred in America to join with the abolitionists, as the only true and consistent friends of liberty; and we feel, therefore, that we are not intrusive, but rather warranted, in asking you to renew an appeal so important, and to which they have given little or no heed.' O'CONNELL, at the time, had long since passed from his memory into oblivion, 'I do now recollect that I signed such an Address; and I also recollect that, at that time, it so bjected me to a good deal of odium.' This was said as if he had winced under it—under the odium cast by American traffickers in human flesh! Of what, then, should he be proud on earth? Such odium he should have gloried in, as the evidence of his fidelity to the cause of down-trodden humanity.

Finding nothing was to be gained by protracting the interview, and feeling deeply saddened by the result, we took our leave, again expressing our hope that he would carefully read the letter we had just put into his hands, and answer it at his earliest convenience. To that letter, he has not had the courtesy to make any reply.

I have endeavored to state what was said at this interview by Father Mathew, as near as myself with as much accuracy as possible, and believe that I have not only given the substance, but nearly the exact words of the conversation between us. What gave me special surprise, and inflicted the deepest wound upon my spirit, was the apparent lack of all sympathy for the slave, of all interest in the anti-slavery movement. Not a syllable fell from his lips, expressive of pleasure that the American slave has his faithful and devoted advocates—or joy at the emancipation of thirty-eight thousand bondmen in the British isles! It is with great sorrow I feel and fear that I lay these facts before Americans, Ireland, and the world.

WM. LLOYD GARRISON.

BOSTON, July 26, 1849.

ESTEEMED FRIEND OF HUMANITY:

The anniversary of the most thrilling event of the nineteenth century, the abolition of slavery in the British West India islands, will be celebrated at Worcester, in this Commonwealth, on Friday, Aug. 3, commencing at 10 o'clock, A. M., under the auspices of the Massachusetts Anti-Slavery Society. In behalf of that Society, the undersigned are instructed to extend to you a cordial and an earnest invitation to be present, and to participate in the proceedings of the meeting, in such manner as may be most agreeable to your feelings. This they gladly now do; and, having no doubt of your heartfelt interest in this great event, and of your desire to see slavery every where abolished, on account of the evil it does to the slaveholder, they feel sure that you will be able so to make your arrangements as vastly to enhance the pleasure of the occasion, by your quickening presence. The celebration is one in which all the friends of freedom may joyfully unite, without distinction of sect, party, or country. A grand mass meeting of the people is confidently anticipated at Worcester, and able and distinguished advocates of liberty have pledged themselves to be present.

In the year 1842, an '*Address from the people of Ireland to their countrymen and countrywomen in America*,' signed by Ireland's lamented champion, DANIEL O'CONNELL, TOURSELF, and *seventy thousand* other inhabitants of Ireland, was sent to this country, in which it was truly declared that 'Slav

MONITOR TO MONITUS.

Rev. Albert Barnes may have given the Church credit for more power than she really possessed, at the time he made the "confession," as you term it, (I should say boast,) to which you allude. That was my opinion at the time his remark first met my eye. So it is now. The Church, I think, had long been losing her influence. Her faithlessness had been discovered and exposed. Many good men had withdrawn their veneration from the Church. The confidence of many more in her had greatly diminished. Her power as God had become with them a subject of serious doubt. Since then, I believe, her power has certainly fallen, rather diminished. I cannot discuss the question under circumstances, any prospect of a strong change in her favor. Moral power is not likely to change with increasing inaction.

And now, if you would know the opinion of Wendell Phillips relative to the church, I ask leave to refer you to an article in the Liberator of the 13th inst. for the opinion of Parker, you may find a paraphrase of in the column of Parker by the Plymouth correspondent, one of his speeches by the Plymouth correspondent. That speech was delivered subsequently to the Scituate one, to which you refer. If from *that* you can gather the impression, that Mr. Phillips thinks the Church will ever be instrumental in delivering the captive from the hands of the spoiler, please say so. Whatever he may think, I believe that the Church never will, and never can. Did you hear him at Abington, on the 14th inst. Let me remind you of his remarks there:—An exceedingly depraved man, speaks there:—An exceedingly depraved man, looked at him earnestly, and replied: "Mend you? It would be much easier to *make a new one!*" That was my opinion of the Church. He did not mend, but he gave up the Church's work mending. Thus, on the ground, he left it. Thus, he left it, no serious disagreement between Mr. Phillips and myself.

Depend upon it, the Church never will 'rise in strength, and utter this matter [anti-slavery] in the ear of her God;' never, never. Alas, for the slave, if the Church ever should 'swallow up in her vortex the little anti-slavery band!' But we never need fear such a catastrophe. Sooner would the devil swallow 'holy water.' Do you believe that the Church will ever lift her little finger in the slave's behalf? Does any one, either in or out of the Church, believe this? More than twenty years has 'this little anti-slavery splinter of ours' been progressing; the anti-slavery trumpet has been sounding; gently at first, with a 'still, small voice,' and then with increasing volume. The deaf have heard; many who were morally dead have been raised to life. But where has been the Church all the while? Where is she now? Alas! we have no answer to the question in your two fearful words: 'Lying far back of, and deeper than the political organizations—back of everything.' This is your language; I thank you for it. Yes—this is behind the political organizations—far behind! If she were following close in the rear of even these, though her course would be deplorable, still might we have some hope of her. She is 'deeper than they.' True, she is in the 'lowest deep.' 'Back of every thing.' I trust you do not except even the 'hideous monster'—the 'heathen god'—the 'trinity of these fearful sects'—to which a correspondent of the Liberator refers—'War, Slavery, and the Gallows.' She is behind these—is she not?

Still you say, the Church is not dead. How, then, does it happen that she hears not the wailings of the captive? *Alive!* and deaf to the pasting fugitive? *Alive!* and she been *sleeping* these twenty long years? Let the hoary prophetess awake, and tell her dreams, lest her prophetic vision die within her. Why need she sleep thus long? Going about doing good, did she wax weary, that she should need the slumber of a generation to recruit her wasted energies? Before God and humanity, answer me this question:—What good has she done? The writer above referred to has answered the question: 'She has been sitting with folded hands, "*keeping the Sabbath*," and nothing else.' What claim can she have upon the noble men to whom we meeting? Have we, as inmates of humanity's charnel-house? I would not do you injustice; perhaps you may not be inclined to *boast* in view of the deplorable immolation of 'God's nobility—for such I deem them; and I could weep a sea of tears, if tears of mine would move them from their living death. Ah! is the Church alive? What kind of life is here? Her life is lethargy! Tell Albert Barnes her strength is weakness—her wisdom foolishness—her piety a sham—her deeds of charity a living lie—and her sins of omission a truth as palpable as heaven's sun-light! Who will consent to be his duty to defend the Church? I pity his position. Heaven spare the mark!

The Church the religious sentiment of the country, the religious faith and feeling.' This, you say, 'is the most powerful engine in the country for sweeping slavery from the nation.' (!!) Is there no religious sentiment out of the Church? Ask Theodore Parker. He will tell you. No man can come nearer the truth, on that point, than he has done. Where will you find a fulcrum for your mighty lever which is to move the world? Among the rotten timbers of the Church, forsooth? You cannot be so blind. I know you would not be employed about a task so idle. No—I do believe you are a man—and in the food and firm belief, I hail you as a brother.

But, where is the man, or where are the men, who say put your 'mighty engine' in motion? Can John Pierpont do it? S. J. May? C. Stetson? Theodore Parker? W. H. Channing? J. L. Russell? E. Hewitt? You will excuse my omission of A. R. Pope; he is not now of the church; he is a living freeman. Will not Monitus rejoice with me? Friend Pope gave his 'farewell address' on Sunday, the 15th instant. Will any abolitionist rejoice when a strong man, and a true man, like him, throws off his fetters; though in his case, the chains were never strong enough to cripple his mighty soul? Can any one, or all the above named united, move your 'mighty engine? Let them try, if they will. Perhaps the engine may need repairing. After the repairs shall have been attended to, I would suggest the expediency of procuring and setting an anti-slavery 'balance-wheel.' Then may the engineers 'let on' the steam! How think you it would work? I have no faith in it—not the least. You can add to the list of engineers any number you deem proper or necessary.

It has been said,—and I believe the remark is strictly true,—that, 'bad as the world is, respect is always paid to virtue.' Now, what respect has the Church ever paid to the anti-slavery virtue of the country? Or, is there no virtue in the anti-slavery movement? Still you say, 'the Church is better than the world.' Will you tell me wherein? The Church has professed much, and done nothing. The world has professed nothing—has she done less than the Church—less than nothing? You spoke truly when you represented the Church as behind everything. She is far behind the world. Wendell Phillips does not believe that the Church is better than the world. He asks: 'What is the worth of that religion, which lets more humanity go in science? Now, do you suppose that he went into the Church to find that 'more humanity' which goes in advance of the religion of the Church? I rather suspect he found it outside of the Church.

When did I say, 'pull down the Church? Mr. Monitus, I say no such thing. I rather say, put your 'mighty engine' in operation as soon as practicable. You say—'A great deal has been said about the Church—but what is it? I have been attempting to answer this question of yours. I hope you will not complain if a great deal more is said about the Church, so long as we tell the truth about her. Do you really suppose that I have any antipathy against meeting-houses and communion-tables? Why, sir, I hold them to be as innocent as saw-mills and beehives. I have no desire to harm them. True, I object to 'Jim Crow pews,' and to drinking wine in any quantity; but I charge not 'colorphobia' to the meeting-house; neither do I accuse the communion-table of intemperance. So the 'hydra's heads' were not emanations from my head, as you will readily perceive.

But, sir, your religious sentiment, what is it? I have little respect for the religious sentiment of any man who cannot feel for his suffering fellows!

If in your Church ye want Christianity,
With pretty manners of humanity
And never think your God ye're loving,
Unless toward man your souls are moving.

The religious sentiment may be the highest, holiest, most heavenly sentiment of the soul. Such it must be, wherever it has the legitimate operation of sentiment. But, let it be perverted, and what do we witness then? The darkest catalogue of crimes that ever cast its gloomy shade over God's fair vineyard could not exceed the 'blackness of darkness' which would be required to give the picture a true and faithful colouring. I am not sure that there is not a perversion of the religious sentiment of Moses, that caused him to murder the Egyptian, and bury him in the sand. Cain's religious sentiment did not prevent him from murdering his brother. Abraham's religious sentiment came near plunging him in the awful guilt of murdering his beloved son. The religious sentiment of 'pious men,' church members, 'home missionaries,' drove this country into a cruel, an unnecessary and unjust war against Mexico. The religious sentiment of the country has rewarded Zachary Taylor, the 'home missionary,' for the part he took in that horrid butchery, and canonized James K. Polk for the hand he had in getting up the war. The religious sentiment of the State murdered Washington Goode. And since that 'legal murder,' I have not heard that the religious sentiment of any minister, in any one of the Churches, has intoned the 'voice of God' to preach from the text, 'Thou shalt not kill.' (!) Then, how can I believe that the religious sentiment *within the Church* is any better than is found *out side*, in heaven's pure air?

I cannot imagine how our anti-slavery friends, any of them, can rest comfortably in a pro-slavery Church. 'What fellowship hath light with darkness?' Thinking of their position, I am reminded of a little incident which took place in my family some years since. I trust I may be pardoned if I relate it. My oldest girl, when about five or six years of age, on being pretty severely reprimanded by her mother for some childish misdemeanor, attempted to plead her own cause. Finding herself overmatched, she was on the point of retreating, when suddenly a thought occurred to her: 'Well, mother,' she exclaimed, 'tis no use talking—you may have your way, and I'll have mine, and we'll say no more about it.' I scarcely need add, 'mother' refused to accede to the proposal. Now, can 'Monitus' inform me whether any such agreement exists in any form between any of our anti-slavery friends and the pro-slavery churches with which they may be connected?

I will only add, Let every true anti-slavery man and woman now in a pro-slavery Church, 'come out' and be free. The cause of God demands it.

MONITOR.

CAN THE SLAVEHOLDER BE A CHRIST IAN?

To the Editor of the Liberator:

Dear Sir—In a recent lecture of that untiring laborer for the slave, Wm. W. Brown, he reiterated the sentiment, which, it seems to me, all who have rightly studied Christianity must agree with, that the slaveholder cannot be a Christian. Nevertheless, this opinion greatly shocked many of his audience, and it is even considered by some, who would feel justly indignant at being numbered among the friends of the oppressor, as uncharitable and untrue. There are some persons who would feel almost personally injured, if you should declare that Christianity upholds slavery, who are nevertheless ready to deny that the slaveholder can be a Christian. There is a glaring inconsistency here, which must be evident to every one, after a little thought. I know not how it may be with others, but I know of no way to judge whether a person is a member of a particular sect, or follower of a particular leader, than by comparing his doctrine and practices with those of the sect or leader. If I wish to ascertain whether a man is a Calvinist or not, I inquire whether he adopts and carries into operation the creed of Calvin. To ascertain whether a man is a Quaker or not, I inquire if he believes in the doctrine of George Fox, and practices the peculiarities of the sect he founded. To ascertain whether the religion of a man is Pagan or not, I inquire if he believes in a multiplicity of gods, if he worships these represented in numerous idols, if he believes himself called upon to make many strange sacrifices, and to do many ridiculous and inhuman things customary among Pagan nations. So also, to ascertain whether a man is a Christian or not, I must inquire if he follows the example of Christ, and practises the doctrines of Christianity as taught by Christ. To be a Christian is to be Christ-like, to follow him in word and deed; to do nearly as possible as he would have done under similar circumstances.

Now does Christianity allow slaveholding? Would Christ have been a slaveholder? Certainly there are few readers of the Liberator, and few Northern citizens, who will answer these questions affirmatively. How, then, can a Christian support slavery? How can a follower of Christ be a slaveholder? I see not how, any more than I can see how a Unitarian can be a Calvinist, an Episcopalian, a Quaker, or John the Baptist a Pagan. I believe there never was, is not, and never can be, a *Christian* slaveholder. The two words have nothing in common. They will no more unite than *God* and *Satan*. Should I be asked if I do not believe good and virtuous men were ever slaveholders, I readily answer, yes—just as I believe there are good and virtuous men among the pagan nations of the East. I believe some of the best and purest souls have tried by the standard of their times, and the convictions of their own hearts, have been slaveholders—men who acted up to all the light they possessed—men, who would, if the whole extent of their guilt had been at once revealed, immediately have set themselves right, and, trembling before God, would have exclaimed, 'Have mercy on me, O God, according to your loving kindness, O my God! can I ever wash myself of this dreadful sin?' But in this day, after the new and steady development of Christian truth, after the fresh increase of light and knowledge, and under such favorable opportunities of discovering what is right, whether there be good, virtuous and pure-hearted slaveholders or not, I must leave to Him, who knows the whole heart, its light, its opportunities, its knowledge, its motives. Man may be deceived, but God cannot be.

I cannot charge upon Christianity the bloody stain of slavery. I cannot, for the sake of charity, disgrace the Christian name by wrapping it around the sins of the oppressor. Such charity is the vilest injustice. It is a foul libel upon Jesus and his religion. It is true, that does not particularly forbid slaveholding, nor does he many other deeds, of the sinfulness of which we have no doubt. This is one characteristic of his teaching. He does not descend to particulars. He lays down a few broad, comprehensive principles, which the rational mind, imbued with his spirit, can apply to individual cases. I am, as confident that Christianity forbids slavery, as if Jesus had said in plain language, 'Ye shall not hold your fellow-men in bondage; ye shall not buy and sell human beings; ye shall not force them to labor for you without payment.' We can often judge more accurately of the character of an author, of his belief and feelings, from the general spirit and sentiment of his work, than from any particular language he may use. The whole spirit of Christ and of his teachings is directly opposed to slavery. It is no case breathes aught but the purest sentiment of liberty—liberty to both body and mind, for the two are intimately connected. The Christian will possess this same spirit—the spirit of liberty. He cannot be an oppressor, a cruel spirited man. He sought to raise them to the true dignity of manhood. He taught a religion which will elevate, not cast down; which will build up the character, not destroy it; which will purify, enlarge and spiritualize human nature, not corrupt, confine and ossifies it. His followers were those who he engaged in the same work. Is the slaveholder? No. Then the slaveholder is not his follower. No man can be, who sanctions a trade in the bodies and souls of men; who steals the image of God, and converts it into a mere beast of burden; who forbids with heavy penalties the cultivation of the intellect; who shuts up the fountains of affection opened in the heart by a Divine hand; who disregards and treats with contempt the laws which God himself has impressed upon the soul; who breaks down the nerve, and strikes down the manhood of humanity. I cannot feel on the *slaveholder is such a man. Can he be a Christian?*

P.

LECTURE OF MISS STONE.

Pepperell, Aug. 6, 1849.

Friend Garrison:

Presuming you are always glad to hear of the progress of anti-slavery, I take this opportunity to briefly inform you of the state of affairs in this town. Hitherto there has been but little interest felt on the question of slavery in this place. The town had been in a deep sleep for years, until last winter, when Mr. Pillsbury came here and gave a lecture, which, though thinly attended, was the means of creating a great deal of anxiety and uneasiness on the part of those who pretend to be the guardians of spiritual interests of the people, especially Gen. Taylor's friends.

Yesterday, we procured the services of Miss Lucy Stone. We held meetings in the Tavern Hall, in the morning and afternoon, which were thinly attended. Contrary to our expectations, we were pleasure to say, that the Unitarian meeting-house was offered to us by the Pastor, Mr. Babbage—who not only gave his unhesitating consent to the use of the meeting-house, but said he should like to have Miss Stone occupy a part of the regular service of the day, and likewise gave notice of the meeting, without waiting to be asked.

The conduct of Mr. Babbage, in this respect, contrasts so strongly with the conduct of most ministers, and is so entirely unlike the treatment we received from the craven tool who ministers to the Orthodox church in this town, that we deem it due to him to extend, through the Liberator, our grateful acknowledgment for his generosity.

The Orthodox minister* not only refused the use of the meeting-house, but likewise refused to give notice of the meeting; and when asked as a minister of the gospel to give his reason, refused, saying, 'This is a land of liberty,' and meanly insinuated that Miss Stone had sinister motives in view—that 'people sometimes have two motives, a large one and a small one; the little one they put forward, to obtain the objects of the large one'—that he was willing to aid any cause, but that he should not cut off his own head to do it.' His spirit was imitated by his church, who tore down a notice of the meeting from their house. This man, we are told, observed Gen. Taylor's fast the Friday before, praying God to forgive us our national sins; and then rose to the signs of his God forgiveness, by refusing to aid a lecture. If God is the being they represent him to be, it will be a miracle if the cholera does not visit that church before it leaves the country.

The meeting was well attended last evening, composed mainly of Unitarians, with a few Orthodox. Good attention was paid, and listened attentively for two hours. The Unitarian minister not only aided the meeting by his presence, but was the first to contribute to pay its expenses.

The way is now open, and we are quite confident, if the meetings are followed up, they will produce an entire revolution in the minds of the people on this question, and be of great service to the anti-slavery cause, in hastening the day when no slave shall clank his chains on American soil.

J. H. C.

* This minister's name is David Andrews.

MEETING OF COLORED CITIZENS.

Agreeably to a call, a meeting was held on Monday evening, July 23d, 1849, for the purpose of obtaining the opinions of the colored people relative to the Constitution of the Smith School as a *separate* School for the instruction of Colored Youth.' A large number were present, and great interest was manifested. The meeting was organized in the choice of J. W. Butler for the President, George Washington, Vice President, and E. B. Lawton and Isaac H. Snowden Secretaries.

A committee of three was appointed to prepare business for the meeting—John T. Hilton, B. F. Roberts, and Lemuel Burr. They presented the following Resolutions:

Resolved, That *common rights* are the undisputed claims of every inhabitant of this Commonwealth.

Resolved, That when a portion of the people, in consequence of a long established custom, are deprived of the enjoyment of their rights, it is their duty to use every effort to obtain an unqualified and an uncompromising possession of them.

Resolved, That as common school instruction is refused to all persons who differ in complexion from the whites, in the city of Boston, we regard the sufferance of such a distinction a disgrace to civilization.

Resolved, That all *'exclusive schools'* are injurious to the welfare of the community, and therefore should be discountenanced.

Appeal of the Colored People of the City of Boston, to the Honorable, the Mayor and Aldermen of said City.

Gentlemen:—A portion of the people of your city take this method to solicit your influence in regard to a subject of great importance—namely: that of *Public School Instruction*.

It is no less than true, that in the great Emporium of New England, the metropolis of learning and civilization, the city of the Pilgrims, a portion of your constituents are refused common school privileges, *solely* on account of complexion. It is rather annoying to our feelings, when we perceive not only *all other* citizens in enjoyment of the right of common schools, but foreigners of all kinds, too, who have taken, are not rejected. This is to us a serious grievance, as many among us can refer to the services of our ancestors, who fell in the times which tried men's souls; that *their* lives, their fortunes, and their sacred honors were bought in comparison to the enjoyment of certain 'inalienable rights.'

It is with feelings of amazement that we witness Englishmen, Frenchmen, Irishmen, Germans, Scotchmen, and others, in our community, who enjoy all the local privileges, and are in ignorance of the fact that we are shut out from the institutions of learning *in the land of our nativity*. These foreigners, in *their native country*, see nothing of this kind of injustice; but on the contrary, they know that a colored man enjoys the same rights as another.

We ask your honorable body to aid us in the possession of our rights. We have ever been in favor of a due observance of the government of our city. We have ever been ready to support the laws of our city. We are not in the back-ground in relation to reform in the community. We have endeavored to gain for ourselves the appellation of good citizens.

There has been established in this city, partially by private donation, an 'exclusive school' for the education of colored children, which school is located in Belknap street. On account of its existence, whenever application is made to the district schools for the admission of our children, we are referred to that school. This is a great inconvenience to many on account of the scattered state of our residences. This inconvenience is felt more sensibly from the injury that separate schools create in the community. Their existence strengthens a feeling of prejudice between white and colored children, while their penalties, are a reproach for each other. Our city is the only place in this Commonwealth where 'exclusive schools' are in existence. And we do not learn that any bad results have grown out of the consequence.

As citizens, we ask *our rights* in the premises. It is our desire that white complexion should be abolished and *free* access to schools for the education of the young, be the privilege of *all*. The unanimous feeling of the colored people is opposition to the law, as the consequence of the very small attendance at that school; its abolition, therefore, as the expenditure for its support is a useless appropriation, would be great saving to the city. Nothing but the full enjoyment of our rights as citizens is it our duty to be contented with.

In behalf of the colored citizens of Boston,

John T. Hilton,
B. F. Roberts,
Lemuel Burr, } Committee.

The above appeal was adopted by the meeting, and the whole proceedings were marked with a degree of unanimity seldom witnessed in public meetings.

Voted, That this appeal be sent to the Mayor and Aldermen, asking their influence in favor of our rights to common school instruction.

Voted, That the proceedings be published.

J. W. BUTLER, President.
GEORGE WASHINGTON, V. Pres.

E. B. Lawton,
Isaac H. Snowden, } Secretaries.

SIXTEENTH

National Anti-Slavery Bazaar.

The Committee of the National Anti-Slavery Bazaar, deeply feeling their responsibility to the holy cause of freedom and humanity with which they are identified, have resolved anew to make their exertions for its promotion correspond with the greatness of its demands, and the rapidity of its progress.

It is unnecessary, at this late day, to enter upon any formal exposition of the principles and measures of the American A. S. Society, to the support of which the funds resulting from this effort are devoted. The language of our last year's Call will express better than any other, our present convictions of its necessity and value. 'Years of close observation of its righteous principles and unconsolidating practical workings, assure us that it has the elements of success. It continually seeks forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party; and speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. . . . It has no local attachments, no partisan or sectarian partialities; no hidden aims, no selfish purpose.' With this Society, in a word, rests the hope of the American Slave. Its continuance and increased success, the number of its agents, and the circulation of its periodicals, depend greatly on the amount of funds which we, through this yearly effort, are enabled to place at its disposal.

We regard the importance of the American Anti-Slavery Society as paramount to that of any other Anti-Slavery organization, and of course its claims for help and sympathy paramount to those of any other. Boston, being the principal depot, supply with a market; but with a trifling exception, barely sufficient to remunerate the expense of Anti-Slavery advertisements, not a cent of our receipts is expended in Massachusetts. In sustaining the cause in her own borders, she asks no aid from beyond them, but relies entirely on her own efforts.

These being our circumstances, we appeal to Abolitionists every where, earnestly invoking of each aid and assistance proportionate alike to the dignity and necessity of the work we have undertaken. We are laboring for the establishment of those foundation principles which alone can give to all men, must of necessity rest. Therefore to all we appeal, in confidence on that common human heart, whose unsophisticated instincts furnish our best hope of success.

The Sixteenth National Anti-Slavery Bazaar will be held in Boston during Christmas week, and all desiring to co-operate in it are requested to communicate with the undersigned.

ANNE WARREN WESTON,
M. W. CHAPMAN,
ELIZA L. FOLLEN,
ANN T. G. PHILLIPS,
SUSAN M. PARKER,
CATHARINE SARGENT,
HENRIETTA SARGENT,
THANKFUL SOUTHWICK,
HARRIET B. HALL,
SARAH N. SOUTHWICK,
LOUISA LORING,
MARY MAY,
SARAH S. RUSSELL,
ANN R. BRAMHALL,
HELEN E. GARRISON,
MARIA LOWELL,
ABBY FRANCIS,
HARRIET T. WHITE,
MARY GRAY CHAPMAN,
SARAH B. SHAW,
FRANCES MARY ROBBINS,
CAROLINE WESTON,
ELIZA F. EDDY,
LYDIA D. PARKER,
ELIZABETH GAY,
CAROLINE F. WILLIAMS,
EVELINA A. S. SMITH,
HANNAH ELIZA TUPPER,
HARRIET M. PALMER,
MARY WILLEY.

PHILADELPHIA, August 5, 1849.

At an early hour this morning, a colored man was murdered by the police officers, Jones.

In the Southern part of the city to-day, there was a scene of much rioting. 'Weecacoe' and 'Hope' Engine houses were nearly demolished by the mob, and several of the firemen severely wounded.

A rag picker was kicked to death last night, by a rival in the business. Several persons were arrested, and committed to prison by the coroner.

One of the negroes who fought a duel with knives on Friday, died to-day.

Major James M. Scantland, of Mexican War celebrity, died at the Red Sulphur Springs, Smith county, Tenn., on the 23d inst. Major S., says the Nashville Union, was the first American flag on the Mexican fort at Monterey, and at Cerro Gordo was shot through the head, and at the time, it was thought it was impossible for him to survive. He, however, partially recovered from the wound, which has finally terminated in death.

Accident.—A girl ten years old, daughter of Dr. Johnson of this city, was last week struck by the horse Providence train, near Tremont Road crossing, and her skull very badly fractured.

The Hon. Stephen Longfellow, a member of the Hartford Convention, died at Portland on Friday last, aged 73.

ARRIVAL OF THE CAMBRIA.

The British steamer Cambria arrived at this port on Saturday afternoon, from Liverpool.

Pius IX. to the contrary, has lost no ground. The twin cities of Buda-Pesth, recently the head-quarters of the Hungarian government, have surrendered to the Austrian army, after a sanguinary battle, which has been fought near Comorn, in which the Austrians claim the victory.

Rome is quiet under the dominion of the French. Gen. Oudinot has sent the keys of the city to the Pope, and preparations indicate early return of Pius IX. to the seat of his former authority. The Romans continue firm in their opposition to the French usurpation, and some Republicans have fallen into a suspicion of favor toward the Papal government. The Roman military leader, Garibaldi, has refused the proffer of the French, and is now in the mountains, on the Neapolitan frontier, at the head of a large force.

France offers nothing exciting. An apathetic quiet seems to have fallen upon the turbulent spirit of the people. The friends of the existing government begin to take shame, that the recent fast should prove the precursor of a political hurricane. The elections all go by default in favor of the government; the opposition stay away from the polls. The military appear to be strengthening their hands by severe measures against the liberty of the press. Universal suffrage, it is thought, will soon be changed. There seems to be much wild talk of expected overturns in the government;—of establishing a Consul for life—an Emperor—the Bourbons, &c. &c.

ENGLAND.

Parliament is to be prorogued on the 9th instant. The banner with which Lord Brougham and announced his intention to make with reference to the French expedition to Rome, was laid upon the Peers' table on Friday, the 20th. The Government continues a wide range of subjects, and imply a direct censure of the foreign policy of the government.

In allusion to the resignation of Lord Ashley, the Chairman of the Board of Health, stated in the House of Commons on Tuesday last, that he had reason to believe that not one-half of the Boards were represented. Enough, however, is officially known to render it certain that the epidemic is raging in many parts of the country to a dreadful extent. In Liverpool, Portsmouth, Portsmouth, and along the whole of the south coast, it is raging in a very malignant form, and the mortality is very great. At Liverpool, the disease is rapidly increasing; the number of cases reported for four days previous to Thursday were respectively, 64, 74, 85, 152. Scotland continues to be generally exempt from the scourge.

IRELAND.

On the 15th July, the anniversary of the battle of Aughrar, a very serious collision took place between a party of armed Orangemen and Catholics, near Castle Wellan, in the county of Down. The Orange party having celebrated the day at Tullymore, and being on their march home, while passing a defile called Dolly's Brae, found the road blocked up, all the pass and the surrounding hills occupied by an immense number of Roman Catholics, provided with fire-arms, and plainly contemplating nothing a general massacre. The Protestants, aided by a small party of police and military, stood upon their defence, and succeeded in forcing their way through the pass, after a short struggle, in which forty or fifty persons are said to have been killed or wounded on both sides—the greater proportion being of the Roman Catholic party.

FRANCE.

The National announces that Prince Canino, the son of Lucien Bonaparte, and Ex-President of the Roman Constituent Assembly, has been arrested at Orjenas, by order of the government, on his road from Marseilles to Paris.

BUFFALO, Aug. 1.

Mr. William Williams, one of the oldest merchants, and wife, died of cholera at Niagara on last night.

Mr. William Allen, of the firm of Burckle, Pease & Allen, died in this city last night.

Mr. Enoch Conger, formerly of Quincy, Illinois, died in that place on the 21st July, of cholera.

Oxford, Ohio, is suffering greatly from the cholera. There had been 20 deaths there up to August 1st, out of a population of 800.

We learn from the Memphis Eagle, that the Rev. T. J. Newberry, Pastor of the Presbyterian Church, in Raleigh, Tenn., died on board of the steamer E. W. Stephens, on Saturday last, while on his way downward passage from this city. His disease was cholera.

☞ Within the last ten days, the number of cases of cholera in Boston has considerably, though not alarmingly increased. Some seventy or eighty persons have died of it since June 29.

Cholera Victims.—Most truly do we regret to learn that Joshua Mathiot, of Newark, Ohio, late member of Congress, (supposing it his sovereign remedy,) died of cholera on Monday. He had just returned from the Temperance Convention at Cleveland, by way of Sandusky.

Cyrus Williams, Chief Engineer on the Mad River Railway, died on Tuesday night.—*Cin. Gaz., Thursday.*

Further from Sandusky.—The Sandusky (Ohio) Clarion of Monday, Tuesday and Wednesday last, are filled with melancholy details of the fearful ravages of the cholera in that vicinity. The population is reduced to less than 1,000, and yet the interments of those who have died are given as follows:

Saturday	31	Monday	33
Sunday	37	Tuesday	18

Among the list of deaths, we notice the name of B. Cooke, late post-master; J. W. Muenscher, attorney, and son of a clergyman; John Wickel, keeper of the Franklin; Sarah, wife of Rev. Jacob Comstock Twenty-fourth Regiment, five or six of whom have perished; Rev. N. W. Fisher, pastor of the Congregational Church; Charles Sawyer, proprietor of the Sandusky Hotel; the mayor of the Sandusky Bar, and one of the oldest citizens; Dr. Simmons; H. C. Ward, sheriff, and Mr. Chapman, deputy. It is delighting to contemplate this almost unparalleled mortality.

The cholera is raging at Fredericksburgh, Texas, and thirty of its victims have died.

The Texas papers continue to be the usual number of murders. The Indians had attacked a train of United States wagons, between Bexar and Eagle Pass, killing thirteen teamsters and taking twelve mules. General Indian war is expected by the Mexicans. Lieut. Walker's Rangers are stationed at San Patricio. The Indians have killed two of the Rangers, and tangers near San Patricio, killing two men and capturing 300 mules and horses.

Brevet Major Clark died of the cholera at Fredericksburgh, Texas, on the 28th of June. He belonged to the 8th infantry. Hearty, and full of the same regiment, was attacked and nearly killed a few weeks since, by being thrown from his horse.

An Incident of the Cholera.—We are credibly informed that at Cabinton, Ohio, where the Cholera has been very fatal, a lady of about fifty years was seized with cholera on Saturday morning last, and died, as we supposed, about 3 o'clock in the afternoon.

She had administered to her calomel and opium.

In the evening, her son-in-law was attacked by the same disease, and died early in the following day. In the same room where the old lady was laid out in the habiliments of death. About day-light on Sunday morning the old lady was seized and desired to know what all the excitement was about, and if she hadn't slept a long while.

She and her son-in-law are now doing well.—*Cin. Enquirer.*

Cholera Specifics.—The St. Louis Union says that the editors have posted around their desk no less than four specifics for the cholera, all being tested and recommended, and too by eminent medical men. The Union continues: 'Alas, how many mistakes they were! Some of them very! Doctors have fallen victims themselves to their mistakes, and others have had all confidence in their specifics shaken. One of them, Dr. W., we recollect well, a few days ago came into our office, and told us to say, editorially, for him, that he had discovered a specific, and he defied any one the efficacy of which, he would stake his existence. He would, for a just compensation, impart a knowledge of it to the public, but he should like to call the attention of the city authorities to the fact. We did so, but hardly was it done, until in a few hours sickness Dr. W. was laid prostrate, and desired to have a victim to cholera and to his own specific for the disease.'

☞ The New York Board of Health report 5,011 cases, and 2,036 deaths of cholera, that city in 1849, ending August 12. The Tribune adds 457 to the above, which is about the number not regularly reported by the physicians, which makes actual mortality in New York, by cholera, thus far, 3,411.

☞ An insurrection planned by the negroes at St. Mary's, Georgia, was frustrated by the timely arrival of the steamboat which they meant to seize. Many were arrested.

Accident.—On Thursday afternoon, John Taylor Morse, a freeman, in Boston, consisting of the GREEK SLAVE, FISHER BOY, PROSERPINE, and GEN. JACKSON. They are exhibited in the Horticultural Hall, School street, from 8, A. M. until Dusk, Saturdays excepted.

Admission 25 cents—Season Tickets (not transferable) $1. Pamphlets 12-1-2 cents. July 21

Death of the City Crier.—Mr. Samuel T. Edward, the City Crier, died suddenly Sunday morning. He was returning to his residence from the market-house and when near his house in Sudbury street, fell upon the sidewalk, and after one or two conclusive struggles, expired. Curious crowds rushed to view the body, but on learning that Mr. Edwards had been sick of consumption for some time past, did not summon a jury of inquest.—*Boston Courier.*

TREASURER'S REPORT

Of Receipts from June 5, to Aug. 1, 1849.

Received from Stillman Lothrop, Cambridge,	$5 00	
" " John Wooldridge Marblehead,	5 00	
" " Joseph Ballard, Medfield,	5 00	
" " Francis Jackson, to redeem pledge,	200 00	
" " Wm. Lloyd, Jr., collections at 5th July celebration, by Finance Com.,	92 25	
" " Jacob Leonard, E. Bridgewater,	5 00	

S. PHILBRICK,
Treas. Mass. A. S. Society.

OLD COLONY A. S. SOCIETY.

The next semi-monthly meeting of the above Society will be holden in the Village of North Bridgewater, on Sunday, August 19, 1849, commencing at 10 o'clock, A. M. That logical, tried and faithful friend of humanity, Charles C. Burleigh, will be present. Friends of the cause will be very interesting one, and should be fully attended.

HENRY H. BRIGHAM, Sec'y.
South Abington, Aug. 7, 1849.

NOTICE.

☞ Charles C. Burleigh will lecture on various reformatory subjects in Bridgewater, on Sunday forenoon, afternoon and evening, August 12.

MARRIED—In Leominster, Aug. 5, by Rev. Mr. Hubbard, Mr. Ira Rice of Bolton, to Mrs. Sarah Ann Hodges of Leominster. We received a large slice of cake, to the Editor and senior Printer, accompanied this hymeneal notice, and in acknowledging the favor, we have the consciousness, they would be as generous in their wishes for the prosperity and happiness of the worthy parties in their matrimonial voyage. Propitious gales attend them!

FOR SALE

AT THE ANTI-SLAVERY OFFICE,

21 Cornhill,

MEMOIRS of Powell Buxton, Bart.—1 vol. 8vo., 310 pp. Price $1 75.

A Tribute for the Negro—by W. Armistead—1 vol. 8vo.—562 pp. Price $3 00.

Memoir of Rev. Abel Brown—by his Companion, C. S. Brown—1 vol. 12 mo.—228 pp. Price 75 cts.

Narrative of Wm. W. Brown—25 cts.

Do. of Henry Bibb—50 cts.

Do. of Josiah Henson—25 cts.

P. P. Leigh's Address to the Suffolk North Association of Congregational Ministers—25 cts.

Jay's Review of the Mexican War—75 cts.

The Higher Hopers—62 1-2 cents.

Lowell's Poems—62 1-2 cts.

The Vision of Sir Launfal—25 cts.

Speech of Hon. Horace Mann on Slavery, &c.—12 1-2 cts.

August 10 tf

Wanted Immediately,

AN intelligent and active lad, sixteen years of age or over, to learn the business of trade. Address a line to the subscriber, Reading, Mass.

IRA GRAY.

August 10 tf

The Great Remedy of the Age

DRS. CLARK & PORTER'S

ANTI-SCROFULOUS PANACEA,

A PREPARATION of extraordinary power, for the cure of Scrofulous Affections, Humors of every description, secondary Syphilis, Ill-conditioned Ulcers, Pimples, Mercurial Sores, Mercurial Rheumatism and Kidney Diseases, Costiveness, spitting of Blood, Erysipelas, general Debility common to Females, Cold Feet, sluggish Circulation, &c. &c. It is a certain cure for Scrofulous Tumors on the neck, which it will never fail to remove, if taken according to directions, and faithfully persisted in.

The proprietors, after testing the virtues of this great medicine for upwards of five years, with an extensive practice, and with unbounded success, now offer it to the public. In diseases of the skin arising from impure circulation, it is a sovereign remedy. It will assuredly eradicate any kind of humor from the system, if the directions are strictly adhered to. We challenge the world to produce its equal. Any one doubting its efficacy can satisfy themselves that it is a powerful instrumentality in the cure of disease, by consulting Dr. Clark in person, at his office in this city, who have taken it, and can testify to its healing powers. A great many have given it a trial, and we have not yet met with a single person who has not derived either temporary or permanent benefit from its use.

The following was handed us, and we insert it for the consolation of others who may be similarly afflicted. The gentleman may be seen at his residence, 7 1-2 Elliot st.

BOSTON, April 27, 1849.

Drs. Clark & Porter:

Gentlemen—A little more than a year ago, I was taken with spitting blood, pain in my side and shoulder, and strong symptoms of consumption. I sought the advice of two eminent physicians of this place, who sounded my lungs, and pronounced them badly affected, or very weak. They advised me to go into the country, as a change of air might be beneficial to me. I did so, but with little hope of returning alive. While there, I was taken worse than ever. A physician was called to see me. He examined my lungs, and said he could give me no encouragement—said I might live till Fall, but probably no longer. My city physicians, impressed me so much with the country, that I should never get well. But I was induced to try Dr. Clark, who gave me the Anti-Scrofulous Panacea, and after using it for a few months, my health was restored, and now I am able to attend to my business. I think you Panacea a medicine of great efficacy. I speak from experience. Yours, RALPH DOBLOW.

MORE TESTIMONY IN FAVOR OF DRS. CLARK & PORTER'S ANTI-SCROFULOUS PANACEA.

Drs. Clark & Porter:

Gentlemen—I have used your Panacea for Salt Rheum, not only on myself, but on others, and I have been surprised at its results. It is, in my opinion, the most efficient anti-humor medicine ever discovered. My humor has entirely disappeared on my hands, and I am now entirely well.

MARTIN HASKINS, M. D.

Boston.

Drs. Clark & Porter:

Gentlemen—I have tested the power of your Panacea in the case of my little boy, whose face and arms have been entirely covered with eruptions for a few months with a very bad humor, and I am happy to say it has effected a radical cure. In my opinion, it is the best medicine for humors ever got up.

LAWSON HOUGHTON.

Messrs. Clark & Porter:

Gentlemen—I would cheerfully recommend your

POETRY.

From the People's Journal.

THE SEVEN ANGELS OF THE LYRE.

BY CHARLES MACKAY.

I.

Knowest thou not the wondrous lyre?
Its strings extend from earth to heaven,
And evermore the angels seven,
With glowing fingers tipp'd in fire,
Draw from the chords celestial tones,
That peal in harmonies through all the starry zones.

II.

An angel with a pensive face
Sits at the key-note evermore;
Not sad, as if a pang she bore,
But radiant with supernal grace:—
Her name is Symphony; when she sings,
The wondrous Lyre responds in all its golden strings.

III.

The second breathes in harmonies,
A rainbow is her diadem,
And on her breast she wears a gem
That trickled from Contrition's eyes:—
Her name is Sympathy; her lay
Falling upon the Lyre, make music in the spheres.

IV.

The third is beautiful as she,
Unfading flowers her brow adorn,
And from her smile a ray is born,
That looks into Eternity:—
Her name is Hope; to hear her voice,
Rapted Orion sings, and all the stars rejoice.

V.

The fourth, with eyes of earnest ken,
Surveys the boundless universe,
While her ecstatic lips rehearse
The promises of God to men:—
Her name is Faith; her mighty chord
Reverberates through space the glories of the Lord.

VI.

The fifth is robed in opulence white,
And from the beating of her heart,
Such heavenly corruscations start
As clothe the universe with light:—
Her name is Love; when she preludes,
The constellations throb in all their multitudes.

VII.

The sixth inhales perpetual morn:—
Far through the bright Infinitude
She sees beyond the present good,
The better destined to be born:—
Her name is Aspiration:—ever
She sings the night of Will; the beauty of Endeavor.

VIII.

Crown and completion of the seven,
Hail Adoration! sits alone;
She wakes the Lyre's divinest tone—
It touches earth—it dwells in heaven:—
All life and nature join her hymn;
Man and the rolling worlds, and choirs of cherubim.

IX.

Know'st thou that Lyre? If through thy soul
Th' immortal music never ran,
Thou art but outwardly a man!
Thou art not prepared—thou art not whole—
A faculty within thee sleeps,
Death-like, enspeluttered, in dim, unfathomed deeps.

X.

Oh suffering spirit, hear and soar!
The angels wave their golden wings,
And strike the seven celestial strings,
To give the joy for evermore:—
Arise! exulting from the bed,
And join, thou happy soul, the harmonies of God!

THE SPIRIT OF PROGRESS.

The gloomy night is breaking,
Even now the sunbeams rest,
With a faint, yet cheering radiance,
On the hill-tops of the West.
The mists are slowly rising
From the valley and the plain,
And a spirit is awaking,
That shall never sleep again.

And ye may hear, that listen,
The spirit's stirring song,
That surges like the ocean,
With its solemn bass along:—
'Ho! can ye stay the rivers,
Or bind the wings of light,
Or bring back to the morning
The old departed night?

Nor shall ye check my impulse,
Nor stay it for an hour,
Until earth's groaning millions
Have felt the healing power!'
That spirit is Progression,
In the vigor of its youth;
The foeman of Oppression,
And its armor is the Truth.
Old Error with its legions
Must fall beneath its wrath;
Nor blood, nor tears, nor bayonets,
Will stark its brilliant path.

But onward, upward, benevenard,
The spirit still will soar,
Till Peace and Love shall triumph,
And Falsehood reign no more.

LEA W. GAUSE.

THE HORRORS OF WAR.

Extract from 'An Address before the American Peace Society, at its anniversary in Boston, May 28th, 1849, by Charles Sumner':—

'Put together,' says Voltaire, 'all the vices of all the ages and places, and there will not be equal to the mischiefs of one campaign.' This is a strong speech. Another of surer truth might be made. Put together all the life and calamities from the visitation of God, from convulsions of nature, from pestilence and famine, and they shall not equal the life and calamities inflicted, through the visitation of War, by man upon his brotherhood—while, alas! the sufferings of War are without the alleviation of those gentle virtues which ever attend the involuntary mischiefs of the race. Let the Plague, which has had been, a blade of grass would not grow; but in the footprints of pestilence, of famine, and the earthquake, the lively verdure springs up gladly.

The last century has witnessed three peculiar visitations of God; first, the earthquake at Lisbon; next the Asiatic Cholera, as it spread from Ganges, with its scythe of death, from the Delta of the Ganges, over Bengal, Persia, Arabia, Syria, Russia, till Europe and America shuddered before the spectrapeer; and, last, the recent famine in Ireland, consuming, with remorseless rage, the population of that ill-fated land. It is impossible to estimate precisely the death-rate of Cholera or of the famine, or to picture the miseries which they caused. But the single brief event of the earthquake can be portrayed in authentic colors.

Lisbon, whose ancient origin was referred by fable to the wanderings of Ulysses, was one of the fairest cities of Europe. From the summit of seven hills, it looked down upon the sea, and the bay studded with cheerful villages—upon the broad Tagus, expanding into a harbor ample for all the navies of Europe; and upon a country of rare beauty, enriched with the olive and the orange, amidst the grateful shadows of the cypress and the elm. A climate which offered flowers in midwinter, enhanced these peculiar advantages of position, and a numerous population thronged its narrow and irregular streets. Its forty churches, its palaces, its public edifices, its warehouses, its convents, its fortresses, its citadel, had become a boast. Not by War, not by the hand of man were these solid structures levelled, and all this beauty changed into ashes.

Lisbon was taken and sacked by an earthquake on the morning of November 1st, 1755. The spacious warehouses, with their lofty walls, the lofty edifices, the massive convents, the impregnable fortresses, the lofty citadel, were toppled to the ground; and as the affrighted people sought shelter in the churches, they were crushed beneath the falling mass. Twenty thousand persons perished in this catastrophe. Fire and robbery mingled with the earthquake, and this beautiful city seemed for a short time to be annihilated. All the powers of Europe were touched by this great misfortune, and succor from all sides was offered to sufferers. Within three months English vessels appeared in the Tagus loaded with generous contributions—£20,000 in gold—a similar sum in silver—six thousand barrels of salt meat—Four thousand barrels of butter, one thousand bags of biscuit, twelve hundred barrels of rice, ten thousand quintals of cod, besides hats, stockings and shoes.

Such was the desolation, and such the charity, sown by the earthquake at Lisbon—an event, which, after the lapse of a century, still stands with no cut a parallel. But War shakes from its terrible folds all this desolation, without its attendant charity. Nay, more; the Commonwealths of Christendom, *by agreement*, call a congress, under the grave sanctions of International Law, to invoke this desolation, in the settlement of controversies among its members, while it expressly enjoins upon members, not already parties to the controversy, to abstain from rendering succor to the unhappy victim. High tribunals are established, whose great duty it is to uphold this Arbitrament, and to enforce, with unrelenting severity, these barbarous injunctions, to the end that by all the terrors of War, shall come to revive the suffering or alleviate the calamity. Vera Cruz has been bombarded and wasted by American arms. Its citadel, its chosen, it may have been shattered, and peaceful families at their firesides have been torn in mutilated fragments by the murderous bursting shell; but the arms of the English Liberator, which helped to restore Lisbon, were not offered to the ruined Mexican city. They could not have been offered without violating the laws of Christ.

It is because men have thus far seen War chiefly in the light of their own prejudices, regarding it only as an agency of attack or defence, or as a desperate resort, in extremity, that it becomes the duty to recognize it as a form of judgment, sanctioned and *legalized* by Public Authority. Let us learn to regard it in its true character, as the appointed agent of the Community, wealth of Nations, and it will no longer seem merely an expression of the lawless passions of men—no longer a mere chance, or casualty, or accident, nature—no longer as unavoidable, uncontrollable convulsion of rage, of *vengeance and counter-vengeance*, knowing no bounds—but it will be clearly recognized as a sovereign agency, and plastic Institution provided for the adjudication of international rights, as—as it was established that an earthquake, with its terrors, sweeping, as it does, and without its attendant charities, might be legally invoked as the Arbiter of Justice.

RECENT SOUTHERN ATROCITIES.

Fatal Duel.—It is our melancholy office to record the issue of a fatal duel which took place yesterday at 11 o'clock, six miles above this city, on the Indiana shore, between Mr. Henry Throckmorton, of Louisville, Mr. John T. Grey and Capt. Henry C. Pope. On the Monday night previous, a difficulty occurred between Mr. Throckmorton and Capt. Pope, in which Capt. Pope subsequently sent Mr. Grey a challenge, which was accepted. The challenged party selected shot guns at twenty paces, the challenger, at fifteen and twenty paces, the guns to be held with the barrels resting in the hollow of the left arm, and to fire at the word 'one, two, three,' when fired nearly simultaneously, and Capt. Pope fell, the ball passing through the upper part of his thigh, breaking the bone, and ranging up the spine. The wounded man was then placed in a small boat, and the wounded gentleman ended on the bed and brought down the river, but before the boat reached Louisville he expired.—*Louisville Journal, June 15.*

Another Stump Meeting Homicide.—Judge James Campbell killed Mr. Benedict Austin, at Paducah, Ky., last week. They were both candidates for the Constitutional Convention, and the affray occurred at a public meeting in the Court House. They were personal friends, but had previously had some slight misunderstandings. At the meeting here referred to, Mr. Austin was very abusive, and charged Judge Campbell with Abolitionism. The Louisville Kentuckian states that the Judge politely asked for an explanation, and inquired of Mr. Austin if he intended to say that an association with Judge Campbell was false or that he (Judge Campbell) had uttered a falsehood. In reply, Mr. Austin in a very insulting manner stated that Mr. Y. Yeatman was a false or false advancing toward the Judge, thrusting his face in his hand, and clenching his fist in a hostile and menacing attitude. They were on the Judge's platform. Campbell struck Austin a feeble blow with his fist, when Austin drew a bowie knife and struck in the face. The Judge was driven back to the steps, as far as he could retreat without danger of being overthrown, when he drew a pistol from his pocket, and still facing Austin he drew a pistol and fired, killing Mr. Austin instantly. The Judge immediately gave himself up to the proper authorities, demanded a Court of Inquiry, four magistrates sitting, and was discharged without a dissenting voice.—*Cincinnati Gazette.*

☞ The Louisville Journal also tells the following story of an assault on one of the candidates:

An attempt was made between 8 and 9 o'clock on Saturday night to waylay and assassinate David Merriweather, Esq., one of the pro-slavery candidates for the convention in Jefferson county. He had been in the city, and was returning to his residence on horseback, about seven miles below this on the river. When within about half a mile of home, he was accosted by a man standing in the road with 'Is that Mr. Merriweather?' and Mr. M. having answered in the affirmative, the man said that he had been waiting for him for a long time, and had a letter for him. Mr. Merriweather told him to come to his house, as he could not read the letter in the dark. The man then said that there was another person with him, who had some important business to transact with Mr. M., and the latter invited both to his house. His horse had not proceeded more than a few rods, when he was fired at, the ball passing very close to his breast and striking his umbrella, which rested in his fastings. The discharge of the pistol knocked the horse, which threw Mr. Merriweather. Not having any weapons about him (an exception for a pocket knife), he remained lying still on the ground. One of the assassins, who had been standing back, and was not at all seen by Mr. M., remarked to the other, 'You saved him.'

'I did that,' replied the other. 'He won't trouble the Emancipationists any more.' The assassin then came up to Mr. Merriweather, rifled over him, took a pocket-book filled with papers out of his coat, and was putting his hands in Mr. M.'s vest pockets, when the latter took a hold of the man's breast with one hand, and with the other cut him across the throat. The assassin hallooed to his friend for assistance, at the same time cutting at Mr. Merriweather as he jumped up. Mr. M. then cut him in the left hip and shoulder. Fearing his accomplice, he disengaged himself from him, and ran some distance through a field, where he sunk down from exhaustion. Here he remained for about ten minutes, when he proceeded home. The assassin were traced by the blood from the wounds inflicted on one of them by Mr. Merriweather for some distance. He thinks that the man whom he did not see was a person named Ford. The other was a white man, about 5 feet 8 inches high. Each had a horse.

Affray and Narrow Escape.—The Covington and Lexington papers have published an account of an assault by Shelby Martin with a cowhide and pistol, upon Jos. Histine, Clerk of Fountain Co. Ind. It happened at Harlsvee on the day before the meeting of the Loco Convention had adjourned. In the affray, which arose from an old grudge, Histine received the contents of one barrel of a revolver in the left arm below the elbow making a wound not considered dangerous. One account then says, that Histine seized Martin's head with his left hand, and with a knife in his right hand, hit him, and at the same time drew from his pocket, a pistol, and put the muzzle hard against his forehead, and broke the trigger guard in the act of discharge it. That slight mistake of Histine, in putting on his pistol, saved Martin's life. The trigger, in all that prevented Martin taking hasty leave of time and sublunary things.' Supposing that something was wrong with the pistol, Martin drew another, and by attempt to shoot, inflicted some two or three blows with the barrel on top of Martin's cranium, jerked him down, and in a moment more, he would probably with his heel have stamped some satisfaction out of him, but for the intervention of friends. Martin was arrested, and no one appearing against him, was discharged from custody.

Fatal Affray.—Some five or more men went last week in the night-time to the residence of Mr. Edward Slaughter, in Rockcastle, for the purpose of 'lynching him, or taking his life. Slaughter is an old man, and had no weapons; he was badly cut and mangled, but succeeded in driving the foremost of the assailants, a man by the name of Lunt, with an old gun barrel; this put an end to the battle. Slaughter is still, at last accounts, in a precarious condition.—*Garrard (Ky.) Banner.*

Fatal Rencontre.—We learn from a gentleman from Frankfort last evening, that Wm. A. Blackburne, Esq., of Lexington, Ky., had killed his man, in a rencontre with a Mr. Steele, Saturday afternoon last, at a temperance meeting, at a place called Harmony, near Frankfort. There was a quarrel among the children of the respective parties, who were attending a school in the neighborhood. The quarrel was transferred to the parents, and, on Saturday, changing to meet Mr. Steele, an altercation ensued, and he assaulted Mr. Steele with his whip, and had him grappled, when Mr. Steele drew a pistol, and shot him through, killing him almost instantly. Mr. Blackburne is the son of Col. Edward Blackburne of Fayette county.—*Louisville Journal.*

Death of Walter Hickey.—The Natchez Free Trader of May 5, states that Capt. Walter Hickey was killed in a duel with Mr. Moses, of New York. The day before the duel took place he not known to the Editor of the Free Trader; the place was somewhere on the Rio Grande. Capt. Hickey was on his return from Texas, where he was challenged by the individual just named. The cause of the quarrel is said to be that Moses had been cased by Hickey.—When the time for the duel came, they tried to arrange matters, Moses refused all offers of accommodation. The duel was fought with double-barrelled shot-guns, at the distance of twelve paces. Capt. Hickey received the fire in his side, and died in two hours.

☞ A negro girl belonging to Mr. Louis C. Lisby of Columbia, Tenn., recently left her master had run off, and the girl being threatened punishment if she did not give information as to the whereabouts of the runaway, committed suicide.

What was the punishment to be that death was to be preferred to it?

A Sailor Shot.—A young man named Hodgson, from the interior of Georgia, was arrested in Savannah on the 10th inst., charged with an assault with intent to commit murder, on the Captain of the Bonning, of Savannah. It appears that a sister of Hodgson was placed under the care of Bonning, in Augusta, Ga., and that Hodgson followed her. Hodgson repaired to the house of Bonning, and shot him with a pistol—not, however, dangerously. The wounded man, on the 12th inst., swore out a warrant for the charge of assault, but was discharged on giving bail in $1000. Not less than $500 was offered to him, if he would let it be known who were entire strangers to him.

☞ *The Galveston News* of Thursday says: That a man named Bostwick was killed at La Grange in a difficulty arising out of the election of Mr. Mayfield. Mr. Mayfield's friends told Bostwick that it did not become him to abuse a candidate, as he had recently been, (Whereupon Bostwick threatened the life of Gen. Mayfield, at the time he should never again see his wife and family.

The parties had had a personal struggle, but were separated by friends. Bostwick then went out for arms to execute his threat against General Mayfield. Gen. M. meanwhile armed himself in self-defence. Having done so, he walked out on the open common, when Bostwick discharged his gun without effect.—Gen. Mayfield returned the fire with a load of buck shot. One shot took effect in the neck of Bostwick, who fell. Gen. Mayfield then approached nearer, and discharged the second barrel of buckshot into Bostwick's breast, who died immediately. Gen. M. then delivered himself up to the authorities.

ATHENS, GA., July 7, 1849.

Yesterday something occurred here to shock the notoriety of our village life. Soon after breakfast, the peaceable inhabitants of College Avenue were startled by the sharp report of a pistol. Some one was killed, we thought, or, at the rapid succession of similar reports, and everybody rushed to the doors and windows to see what was the matter. It proved to be a fight between two sprigs of Southern chivalry—students of the University of Georgia, named Julien Hartridge and Mr. Black, of Florida, whose mama quarrel had for some time existed. It seems that Dunning was sitting on a bench in front of one of the boards, in company with several others, when Black came up, and presenting his pistol, said: 'Sir, you are a d——d rascal—defend yourself.' Cum, jump up, and, at the same time Rowland fired at him, but missed his aim. Rowland now drew his revolver, and they crossed each other, at a distance of about twelve paces, till the tubes of the revolvers were exhausted, when both retired from the field with the honors of war. One of them received a slight wound in the neck, and the other a scratch on the arm. Rowland left town immediately.

☞ James F. Bell came to his death by a wound inflicted by the hand of Peter Dearman, in the town of Asheville, N. C., on the 27th ult. Bell and Dearman stabbed Bell with a bowie knife.

☞ Joseph Miller shot Stephen T. Rowe in the eye, and killed him instantly, at Carrollton, Ia., while the parties were at work on the Lafayette in the hands of an officer. Miller was arrested upon a deposition of Rowe, that he believed he had committed murder in Missouri. Miller was then released upon the deposition of his own wife that he had assaulted her with intent to kill. Mrs. Rowe was employed in a hotel in Lafayette, as a chambermaid, and Rowe suspected them of improper intimacy.

Murder.—The body of a man by the name of Geo. Johnson, late of Boston, Pa., was found on Saturday night last, a short distance above Glen No. 9, on the Chesapeake and Ohio Canal, in this county, with his head almost literally mashed to pieces, and life totally extinct. A large piece of fence-rail, found lying on the body, gave undoubted proof that a most horrid murder had been committed. The party whom is yet unknown.—*Hagerstown (Md.) Herald.*

BALTIMORE, July 24.

By an arrival from Texas we learn that a man was shot in the streets of Brownsville, on the 4th, by a desperado named Dyer.

Execution.—We learn from the Clinton Floridian that, in pursuance of his sentence, the negro Frank, convicted of the murder of Mr. Arthur Campbell, was hung on the morning of the 29th ult. At that place, the Floridian says—He was executed within the prison walls, in the presence of the proper authorities. He bore his fate with brutal indifference, showing no outward contrition. His body was given to the surgeons for dissection.

Execution.—The two slaves, Tarleton and Spencer, were hung on the 21st of Vicksburg, Miss., ult. instant, according to sentence, for the murder of their master, T. J. Green. The execution was private, several of the negroes being present.—*Ibid.*

Brutal Outrage.—The Jacksonville (Fla.) News of the 19th ult., has the following. Had the account originally appeared in a Northern paper, it would have been regarded as a libel on Dixie:

'Our readers will learn with regret the intelligence of the brutal attack upon Mr. Madison, of Marion county. The circumstances, as we have been told, are: Mr. Madison and Dr. B. M. Byrne were riding together past the plantation of Burleson, and witnessed some indecent conduct of the field hands by him themselves and overseer, Meadows. The brutes had actually caused a woman to be torn in pieces by their dogs. Burleson and Meadows were justified for this cruelty by the Grand Jury of the county, and seem to have acted upon revenge, they accordingly waylaid Mr. Madison, near Orange Springs, as he was riding home, attended by a servant, felled him to the ground with a club, cashed him in several places, and left him for dead. The servant escaped, and procured assistance. Mr. Madison afterwards revived sufficiently to reach a neighbor's house, where he was laned into hospitality, and is not expected to live. His skull was fractured in three places, from one of which the brain protruded. We yesterday had well nigh learn that Burleson has been seen in a hammock in that neighborhood, which has since been carefully guarded.'

EDDYVILLE, (KY.,) July 25.

A very serious affair occurred last Sunday at Hemen's ferry, ten miles below here, caused by family interposition between Mrs. Wm. Copeland, and Mr. Hemen. After quarrelling some time at the house of Mrs. H., the former went home and informed her husband, that she had been shamefully treated upon him, and resent it. Mr. Watson sent word to Harmeun that he would like his life the next day, and according to promise, appeared at Harmeun's house early the next morning, he went in pursuit of him, and met him on the road. Watson fired at Harmeun without effect; Harmeun drew his pistol, and shot him in the left shoulder, the ball ranging down the left side. It is thought he cannot recover from it.

☞ The Gallipolis (Ohio) *Spirit of the Age*—a responsible person—publishes the following extract of a letter from a correspondent at the South, and backed by authority to give the proof if required:

'A runaway slave in Georgia had been guilty of considerable damage in the way of burning cornrible, houses, &c., from what motive I know not with certainty. He was hunted down, and fled to Mobile. When caught, a company of whites watched him over night, and *amused themselves by hunting the steel traps of their pack rat hot and putting his flesh!* In the morning, fifty of the citizens of the country convened in solemn conclave, and decided he should be hung—his head cut off and raised upon a pole! He was his fate like a martyr—only begging that his head might remain on his body, which was then beheaded—AND FOR WEEKS HIS HEAD REMAINED UPON THE POLE—A SOLEMN FOR THE BUZZARDS TO PICK AT!! Court was held, and sentenced the man who had the misfortune to be a white man tried to get the perpetrators of this horrid crime indicted. But *eleven of the Grand Jurymen were implicated in the deed! and the bill was ignored.*'

☞ The New Orleans Picayune, for several successive numbers in April, contained this advertisement:

FIFTY DOLLARS REWARD.—Ran away from the subscriber, near Thibodaux, a negro man, named PETER, about 5 feet 8 inches high, about 25 years old, near 6 feet high, very spare, *was shot in the hip and thigh with thirteen buck shot, which have certainly left a mark*, and is very much given to stealing. Any good countryman, speaks English only. The above reward will be paid for his apprehension and delivery to us at Thibodaux, or twenty-five dollars if lodged in jail so that we can get him again.

J. H. GUNDAY & CO.

☞ The (Augusta, Ga.,) Constitutionalist of the 20th ult., has the following: 'A Mr. Bob Robert, of this city, has been practised to catch one who, as he will not confess himself a slave, is very likely a native of New Orleans.'

☞ $20 REWARD.—Runaway from the subscriber, his negro man BOB or ROBERT, about 22 or 23 years of age. Bob is about six feet high, of black complexion, has a black eye on the head, of which make, his teeth best outwards, *and his legs bear the marks of dog bites.* I bought him out of Wilkes county, where he refused to go home, *I bought him for my use, and was sold to pay jail fees.* He may now be the same as regards myself. The above reward will be paid for his apprehension and confinement in any jail, so that I can get him.

THOS. A. BERNSLEY, Lincoln Co.

Brutal Homicide.—We learn that two men, named Alexander Moore and James Whitfield, of Franklin County, one day last week, *fled and subjected to shots* a negro man belonging to W. E. Person, near Franklinton. The circumstances, as related to us, were exceedingly brutal—but we forbear detail.—*Raleigh (N. C.) Times.*

Cruelty.—A negro boy aged 10, belonging to a mulatto woman, was discovered in New Orleans in a very emaciated condition, and covered from his legs in such a manner that at every step the iron entered into the flesh, and barely allowed him to move two or three feet at a time. The boy had been a cripple from wounds, the blood soaking thro' his heavy check shirt! The boy was led by his mother, also a slave, to the police office, where he was cared for. Steps were taken to have the cruel mistress punished.—*Nashville American.*

☞ A negro was wantonly and without provocation shot dead, near Lafayette, Tenn., by a drunken man named Rowe, who is now in jail awaiting trial for the offence.

☞ *The absconded slaves*, whom the cruelty of their New Orleans task-masters has heretofore driven to the impenetrable swamps around the city for refuge, have been driven back again by the flood overflowing their hiding places. Destitute of the mode of living which they practised in the swamps, they now lie hid, den in the woods during the day time, and from recently issue forth at night to pillfer. The papers of New Orleans say that unguarded houses suffer considerably from their depredations.

Fatal Murder.—We learn from the Athens (Ala.) Herald that on the 24th ult., Mr. Wm. Copeland, of Limestone county, was found dead on his plantation, having shot, it is believed, with a rifle gun; from the fact of some nine or ten bullets having pierced portions of his body. A slave of Mr. C. has been taken into custody.

Fearful One Man Killed and two Men Wounded.—We learn from officer M'Kinney, that a disgraceful row occurred at the Elm Tree Garden, about sundown last evening, in which one man was killed, two others, named Black, from Portland, was killed, and two of his associates were wounded. At first, a difficulty occurred in the garden, between Black and a German. A police officer interfered, and induced Black to withdraw from the garden. He went to the house, and in the bowling alley, had a difficulty with one of the proprietors, which ended in Black being ejected from the premises. This incensed him and his friends so much that they commenced firing into the building. The two proprietors fired each once at the crowd with horse-pistols at their assailants, killing Black, and wounding two others, one mortally seriously. The former are in jail.—*Louisville Journal.*

Horrid Murder.—We copy the following from the Mount Sterling (Ky.) Whig of June 13:

One of the most horrid and revolting murders we have heard of occurred yesterday in the levee, in this county. During the absence of her husband, (Mr. J. H. Foster,) a fiend in human shape entered the house of Mr. Foster, in the absence of the husband, and tied his wife to a bedstead, and cut her throat with a razor, and then, in addition to the crime of murder, committed a shocking offence upon her person.

Mr. Foster left home about 10 o'clock to perform murder in Montgomery, and returned about about 2 o'clock, when he found his wife dead! From the marks on her person and other circumstances, a terrible struggle has taken place.

The fiend, after accomplishing his diabolical purposes, stole a gun, some ten or twelve dollars in money, an accordion, one or two bottles of liquor, and some sugar.

The whole neighborhood is greatly excited, and some twenty or thirty persons are in pursuit of the murderer.

It appears from the Mount Sterling Whig, that the report that the two negroes who murdered a lady in Montgomery county, Ky., had been punished under the Lynch code, is incorrect.

One of the negroes has made a full confession of the murder, but the other persists in his innocence. The money, gun, and several articles taken from the house of Mr. Foster, the husband of the murdered woman, were found in possession of one of the negroes. They have had their trial. One was sentenced to be hung on the 12th of July, and the second for a shorter period, for the 13th of August.

The Court on Saturday last sentenced the other black boy who participated in the murder of Mrs. Foster, in Montgomery county, Ky., to be hung on the 16th inst.

Attempt to Kill.—On Sunday last, Wm. B. Cooke was assaulted at the European hotel on Broad-street, by Thomas Lottier, who fired several barrels of a revolver at him. The affray falls back only a few feet, inflicting a wound in the left side, which, it is thought, must prove mortal. The last accounts from Mr. Cooke represented him as lying, while Lottier has been arrested, though we understand vigilant search has been made for him.

Mr. Cooke was engaged in all the battles on the lower line of operations, from Vera Cruz to the city of Mexico.

We learn that Mr. Webb, the manager of Mr. Edwin Wight, at Tuckahoe, was assaulted by a negro on Saturday, and severely wounded that his life was despaired of.—*Richmond Whig.*

Murder in Kentucky.—A notorious character named Larkin Lye, was lately shot while fishing in Kinnacamick creek near his own house in Lewis county, Ky. His assassins are unknown, but many persons are suspected. Another man named Henderson Peed was killed by a man named Thomas Dale, in a blacksmith's shop in Fleming county. The murderer escaped.

Heart-rending Occurrence.—The Augusta (Ga.) Chronicle says—'A few days since, we published a notice of the murder of Col. David Ross, of Florida, while passing after night from his mill to his residence. The jury of inquest, after a most patient and laborious investigation, pronounced the cause of his dying his own son with the commission of the crime.'

Murder at Lafayette.—Late last evening, we learned that an Irishman, whose name we could not ascertain, was killed by a negro belonging to Gaston Lee, who keeps a stave yard in Lafayette. It appears that the latter was loading a vessel with staves, opposite Lafayette, when some of the Irishmen came over to them in a particular manner. The latter replied that he had received instructions from the mate of the vessel, not to permit any person to land, and he deemed it proper to obey his orders. On this, Leda made use of some exciting language, when the Irishman took up a stave and hit him a blow, immediately drew a dirk, and stabbed the Irishman in five or six different places, which resulted in his death. Leda surrendered himself to the proper authorities, and an inquest was held, at which a verdict was rendered in conformity with the facts cited.—*N. O. Bee, June 22.*

☞ A desperate murder was committed in Cole Co., Mo., some time since, by James Sayers, a drunken dog. Nathan Huffman shot Wm. Mayo, while riding homeward.—*St. Louis Rep. July 11.*

☞ At St. Louis, on Sunday, June 10th, a prize fight came off, with the usual concomitants. One of the combatants lost an eye, and a spectator was stabbed mortally.

☞ Judge D. Kell, of Beattie's Prairie, was killed a few days since by Rollin Ridge, who, we are informed, has escaped to parts unknown. The affair is said to be very trivial and unwarrantable.—*Tuloupah (Cherokee) Advocate, 21st ult.*

☞ Another murder has been committed in Malachius county, Ala., a few days since. The man who killed was heard to say that he intended to bid for a family of negroes which were soon to be sold. He afterwards retired to his house, and shot his wife, who was coming toward the house, apparently friendly, he advanced toward them, and, in the same up, one of the men shot him dead. The dating affair has passed off, he entered the dwelling, and although Mr. Rain's wife and children were present, they robbed the house of $4000, and then fled. The affair was not recognized, and had not been taken at the last accounts.

Horrible Murder.—On Sunday night last, Mr. G. M. Trasdale was most brutally murdered at his house in Pickens county, Ala., by persons, five in number, entered his house, and attacked him with knives and clubs. The body was pierced with fifteen frightful wounds.

One Woman killed by another.—We learn by the Fort Smith (Ark.) Herald, that a murder was lately committed in Scott Co., in that State, by a Mrs. Job, a young married lady, upon the body of an elderly widow by the name of Northern. The affair is thus published, viz: Mrs. Job drew a knife, and plunged it into the left breast of Mrs. Northern. Recovery was the cause.

BALTIMORE, July 16.

Horrible Murder.—John D. Dyer, clerk of the Baltimore and Susquehanna Copper and Smelting Works, was murdered last night in his office, on the South side of the Patapsco. He was struck on the head, and died almost immediately. The murderer is unknown.

ST. LOUIS, July 17.

The body of a man, bearing evidence of having been murdered, was found in the river last night.

CLOTHING!
NEW STORE,
No. 107, Cambridge Street.
LEWIS HAYDEN,
WHO, it will be remembered, was formerly a slave in Kentucky, has opened the above Store, and keeps a good assortment of

MEN'S AND BOY'S CLOTHING,

of superior quality. He trusts that he will lend him a helping hand, for it will be his constant endeavor to keep for sale a good and cheap article on hand, both wholesale and retail.

He has also a good assortment of little Knick Knacks, such as are generally kept in a variety store. He trusts that his long acquaintance will be found by those who may feel disposed to give him a call, and he thinks that it would not be inappropriate here to allude to the recollection of Legislators, Tutors, by whom he has rendered him assistance since his arrival in this city, and he trusts that, although he may not be able to reward them, for that Being who feeds the hungry all men, will render unto them their just reward.

Boston, July 13 tf.

Northampton Water Cure,

ELECTRICITY AND HYDROPATHY.

THE important principle of Cutaneous Electricity, discovered by Dr. Dodd, by the undersigned, has opened so wide a field for scientific and practical investigation, though ridiculed and opposed as the experiments of a fool, by medical and professed scientific men, being now universally acknowledged by philosophic and scientific knowledge, and by the experienced and intelligent Hydropathic, who have tested his theory by examinations in their own hands, the undersigned is confident that this principle of natural and Celestial Electricity, needs only to be understood to be justly appreciated by an intelligent and investigating public.

Hydropathy has such testimony, and more than ten years practical experience as a Diagnosian and Cure Pathic, the undersigned would here repeat the conviction, that it is the most rational and perfect cure, in its That the human body in a healthy condition is a *positive electrical state.* 2d. That there are electrical currents, in every cutaneous surface, indicative of health, or the nature and symptoms of disease. 3d. That in all cases of fever, inflammation, stomach or large intestines, the electro-positive state, (forever disease), there is hope of cure; but when the parts of the body alluded to are in the electro-negative state, Hydropathy can afford no relief.

Had not the results of his practice already convinced him of the correctness and usefulness of the principles by which the undersigned is governed in detecting the nature and symptoms of disease, the most philosophic and practical demonstrations of their correctness by Prof. Means* of Cambridge, Mass., Professor of England, and the facts and corroborative testimony adduced by Prof. Means, Mr. Stone, and others, should be sufficient to convince the most sceptic.

Gratefully appreciating the credit so generously awarded the Electro-Hydropathic Cure, and Hydropathic Practitioner, by a discerning public, with the gratitude evinced by those whom he has had the pleasure to relieve of their sufferings, the undersigned will endeavor to merit the confidence of all who may afford him an opportunity to effect a cure, by his original and philosophic mode of practice.

The Northampton Water-Cure is pleasantly situated near Bensonville, on the west bank of Licking Water, or Mill River, about one and a half miles from the centre of the town. It is conveniently arranged with parlors, separate bathing and dressing rooms, for ladies and gentlemen, well ventilated and convenient furnished lodging rooms, and a variety of baths abundantly supplied with water, which, for purity, and adaptedness to water-cure purposes, is unsurpassed by that of any other water-cure establishment in this country. A new and commodious building has just been completed, containing a spacious dining hall, and pleasant lodging rooms, which with the main building will accommodate from 50 to 60 patients. A Gymnasium supplied with the establishment offers an agreeable and healthy in-door exercise. The grounds are in the vicinity for pleasure and remote. There is a variety of pleasant walks, sufficiently extended to allow the patients to enjoy their rides without being fatigued, three miles of which are shaded.

Among the complaints which are here successfully treated are, Headache, or tendency of blood to the head, Obstructions, Inflammation of the bowels, Dronchitis, Pulmonary Affections, Liver Complaint, Jaundice, acute and chronic inflammation of the bowels, Rheumatism, Neuralgia, Chorea and spinal affection, Inflammatory and Chronic Rheumatism, Neuralgia, Sciatica, Lame Limbs, Paralysis, Fevers, Salt Rheum, Scrofulous and Cutaneous affections.

All persons who visit this establishment for a course of treatment should furnish themselves with three comfortables, three sets of sheets, one pair of pillows, and five towels, and three cotton sheets, two pillow cases, six or eight crash towels, some well-worn linen to cut for fomentations, an old cloak, an umbrella, and a pair of slippers.

TERMS.

For treatment and board, from $5.50 to $6.00 per week, payable weekly. For a patient (from choice or the nature of the complaint) occupying a room alone, the first and second floors, $7.00—with a room, $6.50. For one alone on the third floor, $5.50 with a room-mate, $5.00.

Patients requiring extra attention, or fire in their rooms, (except for washing purposes,) will furnish their own wood and fuel, or pay an extra price. For patients receiving treatment at home, $1.00 per week.

Terms for examination, from $2.00 to $5.00. Postpaid letters, with one dollar enclosed, soliciting advice, will receive attention. Corresponding patients should be particular in stating their last treatment and its effect. DAVID RUGGLES.

Northampton, Mass., 1849.

N. B. Visitors to the establishment, from the East, West, or South, can take the cars of the Connecticut River Railroad, at Northampton, and they will be over in be readiness at the Northampton depot to convey them hither. That the sick and nervous may not be disturbed by the noise of persons arriving in the evening train are requested to take lodgings at a hotel.

* Says Prof. Means—'The human blood, in a normal and healthy condition of the system, is in a positive state, which is constantly maintained by the action of the cutaneous electricity, which we will always generally passing off in claims, from the surface, so that out of 365 experiments made by Prof. Means, on the surface of the human skin, 322 indicated the presence of positive electricity. This surplusage of the fluid upon the surface, we believe to be essential to the healthy condition of the whole animal economy, and that when, from any cause, it is diminished, or ceases, disease ensues.' Professor of Chemistry, Natural Philosophy, Medical College of Georgia, at the opening of its annual session, Nov. 3, 1847, by A. Means, A. M., M. D., Professor of Chemistry, Natural Philosophy, and Professor of Physical Science in Emory College, Ga., p. 23.

Dr. John Forbes, editor of the British and Foreign Medical Review, in an able article on the nature and function of the skin, says—'Perhaps there is scarcely any disease in which the function of the skin is not, to some extent, disarranged. In what extent, physicians have not bestowed sufficient pains to learn; nor have they been accustomed to pay much attention to this part, in the practical investigation of diseases. Physiology teaches us that it is the vehicle for conveying out of the system a large amount of the waste of the solid as liquid; and practical experience exhibits it as the channel through which the *materies morbi* is thrown off, when the burthen of plethora generally, find the exit.'

Dr. Hollick, on the subject of electricity, remarks 'There is no doubt that electricity is, in many more, but naturally and artificially.' See his work on Hydropathy, published in Philadelphia in 1847, p. 127.

The following account of the cure of a cutting article on Electricity copied by the N. Y. Journal of Commerce from a foreign Scientific Review: 'If it be assumed as a fact that electricity may not only occur in one part of the human body, and an event in some other part, for a time, and that this may not be the same of disease, and the cure of the other, the inference the cure; I think this most likely, and that it is upon this principle, in a great measure, that the physiological effects of electricity, consisting in the cure of disease, are to be explained. It is certain that, when our electrical machines are most actively produced, we all feel most vigorous and clear nervous systems are then most firm; our digestive organs most active our minds most clear.'

The London Times, alluding to the discovery of voltaic electricity by Alfred Snare, Surgeon to the Body of England, says—'By a test which he terms electrical tonic, he has ascertained that the termination of the sensor nerves are positive poles of a voltaic circuit, while the muscular substance is the negative. The sensor nerves are to be the telegraphs which carry the sensation to the brain, and the motor nerves carry back the volition to the muscles.' See N. Y. Tribune, April 7, 1849.

DR. HEN