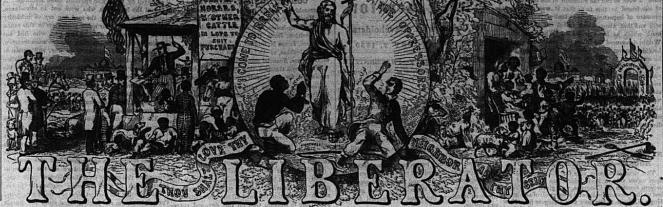
to the pecuniary concerns of the paper are to ted, (rost pain,) to the General Agent. Fire copies will be sent to one address for TEN

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The Agents of the American, Massachusetts, heartylania and Ohio Anti-Slavery Societies are au-latied to receive subscriptions for the Liberator.



TAL AND ANIMATING ISPIRIT OF THE NA-

NO UNION WITH SLAVEHOLD

VOL. XX. NO. 31.

BOSTON, MASS., FRIDAY, AUGUST 2, 1850.

WHOLE NO. 21.

Refuge of Oppression.

THE POURTH OF JULY IN S. CAROLINA. e Charleston Mercury contains onthusiastic ac-us of Fourth of July Celebrations in South Caro-

The Hon. R. W. Burnwell—The whole Southern copie will respond to his sentiment, we are putting or bosse in order, not to die, but as live.

or nouse in order, not to die, out to will, Revolution 35 deg. 30 min.—Bring what is will, Revolution Discussion, still we say—36 deg. 30 min., and noth-

Texas—The Lone Star of the South; her So era saters rescued her from foreign embrace, they will protect her from domestic violence. The 'glory' blazed out more fully in the Volunteer

n attempt, by people of differe under the same Government. By Capt. J. M. Zealy—The present Crisis: Preg-ant with intellectual war, may it call into action our hysical strength, rather than terminate to our dis-race, and the destruction of Southern rights.

By Col. B. J. Johnson—South Carolina: She struck for the Union when it was a blessing; when it be-comes a curse, she will strike for herself.

By Capt. T. R. S. Elliott—The American Eagle, the event of a dissolution of the Union, the South aims, as her portion, the heart of the noble bird; to a Yakkess we leave the feathers and carcass.

he Tances we leave the teathers and teathers.

By Corporal Cunningham—36 deg. 30 min.: Once aid down as an ultime thule to the Northern usurper; bould he ever cross its limits, the Beaufort Volunteer trullers will always be ready to 'hit him again.' Corporal Howley.—The old Oak of the South: always produce an abundance of bark to tan les of the Yankees.

By Dr. J. A. Johnson—The Union: Once a holy alliance, now an accursed bond

By B. A. Amar—The Abolitionists: The Bluffton y has said havoice was in his sword: the Beau-thoy says his is in three words: 'Round, canister id grape.'

By J. G. Barnwell, Jr.—The Compromise: A Foote By John H. Elliott—The rents in the Constitution : requires more than a general Tailor to mend

Here are some of the 'patriotic' Toasts drank at

Round U.:

By Capt. J. B. Perry—A Dissolution of the Union:

The only means of deliverance to the South, in case
of the continued aggressions of the North.

By Henry Forguson—The Northern Abolitionists:
May they rest with their principles, and the place
thereof be chosen by South Carolina.

By Benjamin Stokes—Examility or Disamion.

By David S. Ackerman-Equality or Disunion. The Free Soiler and the Negro, morally and social-idestified—In political power and complexion

Let Yankee Boys grub for gold in the fields where systems from yellow Mexicans; the Southrons re content to leave their laurels nursed in their

We are mere Boys, but should the Yankees dare ivade our soil, we will give them what Paddy gave

The fullowing very street the column of hundred part of the column of th

The following were given at the celebration at Robertsville, St. Peter's Parish:

Webster—In the Ashburton treaty, like the prophet, he was cast into the lion's den in he came off conqueror; so may he do in of fanaticism.

The South—True to the Bible, true to the Con-statution, true to herself, true to posterity, and true in her aim, bits defiance to Northern fanaticism and Southern true:

South Carolina says to the South, should your auton compel me to advance—follow; if I falter, ay me; but if I fall, avenge me.

[Yir—'To your Colors.'

The Union as it is—With a broken and shattered constitution, under the foot of finaticism, relapsing for closured transports of static states of static states, and sufferable by cowards only.

[Air—The Rogue's March.'
The North would act the part of Gain to his brother Abel.

[Air—'Thon'rt False to me.'
The President: Gen. Taylor—A Southern man
th Northern principles; let us remind him we are
t Mexicans.

[Air- The Devil among the Tailors. By D. Sydney Smith—Bennett of the New York Herid: Justly termed the Napoleon of the press; be apolded the principles of the Constitution—ha antagonism to Abolitionism, Free Sullism, Socialism, and the mison of the South in particular.

Here are some of the whole Valunteers.

Theres.

By J. A. E. Chovin—Union and Happiness, according to the Constitution: Separation, rather than Yanke Usurpation.

By R. R. Williams—Our Representatives in Congress: If they compromise an inch of Territory South of 36 deg. 30 min. they are traitors to their trait.

mations.

Allow me to conclude, my dear Sir, by offering you my highest respects, and my affectionate good wishes for your health and happiness.

DANIEL WEBSTER.
REV. Ma. STUART.

From the Galveston (Texas) Journal.

MR. WEBSTER.

Mr. Webster's first speech in the Senate upon the lavery question was halled by us in the South as a opful voice of rescue and deliverance. It was the irst bright spot in the overhanging clouds—the first awn of sanlight after a night of darkness and temest. At the time of that speech, almost every Southern Senator had addressed the Senate upon that sub-ect, but without any apparent effect. The stirring loquence of Henry Clay fell powerless. Mr. Cass ledivered a most powerful constitutional argument, but if fell short of his purpose.

In fact, all that had been said had either passed unnoticed, or else exasperated instead of allaying the interness of excitement. In the North, there were

elements of discord jassed into une wildes, rury, so that they rode securely into power.

When Mr. Webster rose in the majesty of his power, and rebuked that erring and vagrant, philanthropy which would lay violent-hands upon the Union, he sounded the death-knell of unprincipled aspirants, and the small traders in treasonable agriculture of the voice on this more controlled to the contro

SOCIALISM IN THE PULPIT.

achedrandesemal.

that he was a disclorest man, and that is his deather.

The Drvil among the Tailors.

The Tailors among the Tail

The Liberator.

SPEECH OF PARKER PHASBURY. My friend Mr. White has made so very good an ress to us this afternoon, that I feel very unwil allude to it at all, but in commendation. To

Why! the speech of Daniel Webster, what is it

will make not the signtest difference, Mr. Webster, And then, lofty in patrioism, he demanded—What shall become of the stars and stripes?' Now, we have an editor—a Whig, too—in New Hampshire, who never said so bright a thing as when he answered that query. He said, 'We will just take the stars at the North, and let the South have the stripes.' [Enthysics.]

That reference to the Union was the only eloquent

women are able to flash their lightning truth down among the horrors of slavery, more terrible than conyou conacious of the omnipotence you possess? Have you, as you have seen the alarm of the Slave Power, the alarm of Bennett's Herald, the New York Globe, the New York press generally, and the New England press too, and Andover Seminary, and Captain Rynders and his pious company, [plaudits and hisses,] have the abolitionists ever thought of the mighty powers they thus wield?

And have you never thought whence that power comes? Now, there is an answer, direct, to that question. The Slave Power.

that we have hold of that only lever, that only Ar

that we have hold of that only lever, that only Archineddan instrumentality, which is able to move the world—that we have the weapon of almighty truth, the all-conquering force of appeal to the conscience and to the heart.

It is only that instrumentality which the slaveholder'd reads; for he knows that is an omnipotence against which he can bring no force that will be able to contend successfully. He may bind the snapping thunderbolt; he may harness it to the electric nerve. contend successfully. He may bind the snapping underbolt; he may harness it to the electric nerves

to diet the people a little, in order to prep.

1852 to swallow down Thomas H. Bento
other iron-hearted slaveholder, as our car
the Presidency of the United States.

ry movement thus disarmed? Would you have the an our heads in your Delilah-lap, and thus be our omnipotence? My friend White I know not. And he said he was glad his frie

nt, IAY. AE. more of dittioned ever and od, Ery-os, Cold tain cure it will rection.

Hall British and a state of the

REMARKS OF WENDELL PHILLIPS.

[A clergyman by the name of Corliss, having expressed his fears that some of the advocates of the slaves were lacking in a due appreciation of the Bible, and were therefore tending to infidelity, Mr. Phillips rose and said:]—

I wish to say one word in regard to the remarks which have been addressed to us, in order that the anti-slavery enterprise may stand aright before this audience. It might be judged from the tone of the last speaker, that the abolitionists see an enemy and an obstacle in the Bible. He has been entreating us to have greater regard for the Bible. He has been endeavoring to impress upon us reverence for that book. You might draw the inference that we needed such entreaties. Now, in behalf of the abolitionists, let me say, we have nothing to do with the Bible in regard to its merits or its faults, except in one point does it sustain or rebuke slavery? If any speaker wanders beyond that, he speaks on his own responsibility, he speaks that for which this society is not amenable. Perhaps it may be impossible for him to avoid expressing his private opinions of the Bible as to other points, in the course of illustrating some anti-slavery topic. Yet you are to take them as illustrations. And when my friend Foster introduced some speculations of his own, on other points than slavery, he had no right to do it otherwise than as illustrations. Now, the friend who has just spoken will, I think, grant us this; that no speker, unless it he Mr. Foster, has wandered beyond the just limits of anti-slavery discussion; that our anti-slavery speakers have never yet allowed that the Bible sustained slavery that we have felt no need, therefore, to throw it overboard. And although we may put the question like my friend Wright, What wou do un certain circumstances? let it be remembered, that the anti-slavery enterprise puts such circumstances amerely fectitious, hypothetical, and claims the Bible as on its own side. [Prolonged applause.]

Remember, that although we feel there is enough in mere humanity, without the Bible, to condemn I wish to say one word in regard to the remark

slavery enterprise puts such circumstances as merely fictitious, hypothetical, and claims the Bible as on its own side. [Prolonged applause.]

Remember, that although we feel there is enough in mere humanity, without the Bible, to condemn slavery—that the verdied against it is so self-evident as to destroy the title of any book to be thought inspired which sanctions such a system; still we, so far from bringing any such accusation against the Bible, have always claimed it in behalf of justice and therty. It is from Moses Stuart, it is from Daniel Webster, it is from the church and the politicians that this attack on the Bible comes, and not from us. [Loud-cheers.] I know I am repeating things abundantly well-known to all our friends, but it is often the result of such speeches as we have just heard, that the principles of these resolutions, that the substratum of all that has been spoken, all claim the Bible is one and that the principles of these resolutions, that the substratum of all that has been spoken, all claim the Bible is on side, we will not be forced into any position of seeming hostility to it. We have issues enough with this community.

Because the clergy of our little day and neighbor-

nunity. Because the ciergy of our fitter day and according to operate the Scriptures, shall that make us disclieve them? No matter for the texts; enough r us to know that on every field where justice has lumphed, the Bible has led the van; that tyrants

believe them? No matter for the texts; enough for us to know that on every field where justice has triumphed, the Bible has led the van; that tyrants in every age have hated it—humanity, in every step of its progress, has caught watchwords from its pages. Freedom of thought was won by those who would read, it in spite of Popes;—freedom of speech by those who would expound it in deflance of Laud, Luther and Savonarola, Howard and Oberlin, Penelon and Wilberforce, Puritum and Huguenot, Covenanter and Quaker, all hugged it to their breasts. It was to print the Bible that bold men fought for liberty of the press. When the oppressor hurries to place it in every cottage, when the slaveholder labors that his slave may be able to read it, then will we begin to believe that Issish struggled to rivet 'every yoke,' that Paul was opposed to giving every man that which is just and equal, and that the New Testament was written to 'strengthen the weak hands and confirm the feeble knees' of tottering iniquities.

But not till then shall a few petty priests shut us out from sympathy with, and confidence in, the noble army of martyrs and the glorious company of the army of martyrs and the glorious company of the army of martyrs and the glorious company of the apostles. Not till then shall a few petty priests shut us out from sympathy with, and confidence in, the noble army of martyrs and the glorious company of the apostles. Not till then shall the Stuarts and Waylands, with their little black gowns, hide from us the burning light of the great Apostle of the Gentilies. What though, holding up the Books, they cry, 'Sechters and look there, note these specks on the sun'; we know still it is the sun, and astronomy tells that what is dark there to-day will perhaps be brightness and living light to-morrow. So with the Bible. What though, here and there, there should be isolated texts which look inconsistent with the great spirit which informs the whole? Coming years, we know, will show them, like spets on the sun, all bright with the

se lock up the Bible who fear it; our pray Let those love a parties, May it find its way into the hovel of every slave and the heart of every legislator in the land! Our original attempt was this; to show that the Bible and Caristinaity repudiate slavery. For a long time, in one unbroken phalans, the so-called Christian Church denounced such a statement as infricitity; and from Maino to Georgia, from the Atlantic to the Mississip-pi, we had the unbroken testimony of the Church that the Bible was pro-slavery. Now, the Church is di-vided. We have Henry Ward Beecher against Mose-Stuart; we have Albert Barnes against Leonard Woods.

Woods.

The time was when the Recorder, and the religious press, and the whole political press, claimed, with the New York Osserver, that until you could mend the Constitution, you must mind it. We have urged our principles until we have scared up William H. Seward, and pitted him against Daniel Webster. [Great applause.] We have found persons who are willing to bewray not him that sendereth. And it can, therefore, never often enough be repeated, that when the question comes as to Christianity itself, not to American Christianity; to the Bible itself, not to the Bible in the glass of Moses Stuart, that the abolitionist holds on to the Bible as his, with his right hand and with his left hand. And I wish you to go away with that conjection, spite of the remonstrances which I think have been unnecessarity, however sincerety, made to us. The time was when the Recorder, and the religion

add. I wish to call the attention of the meeting and of our friend to this fact; that it was the urgent pressure of importunity, from that very friend himself, and that alone, which called out the only remark which he has objected to. When our friend Wright denounced the Bible, if it sanctioned slavery, he did what our friend admits was right. But when he was about to pass on, and not give any opinion whether the Bible does or does not sanction slavery, our friend urged him to state his opinion on this point; and after that, it was natural that another speaker should state his views. In the light of that fact, I want the sudience to judge how far it was right for him to rise and speak in such a way as to leave the impression which would have been given to the audience but for the explanation which has been made.

Prom the New York Tribune.

NEW MEXICO REPULSED FROM THE HOUSE!—THE NORTH BETRAYED!

The most disastrous vote for Freedom, and the fost unjust vote in itself which has dagraced the present Season of Congress, was given on Friday last on the question (indirectly presented) of admitting Hugh N. Smith to the floor as a Delegate from New Mexico (with power merely to explain and defend the local wants and needs of his constituents, but without the right to vote.) Congress having neglected for two Sessions to provide a Civil Government for New Mexico, as we are bound by Treaty with Mexico to do, the People last season held a Convention and chose Mr. Smith their Delegate to the House, with a view mainly to the presentment of their rights and wishes, with respect to the claim of Texas to absorb their territory, and subjugate them to her dominion. Their Delegate has now been waiting at the door of the Houses ix months, and the Loco-Foco majority of Speaker Cobb's Committee on Elections has reported against his admission, Mr. McGaughey, of the Whig minority of the Committee, moved as a substitute a counter resolution in faror of his admission, which was voted down in Committee of the Whole (where the Yeas and Nays cannot be taken) by 89 to 85, and Strong's resolution agreed to by a vote of 92 to 86. The Resolution was thus reported to the House, when Strong immediately moved the Previous Question, cutting off any opportantity to renew the amendment as well as all debate, Hercupon Gorman of Indians (one more of the same sort) moved that the resolution do it on the table, carrying the whole subject there, and for this coward; beauty, back-handed evasion and subterfluer, TWENTY-FIVE Loco-Focos from Free States voted with the South, and so turned New Mexico out of doors, and denied her a hearing on pending questions vital to her yery being. Some of these twenty-five got into Congress by Free Soil professions, and are thus donally traitors to Truth and Fresdom. To send one of these back to the next Congress will be to give a

PIENDISH OUTRAGE.

A correspondent of the Alexandria Gazette gives the following statement of this disgraceful affair. The prisoner, Grayson, who was put to death by a moving a most unjustifiable and attroctors manner, had twice been convicted by a jury of Culpepper county, but in each case the judgment was reversed, and a new trial was granted, by the General Court. The correspondent says:

county, but in each case the judgment was reversed, and a new trial was granted, by the General Court. The correspondent says:

'On Wednesday morning about 10 o'clock, news, was received in the village that a large body of men, about two or three hundred, was assembling at a church about three miles distance, (an appropriate place for a meeting for such a purpose) to come on here to hang Grayson. The High Sheriff, after consulting with the most influential men, and after finding it imp ssible to obtain a sufficient quantity of arms, as well as men, on so short a notice, to contend with so large a mumber of armed men as were expected, determined it would be better to remonstrate and reason with the rioters, than to risk the lives of so many valuable citizens, which would only have retarded but not have prevented them from effecting their illegal purpose. Immediately after hearing they were assembled at the ichurch, Major Thomas [11], Mr. Geo. Thomas, Rev. Cumberland George, Rev. John Hoyle, William Green, Esq., and other influential citizens, met them, and tried to persuade them in desist from their purpose. They told them they were acting contrary to law—that every man engaged, either as actors, or as aiders and abettors, were, in the eye of the law, guilty of murder. They beggred them to consider the disgrace, they were bringing upon their county, their State and themselves. But their persuasions had not the desired effect.

'It did, however, prevent many from joining in the

effect.

It did, however, prevent many from joining in the deed. Only about one hundred or one hundred and fifty came into town, and, as actors or a bettors, took the prisoner from the jail. In the broad light of day, these bold violators of law came into our quiet village, and halted before our jail. The High Sheriff, attended by an armed posse, and sorry am I to say that some of the citizens refused or showed an unwillingness to join him, stood between them and the door. William Green, Esq., who deserves much credit for his industry and energy in trying to suppress this roit, as well as many other gentlemen, and who had just returned from Judge Field's, spoke to the crowd, who, after some confusion and cries, issened to him. He told them he had just returned from the Judge would not agree to promise them what they wished him to do—that, he would not remove the prisoner from the county, but he said it was his duty at the next term, to listen to motions for change of venue, both on the part of the counsel for the prisoner, and the commonwealth, and he would then decide as he thought just. This did not astify the mob They could hang him. They caught hold of the high Sheriff and his deputy, and other citizens who were with him, and pulled them away from the door, and then the work of breaking, commenced. But enough. They broke open the jail, and then hung the prisener. Will this community uphold these misguided men in this flagrant violation of the law?

A LAW-ABIDING CITIZEN. It did, however, prevent many from joining in the

GLORYING IN ITS SHAME. The Boston Bee, of yesterday, boasts that it was the first paper in Boston to take a decided and unequivoeal stand in favor of the recent great speech of Mr. Webster. Such kind of boasting as this reminds us of the two lads whom we once heard indulging in a game of brag about the travels of their respective fathers. 'My father,' says boy No. 1, 'has been way off to New Orleans,' And mine,' says boy No. 2, 'has been to the Grand Banks, and to the West Indies, and came near being ship-wrecked two or three times,' 'Poh, that's nothing,' retuted boy No. 1, who evidently saw the necessity of conting to a climax soon, 'My father has been of Stale's prison twice, and yours can't begin.' —Boston Republican.

IN A TERRIBLE FIX. Some of the Southern journals, which feel very sore in relation to the slaves agistation, are advising the Southern aristocracy not visit. Newport and other Northern watering place that summer, but in any way put money in the hand of the Yankees. We can assure the slavocrats the they might have spared Newport from their list. Places of non-intercourse, for she has some of the

A late letter from Washington to the Cleveland

True Democrat, says:—

'I learn from a citizen of Georgetown, that within the past three weeks, some thirty 'human chattels' have taken 'leg bail' for a land of freedom. This resulta, in part, from the fact that save dealers have been quite busy of late in purchasing up large 'droves' from the District, and surrounding country, and those who are, left are fearful that their turn will soon come, and hence some of them trust rather to their locomotive powers than to the dealers' handcuffs and chains for preservation.

An Incident of Shavent. The infant child of Mr. Mortimor, residing in Washington, was put to death, bust week, by a slave girl, aged 16. Mrs. Mortimer whipped the girl for some offence. Leaving the room, shortly after, where the child was asleep in its cradle, she heard it make a noise as it strangling, and running in perceived a strong smell strangling, and running in perceived a strong smell of hudanum. The child died soon after, and the belief is that the girl poured a quantity of the laudenum down its hrost, from a phial of the drug which was in a cut board. She has been committed for trial on a class re of market.

The Liberator.

No Union with Slaveholders ! BOSTON, AUGUST 2, 1850.

LIBERTY-EQUALITY-PRATERNITY!!! er from the Prison-House of Sou th their Friends and Protectors,

Shall not the channels of former sympathies be open ed anew? Will not they of the 'old guard' deligh to look each other in the face once more, and renew their rows upon a common allar? Let them come from every quarter—free men, free women, and fugi-tives! They are bid a most cordial welcome by the good people of Cazenovia. There are friends, heapt talities, meeting-houses, and beautiful gross there Let all come, who have a heart, and can! In behalf of the New York State Vigilance Com-

mittee,

P. S. The 'North Start, Ward's 'Impartial Cit-izen,' the "Anti-Slavery Standard,' the 'Liberator, and all papers disposed to do so, will confer a favo by transferring the above call to their columns, and keeping it up till the time set for the meeting.

As our paper goes to press a day callier this week than usual, we would once more urge upon all, who may happen to receive it in season, to give their attendance at the celebration of the Greatest Event of the Nineteenth Century,—the abolition of British West India Slavery,—at Worcester, on the 1st inst. The number of able speakers pledged to be present;—the facilities for reaching the heart of the Commonwealth,—the occasion itself, thrilling, sublime, glorious,—all should ensure a mighty gathering of the true-hearted. The ears Jeave the depot in Albany street, Boston, at 8 o'clock, A. M.; returning, will leave Worcester at 5 o'clock, P. M. Tickets for the entire excursion \$1.00 each—less than half price.

The day is also to be celebrated at Salem, without regard to sect or party.

egard to sect or party.

It is likewise to be celebrated by the Provid

It is likewise to be celebrated by the Trousenee Anti-Slavery Society—by, a procession of cavalende, citizens and strangers, forming at 8 o'clock, A. M., in front of Rev. Dr. Hall's Church, Benefit street, and marching through several streets to a grove, where addresses are to be delivered in the spirit of the occa-

Mr. Garrison, in a lecture upon anti-slavery, delivered in Mechanics' Hail last Sanday, spoke very kindly, we are told, of General Taylor. He regarded his death as a national calamity, and admitted what we have often said, that the fortunes of freedom had been safely entrusted to a Southern man and a slave-holder. Similar remarks are made by many of the press, which were londest in their opposition to General Taylor and his policy, while living. They now see what they should have seen, and had they not shut their eyes, would have seen when he was living. How many there are who will never learn till it is too late! Had all the men who from the sincerity of their hearts and the convictions of their honest judgment praise General Taylor dead, supported him living, the difficulties which threaten the country would have disappeared, and probably General Taylor would be alive to listen to the eulogies which now only fall upon his tomb.—Providence Journal.

If I observe the above paragraph is eagerly copied into various Whig journals, and that I am thus made to endorse the late Gen. Taylor without explanation, qualification, or limitation, as one with whom 'the fortunes of freedom had been safely entrusted'! Now the suppression of that which is essential to a correct understanding of a particular declaration, is tantamount to the utterance of a falsehood, if wilfully done; and is an act of gross injustice, though done mantitude. I have ever serunulously aimed to be

done; and is an act of gross injustice, though don anwittingly. I have ever scrupulously aimed to bout and magnanimous in dealing with men and par

just and magnanimous in dealing with men and par-ties—giving credit to whom credit is due, and caring nothing for sectarian or party names.

In the course of my lecture at Providence, I en-deavored to show, by a citation of numerous facts that whoever, North or South, intimates a desire to see slavery abolished before the end of the world, or in contrastict on all lengths for the extension and ithat whoever, North or South, intimates a desire to see slavery abolished before the end of the world, or is not ready to go all lengths for the extension and perpetuity of this hideous system, is at once suspected and denounced—as in the case of Heary Clay, for auggesting a plan for the ultimate abolition of slavery in Kentucky; of Thomas H. Benton, for defending the rights of California as a free State; and of Gen. Taylor, for resolving to protect New Mexico against the rapacity of Texas, bullied as he was only a few days before his death by such desporate men as Toombs of Alabama, and Stephens of Georgia;—and, therefore, the pretence so frequently made here at the North, that it is the denunciatory language of the abolitionists which inflames the South, is very absurd—the controversy pertaining to principle, not speech.

Referring to the evident determination of Gen. Taylor or resist the invasion of New Mexico by T.x. as, and to discharge the duties of his office with fidelity in this emergency, I said—Under these circumstances, and at this particular juncture—paradoxical as it may sound from my lips—I regard the death of Gen. Taylor or severy reason to apprehend, therefore, that he will be brow-beaten, intimidated and conquered, by the bullying spirit of the South. This was no endorsement of the character or career of Gen. Taylor.

but was confined to a pride of the property of most cringing sycophants to their beck, of any place between the boundaries of Tophet and New Orleans. Don't ideclare against your friends, gentlemen.—

Woonsockel (R. I.) Patriol.

ABOLITION CONVENTION. Parker Pillabury write to the Liberator, that the Old Colony meeting Iss Sunday, in Hingham, came near being a failure Not a person was present from any of the Bridge waters, Hanover, Hanson, not even Plymouth, and but very few indeed from Abington, (the banne town,) or any where else from abroad.—Courier.

town,) or any where else from abroad.—Courier.

ET This is very petty knavery on the part of the Courier; but since that paper has given itself to the foul and despicable work of glerifying Daniel Webster for his great apostacy, it is capable of any meanness, and ought to be published in Charleston, St. C. It chuckles over the partial failure of the anti-slavery convention at Hingham, as though its editors had every thing staked upon the perpetuity of alavery but it basely omits giving the reason for the smal stiendance on the occasion, which was, as Mr. Pillalury stated, in consequence of some mistake and conbut it basely omits giving the reason for the amount attendance on the occasion, which was, as Mr. Pilis-nuy stated, in consequence of some mistake and con-tuation in giving notice of the meeting. It was almost naiversally supposed that the Convention was to be seld a week later. The most contradictory bunders as to the time were made in our paper, and hence the lack of a more general strondance.

CONVENTION AT ANDOVER.

Agreeably to public notice, one of the series can Hundred Conventions was held in the University of the Manager of the series of the series of the series of the series of the Manager of

resolutions for the consideration of the meeting:

Resolved, That the anti-devery agitation is the Spirit of God moving upon the face of the waters of public sentiment, to the cleanaing of the land from politation and blood—irresistible in its progress, tireless in its anergy, and beneficent and glorious in its purpose; smitting with the lightning of truth a corrupt, time-serving, sin-loving Church, and upheaving from its foundations a tyramical and man-enlaring state—and establishing on the ruins of both, a realizing of mean and services.

ing from its foundations a tynamical and man-ensisting State—and establishing on the rains of both, a religion of merey and a government of justice.

Resolved, That with three millions of their own countrymen held by them as goods and chattels, the guilt of the American people is mightily aggravated, and their dammation rendered all the more certain, by pretending to worship God on this day, and consecrating it to religious rites and ceremonies.

Resolved, That, under such circumstances, 'the subbaths, the calling of assemblies,' God 'cannot away with: it is inquiry, even the solemn meeting'; and his language to this people is, as it was to the Jews of old, 'When ye spread forth your hands, I will hide mine eyes from your yea, when ye make many prayers, I will not hear: your hands are full of Blood.'

Resolved, That the first secretary and the served of the first secretary of the server of the serve

blood.

Rescived, That the first acceptable religious act that can be performed by us, as a nation, is to obey the divine injunction, "Wash you, make you clean; put sway the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plend for the widow."

Resolved, That the chain which binds the slave has been forged and riveted, in the name of God, by the slogical professors, by pulpit occupants, by those who laim to be the ambassadors of Christ, by the religion of the land; and hence, if that chain be ever broken by moral power, it can be accomplished only by a direct impeachment of the piety of such teachers, and showing them to be wolves in sheep's clothing, the incinies of God and man.

Resolved, That of all the statesmen in our country who deserve to be held up to popular execration, for their treachery to the cause of freedom, Daniel Webster stands pre-eminent; and of all the theologians who have justly subjected themselves to the severest ondemnation for making the swift is, of enslaving

who have justly subjected themselves to the severest tondemnation for making the awful sin of enslaving luman beings compatible with the Christian faith and profession, Moses Stuart is chief.

Resolved, That the great issue before the country is, not as to the admission of California and New Mexico as free and slave States, but in regard to the entire abolition of slavery on the American soil; hence, frough men as Henry Clay and Daniel Webster to argue that the settlement of the present conflict in Congress, by compromise, will give a death-blow to the anti-slavery movement, and restore public tranquillity, is in exhibit the aeme of infatuation, and complete judicial blindness. dicial blindness.

icial blindness.

Resolved, That neither priest nor politic the Southern slaveholder nor his Northern abettor the Southern slaveholder nor his Aorthern ascettor, neither the religious sects nor the political parties, seither ecclesiastical bodies nor legislative assemblies, may look for any repose while one slave is left to clank his chains on the soil so long watered by his teers and stained by his blood.

These resolutions, in their various aspects, led to an earnest and eloquent dis ussion, during the forenoon, afternoon and evening sessions, in which Wendell Phillips, W. L. Garrison, Parker Pillsbury, James N. Buffum, Wm. Jenkins, and ——Page of Newburyport, participated.

The friends of the cause were in attendance from

the adjoining towns, notwits anding the threatening state of the weather, and were greatly refreshed in

It is hoped that the anti-slavery spirit, which ha been so long dormant in Andover, will be rest to its primitive zeal and activity.

JONAS HOLT, Chair JAMES N. BUFFUN, Sec.

LECTURE IN PROVIDENCE.

LECTURE IN PROVIDENCE.
The lecture on that 'sum of all villanies,' American Slavery, delivered in Mechanics' Hall at 6 P. M., on Sunday 14th inst., by the Editor of the Liberator, was listened to by a large and discriminating audicince; even professors of religion, church members, too, many of them, who were present, have spoken with approbation of the manner and spirit of the lecture. There was a serious and devout attention lecturer. There was a serious and devout attention manifested by the audience during its delivery, which manifested by the audience during its delivery, which occupied about an hour and three quarters. American chattel slavery was well and faithfully depicted, and the proofs presented of the wickedness of slave-holders, their siders and abettors were overwhelming. Its thorough antagonism to every principle of Christianity was so clearly seen even by those who seldom or never heard the subject discussed before, that the senseless as well as wicked cry against the abolitonists as being infidels was hushed to silence, and many who never heard Garrison before were astonished beyond measure: that so erroneous an impression had been made on the minds of professors of
religion in regard to him. A few such lectures in
this city would shake our rotten pro-slavery churches in pieces, could the mass of professors have courage to hear and read for themselves. A man of some
note said to met, Ineither any nor heard anything out of
the way in the lecture, and was surprised that I heard
none of that severity of denunciation which has been
charged upon him. Did you, said I, observe the
manner in which he made his hearers assent to the
fact that slaveholders were 'villains'? I then related to him that part of the lecture, which presented
to them a man who should come out in one of your
principal newspapers, and make a proposition to enro them a man who should come out in one of your principal newspapers, and make a proposition to enalare the population of the six New England States, to deprive them of the Bible, of edue tion, of the sacred institution of marriage, in fine of all rights which belong to human beings, by making them chattels personal, and bow he got the assent of his auditors, that they all would not hesitate to call such a man a viliais. Do you remember that, said I? I do, said I, but he would gladly turn from its painful content was well done, but— But what? said I. Did he not prove the slaveholder was doing all this and that Northern men were found, many of beophe, our own Republic, but that would be cowardbefore or own Republic, but that would be cowardhe and it was well done, but— But what? said

I Did he not prove the slaveholder was doing all

this, and that Northern men were found, many of
them in high standing in Church and State, abetting it
and upholding all this injudity? He could not say it
was not so, and he a prominent member in one of our
great denominations. I felt rejoiced that our old
Piomeer was once again with us, and that, when the
cool season comes round again, the people of this city
may have another opportunity to hear him and others. The Pastor of the Westminster Congregation
F. H. Hedge, [Unitariam,] after reading the notice
for the lecture, said that hereafter he should read no
notice from the deak but those in connection with the
three Unitarian Societies. The Episcopal clergy have
always refused to read notices for anti-slavery meetings of any kind. Although all the pulpits were
supplied with notices, many of them were not read,
though I doubt not they were in a majority of instances.

S. W. W. Mr. GARRISON:

PROVIDENCE, July 15th, 1850.

Your late visit to this city and Pawtucket, with Messrs. Pillsbury and Burleigh, has done the cause of the slave much good. Your faithful dealing with church, clergy, and politichans, is almost universally

approved by those who attended those approved by those who attended those meetings. A few of the lean souls, who were not in attendance, still persist in raising the mad-deg cry of infidelity against you and your noble coadjutors in this cause. Now and then, one who did hear you, who had not brains enough to understand a common sense sentence, when uttered in a common sense way, still persist in their old musty prejudices. Still, I am quite startled at the fact, that almost the universal voice of the candid of reflecting appla uds the defence of freedom, as they heard it from you and your associates. I say startled, because you have been no extensively hated and abused for your assaults upon the powers whose feet tread in the dust three million slaves.

The bitter spirit of pro-slavery here seems in some

steady hand and earnest heart, pressing right on with the agitation, to secure some general awakening, some glorious resurrection of the people to this cause of God and man. Gladly would we see the masses aroused on this subject from their present quict slumbers, though it were by some carthquake power. While hearing the earnest pleas of moral truth, moral principle, reason and justice, urged upon the people on Sunday, we though how few have a heart to comprehend these things; how stupendous, how Godlike, is the work in which the friends of freedom are engaged; and how vast is the mass of dead and almos putrid mind which this cause has yet to electrify and action, ere the work of liberty is done.

call into action, ere the work of liberty is done. But, as God is on the side of right, and truth is omnipotent, we hope on for a 'good time coming.'

Be assured, your visit here has gained the slave new friends, and strengthened those aiready pledged to his cause. Another like call upon the land of Roger Williams will be appreciated, and meet with a hearty response. Yours for the freedom of all,

A. R.

SLAVERY IN A REPUBLIO!

SLAVERY IN A REPUBLIC!

BY S. M. HORDS.

Slavery in a Republic! What a contradiction in terms, nature, reason, logic, common sense, and every thing else good, hearty, soulful, great, Christianly! Who would ever have thought it—hardly who ever draumed it? Slavery in a Republic! It is a paradox, an anomaly, a point-at-point swerdism, an irreconcilable antagonism, a monstrous mistake.

And yet it is a broad fact, a palpable reality, a melancholy certainty; and that, too, in this, our own

And yet it is a broad fact, a palpable reality, a melancholy certainty; and that, too, in this, our own great and glowing land—in our vaunted nineteenth-of-century Republic—the Republic on which a continent across the surging ocean points as the proud goal it would be more than felicitous to imitate. We say it is a melancholy fact, that slavery exists in this country as it is found nowhere else. Here in this boasted land of liberty—in the always talked-8f, and sung-of, and preached-of, and prayed-for heart and home of freedom—in the land of Fourth-of-Julys. home of freedom—in the land of Fourth-of-Julys, and Washingtons, and Franklins—here slavery lifts its frightful form, and shakes its bloody arms, as it does in no other land, Christian or otherwise. Here in America—here, where the sweet form and divine nature of religion sought a repose from persecution nature of religion sought a repose from persecution—
here, where conscience, braving the perils of the deep,
the dangers of starvation, treachery, death, joyfully
planted its banner and established its relam—here
this gigantic monster, this huge, seven-headed Satanism exists, four-sikes, and perpetuates itself.
A Republic, indeed! A Republic with nearly four
million human beings in chains the devil himself
could not strengthen or make closer! A Republic;
with men and women as good, with as large hearts
and as capacious souls as you and I, and vonder-

and as capacious sous as you and 1, and yours surpliced man; bound, and ground, and driven, and tortured, and cursed; with four million thus degra-ded to the earth, se shout, and sing, and pray, and glorify our Republic, as the chosen land of the free and home of the brave—as the asylum of the oppress-ed, abused, and down-trodden of all nations and

Slavery in a Republic! Slavery in America! Sta growing and strengthening, and taking broader and deeper root every hour; here it is, not only on suf deeper root every hour; here it is, not only on sufferance, not as an evil resulting from government, or
social relations, or causes beyond mortal ken, but here
it is upheld, countenanced, legalized, supported by
the law of the land. We say law of the land, taking
the sense in which it is interpreted by the slavery
faction and their supporters. Individually, we think
it does no such thing; that it can do no such thing.
Law made to uphold and cherish infamy, crime, slavery—the sum and aubstance of them all! It can do
no such thing—never, never! Law never can be
made to support wrong of any sort. Heaven, all
good spirits and men—almost hell itself—forbid it.
Slavery in a Republic, in Armuca! Abominable,
outrageous, soul-abhorrent! Here in a land conse-

good spirits and men-minotal. Abominable, outrageous, soul-abhorrent! Here in a land consecrated to all that is free in thought, and speech, and act! Here, where conscience pretends to sour in the untrammelled heights of celestial realms! We talk of freedom, of liberty! Rather ought our heads to hang to the earth in crimson shame. We talk of the glorious mission our land is fulfilling in emancipating the human race from its thraldom and servitude of grey centuries! We swell and prate of the noble example our 'model republic' is spreading before admiring nations! We turning sonorous periods about our heart, charity, benevolence, justice, humanity! We pointing in eestacy to our stars and stripes indeed—that alone and only float over the watch-towers of the free! We chant these plumy, graceful sounds—than them with four million souls in abject vassalage under our feet! Chant them with the ties, and grosns, and threes, and pains, and in describable ills of brother men rising with thundering tone in our cars! Chant them as a pall of mora describable ills of brother men rising with thundering tone in our ears! Chant them as a pall of moral darkness fearfully gathers in the heavens, uttering its woful lessons! Chant them as those four-million God-stamped men snd women lie down at night weary, and sick, and bleeding, and hope-fallen, and praying that death may kindly end their sorrows, and remove them to a land where no chains, nor whips, nor men, nor monsters, nor butchers, may scourge them more!

Slavery in a Republic! It ought not to be, it cannot be. That country is not a Republic which fosters and countenances it. God forbid that such a country should lyingly be called free! Free, say you? And with four million of your brethren clanking and toilwith four million of your brethren clanking and toiling, and literally bleeding and dying in chains!
Free! with masters burning, beating and bruilfying
God's noble image! Free! Shame on the tooque
that speaks it, on the soul that breathes it! It is
false, and false, and doubly false again!

OLD COLONY A. S. SOCIETY.

OLD COLONY A. B. BOCIETY.

A special meeting of this Society was holden in the Uniturian Church, South Hingham, on Sunday, July 21st; John Cushing, a Vice President of the Society, in the Chair. In consequence of a minetal coccurring in giving the notice in the Laberster, which we very much regret, the attendance from the consequence of the consequence

was mann. He meeting, however, was well strayed by the citizens of Hingham, and passed of quistatisfactorily.

Able remarks were made by Nathaniel H. Wiz. ing, of Marshnield, and Parker Pillsbury. Remarks of an earnest and practical nature were made by Lewis Ford, Robert Edmond, and Elias Rithria, of Weymouth. Mr. Richards was called up by observations of a very severe, alanderous and coane character made by a gentleman present of the Free Sal school, by the name of Wilder—of Quaker Hedision, as we are informed. His abusive, investive language, and his assertion that he would return in bondage the panting fugilitye, and quell, at the joint of the bayonet, an attempt on the part of the alars to the bayonet, an attempt on the part of the alars to obtain their freedom by imitating the deeds of ear fathers, proved him to be devoid of humanity and moral principle, and an enemy of the slave and of God. He was replied to in a very gentlemsly manner by Mr. Richards, and 'cut to the very quick' by the iron-chained logic and sareasm of Pillsbury.

John Cushing and S. Dyer were chosen a Commit-John Cushing and S. Dyer were cho

John Cushing and S. Dyer were chosen a Committee on Finances.

The meeting was also addressed by two other in-dividuals of the Free Soil party, and very satisfate-rily replied to by Pillsbury and Whiting.

Of the remarks made at this meeting by Mr. Whiting, we cannot speak too highly. They were wey feelingly and sincerely made, and proved him to be thioroughly acquainted with every rope in the smills are the since the since the since the since and the since and this abilities of too high an order, for him to like suite so weight so weight of the men and this abilities of too high an order, for him to like suite so weight so weight of them. and his abilities of too high an order, for him to live quite so retired from the moral enterprises of the day. We can assure him, that his counsels and advice will always be acceptable and pleasing to the friends of the O. C. A. & Society, and we trust we shall clan have the pleasace of listening to his voice, in furn meetings of the Speicty.

Our thanks are que to Mr. Cushing, of Hinghan,

Out manks are due to Mr. Cushing, of Hinghan for his co-operation is making arrangements for his meeting, and also for he very generous hospitality.

BOURNE SPOONER, President.

H. H. BERGMAN, Secretary.

South Abington, July 22, 1850.

DISCOURSE FOR THE TIMES.

BY AN INFIDEL.

TEXT—'A soft answer turneth away Brail, but prievous words stir up anger.'—Solomon.

grievous words stir up anger.—Solomon.

It has been remarked by a modern writer, that Jun of Nazareth did not escape the superstition of his ize. I would say, rather, that the superstition of his tize for escape IIII. He seized it, as Daniel Weber a tempted to seize the Free Soil 'thunder' of his part of the property of the seize the grasped it with a firm a manly hand; wielded it successfully, with a might power, and turned it to the best possible seems. He caused even temporal errors to serve as illustrated Whatever may have been the nous of eternat rutus. Whatever may have been in nature or extent of his superstition, certainly his ures of speech were not of a character calculate in detract aught from the life and warmth of his shifing

words.

'A soft answer turneth away weath.' True; latile soft words ever 'cast out devils'? For, even is in enlightened age, humanity is still sorely afficied with foul fiends of error and unbelief. Some of these my not be exported but by 'casting down' and 'mighay rending' the unhappy victims of their power. Apeny-whistle will scarcely serve even for the mais of the Charch. The trumpet of alarm, perchasee of turn, must sometimes shake the earth. To wake the deal, a Children words is needed. Truth and error, god all must sometimes shake the earth. To wake the deal, a fall-grown voice is needed. Truth and error, good and erril, are often strangely mingled. Nothing short of moral whirlwind can, in some cases, winnow the chafform the good grain. Often a ferrent heat is informable to melt the moral elements, in order to separate the dross from the fine gold. Now, as of old, me are sometimes saved 'to as by fire.' Is 'aguinous' alarming! TRUTH has nothing to fear. In Goldmann, opitate! Let the firery trial come! 'Gricous words str up anger.' Very well! The truth is always gricous to the votaries of croe. What then! Shall the truth be suppressed! I say, nell Proclaim the truth boldly and fearlessly, howeverprecous it may seem. Whether men will hear or as preclaim it. If any close their eyes and ear, their leth fault. Let not the champions of truth both.

claim it. If any close their eyes and ear, their is the fault. Let not the champions of truth, the ke charged with 'darkening the light thered', beaus, forsooth, men may choose to shut their eye against. When the truth makes men angry, we who have 'lish as a grain of mustard seed 'should 'thank food and the courage.' Then may we know the 'leaven' is swing. Who fears the result! Devils may 'fear and truth!"

— but the righteous are bold as a lion.' The winh of man may be made to praise God. 'There is a dright that shapes our ends.' 'Take heed how ye hear.' Got speed the truth! Amen.!

MUTES WANTED FOR THE TRIBUNI

WHYLED FUR THE LABOUR - We regret that the peculiar construction of or new cylinder press precludes the ordinary packed reversing, the column rules, in order to dress left bune in mourning. Otherwise, its appearance with manifest our feelings at the distressing dispension which has fallen upon the United States.—New Fist Workship Tribune.

We, too, have our regrets; but the construcing our press does not stand in the way. If our surrecould find vent through the column rules, we well keep them reversed all the year round. But our row lies somewhat deeper than 'dress.' We 'regret that Zachary -Taylor died an unrepentant isseading, and we 'regret' that he manifested no contribe in the part he took in that meanest and most countil of all mean and cowardly warm—the Florida hat.

The Tribune would dress itself in mourning with the took our great contemporary—on one condition. Lether take under his fraternal care the bloodhounds stays the Seminole Indians. *Love me, love my day." We, too, have our regrets; but the construction

W. S. B.

FRIEND GARRISON:

The case of Jordan and Snell, to which I referred in my letter, was settled according to arrangement, and they were let off "free graits for nothing," as we they were let off "free graits for nothing," as we might have known better, after the decision in we might have known better, after the decision in the little case. I understand they were let off on the ground of the abominable object for which therimate together! This free discussion about home met together! This free discussion about home rights is all moonshine, and "must be suggress! Thank God," we are in the midst of a revival brit, the wisidom of Solomon cannot stay the march of right in East Bridgewater; for "Though the cause of evil prosper, yet the Truth and the Truth

Though the cause of evil prosper, yet the Truh kins is strong.

And albeit she wander outcast now, I see assembly throng or beautiful tall angels to enshield her fea all wrong.

DANIER. WEBSTER. Never did. a drowning mare catch at a rope with more "alacrity" than Mr. Webster has jumped, by invitation of President Filmed, from the floor of the Senate into the office of Senate of State. It saves him from a sure rejection by the people of Massachusetts, at the next Legislam, a case he had been presented for re-election to be set; but his condemnation, by them is not the jost to be set. Gov. Briggs has appointed the Ho. Not positive. Gov. Briggs has appointed the Ho. Not resignation of Mr. Webster. Mr. Winthrop is are edly hossile to Clay's "Oumbus Bill."

STUART, of Andover :

Is Mosts Steam, of Andover:

Sim—Is slavery a majum in se, an evil in itself:

On page trenty-three of your recent pamphlet in

trenty-three of your recent pamphlet in

stellarian of Daniel Webster, you say, that in set
stellarian expension, the Bible 'must be the ultimate

to which all sincere Christians are bound to ap
to which all sincere Christians are bound to apand the question, the Bible 'must be the utilization for bound to apose to which all sincere Christians are bound to apose to which all sincere Christians are bound to apose to be a sufficient and the scriptures are the sufficient and only believe that "the Scriptures are the sufficient and only ride of this and practice." You then go on and device to proper pages to prove that the God of the Heres gave to them, his chosen people, 'am unlimited liberty to purchase (not to steal) bond-men and for milds' (slaves)' of the heathen around and out of Palesian, or of heathen dwelling within it. You apply the sufficient white the sufficient was the sufficient with the sufficient was the sufficient with the sufficient was to shall them as heritable property. You say, 'How was it with slaves purchased from the heather the Jess had unlimited liberty to purchase them. as to hold them as heritable property. There was no serenth, year and no jubilec year to them. It all the mallows the sufficients cannot abolish it,' that the Jews might' by the sustion of their God) 'that the Jews might' by the sustion of their God) 'that e always and this

non, and probably to the satisfaction of most sanstac-tion, and probably to the satisfaction of most of the ministers and churches and all the slaveholders of the country, that the God of the Hebrews did authorthe county, that the God of the Hebrews did authorize then to by sizes, and hold and use men, women and children as goods and chattels, at pleasure; then, on pale outy-two, you sum up by saying—Did the God at the Hebrews give permission to them to commit a mains in teat. . . Crimes made in as e cannot be immermed into no crimes, by heaven or earth. Sarry, berefore, under the Jewish dispensation, by perchase from the heathen, was not one of these crimes. The God of the libble could never, sanction the commission of such. Yet, if abolitionists are to taken that God has sanctioned not only a positive. the commission of the control of the commission of the commission

eril, but one or the greatest or all crimes.

Your argument is—Slavery cannot be a sin in itself, because the God of the Hebrews sanctioned it and because the too of the Reviews sanctioned it.

My srunnt is—Statery is a sin in itself; therefore,
the God whose nature is justice and love never sanctioned it. From the fact that the God of the Bible
subtrised it, you infer that the holding and using as chattels cannot always be wrong.

summ beings as chattels cannot always be wrong-from the fact that such an act is opposed to natural autice and self-evident truth, I infer that the God of Saure never did and never can sanction it. You savet that alavery is a 'glaring contradiction' of the principle, that all men are born with an inherent and sushimable right to liberty —that 'it degrades are made in the image of their God and Redeemer e beasts; or (which makes them still lower into brate beasts; or (which makes them still lower) converts them into goods and chattels. Here, then, we have the end of your argument. Moses Stuart being witness, the God of the Bible once authorized men to trun his own image into a brute, and sell and boy; it as goods and chattels; and sanctions violations of the self-evident truth, that all men are created free. You, sir, reduce all to the alternative of believing that the the God of the Bible has sanctioned ng either that the God of the Bible ' has sanction either that the tood of the blobe "as sanctioned only a positive evil, but the greatest of all tes"; or that it may be just and right for men to are their fellow-beings, and hold and use them as inhibit-groperty, as 'chattels personal,' to all in-a, constructions and purposes whatsoever, 'ad lib-

I, for one, am slad that you have placed ministers, churches, and all others, in this dilemma. Tam glad for two reasons:—1. It will necessarily lead them to ask, Did the God of justice and love ever sanction all that Moses, Joshua, David, and other Hebrew writers that Moses, Joshua, David, and other Hebrew writers asy he did? 2. How is a supposed rabitary revelous into, whether found in the Bible or in other books, to be regarded, when arrayed against the known and fixed facts and laws of our nature? Every attentive rader of your pamphlet will, if he dares to think, accessarily be ied to ask these questions: and no one that asks them will ever find but one answer. In every case and well are the second of ery age and nation, every conceivable outrage upon humanity, upon natural justice and equity, has been and priests to traffic in slaves and the soul en; i. e., a supposed direct, arbitrary revelation, sir, have powerfully contributed to destroy for ere that veneration for a book which serifices man to the book. You have done much to bring men 26 see that man is above the Bible, and that if the Bible authorizes the enslavement or killing of human be-ings thus far it is not to be received and trusted as truth.

You have arrayed the God of the Bible against selfended touch; you place him in a posture of hostility
to what you declare to be 'inherent and un alicenable
tights. Whether he is so, is for you and those who
hold with you to settle. It is a question in which I
de no interest, so far as the right or wrong of enstring or killing men is concerned. Once prove that
he God of the bible ever sanctioned slavery, and you
have proved that the God of the bible is not the God
of Mature. The God of Nature never created man
with an inhermat and self-evident right to liberty, and
here sushorized him to violate that right.
You say of sholitionists, they 'will probably think
try ill of Moses, and not be very courteous toward
here the restuing to quote him. Abolitionists will
say, if Moses susposed that a God of justice ever authorized him, or the Jews, or any other human beings,
the makes their fellow-men, and thus to violate their
salienable right to liberty; then was Moses mistalen. This ill they will think and speak of any being,
in harm or earth, be in here or earth by in harm or earth, be in here or earth. You have arrayed the God of the Bible against self-

hey will think and speak of any beir

arms of an any with think and speak of any being, arms or earth, by whatever name called, who did or ever shall say, that man may justly violate ferdent and inherent right.

To their 'son being very courteous toward you used in Moses,' for one, I rejoice that you have all only true issue between anti-alavery and the a. Assuming that the Bible is what you and the stern of the court of the cour lavers and churches generally say it is in reference lavers, and that Moses, Jesus, and the prophets apostles sanctioned the content and specific sanctioned the enslavement of men, and a richino of self-ovident truth, you make the issue, that it is not self-ovident truth, you make the issue, that if skrey be a "malum in set," then was Jeans Fally of a gross neglect and abandonment of duty, as a pracher of rightcounces?; then is "Moses to be consigned to reprobation, and regarded as an ignorman;" and the 'God of the Bible sanctioned the grassed crimes. All this you say must follow, if it is a ins insight to violate man's 'inherent, unaltenable, and self-violent right to liberty,' and to 'context the image of God into goods and chattels.' Abolitonists, generally, will take the ground that waltives is orygone to self-violent right, will take the ground that waltives it software the self-violent truth, that if the Bible is opposite to the self-violent truth, that 'all men are created free, if the Bible ever did or ever can authorize a violation of mus's 'inherest and unaltenable right to librity,' then the God of the Bible is not the God of Nalar.

You, sir, have arrayed the God of the Bible agains fumanity. Which, think you, must fall? nk you, must fall? HENRY C. WRIGHT.

We have devoted a very liberal portion of our resent number to the favors of correspondents, leaving still a large number on hand, which we shall dispose of as rapidly as practicable.

My Dele Sin:

I have been looking over some volumes of English anti-slavery tracts, and have been almost surprised to see that the slaveholding spirit is so much like itself in all times and places. I think you will be interested by the following extract, if you have not met with it before. I copy it from a note to a speech by the Hon. and Rev. H. D. Berkine, at a county meeting held at the Castle of Leicester, Jan. 20, 1826, on the subject of Colonial Slavery:

the subject of Colonial Slavery :—

'The extreme pride and folly produced by absolute despotism, and its disposition to despise and depress its victims, are strikingly illustrated by the following historical extracts, which are rendered more interesting by the Indians who were so trampled under foot, and degraded to the level of brutes, having in our day asserted their privileges as men in common with their countymen in South America, and are now in possession of freedom:—
"A report is quoted, which was made to the King by his Fiscal, upon the petition of the city of Merida de Maracayto, in Venezuela, to found an University. The opinion of the Fiscal was, that the petition ought to be refused, because it was unsuitable to promote learning in Spanish America, where the inhabitors.

mines."

Also, after a 'pretended solemn deliberation of the Consulade, or Board of Trade in Mexico, the members informed the Cortes, that "The Indians were a race of monkeys, filled with vice and ignorance; automatons, unworthy of representing or being represented."

The same gentleman, while commenting on the inconsistency of those who confine their zeal for liberty within geographical limits, remarked:—

erty within geographical limits, remarked:—

'Where was to be seen a more awful example of political inconsistency than that which the Carolinian and Virginian stateamen exhibit? Against whom can the finger of scorn and reproach be more justly directed, than against those legislators, who, in the capitol st Washington, declaim on liberty and equality, while their estates at home are cultivated by the labor of slaves, and who, if they ever bestow the smallest gratuity on their captive servants, must present them with the national coin, with the Goddess of Liberty emblazoned on the one side, and the superscription of Liberty on the other? He trusted that this inconsistency would not long lie to the leharge of the British nation.'

I will extract one or two passages from the speed of Matthew Babington, Esq., at the same meeting:

of Matthew Babington, Esq., at the same meeting;

'The only other fact with which I will trouble the meeting, is the recent claim of the planters of Trinidad for an indemnity for the loss of Sanday. The order in conneil for the regulation of slavery in that island, directed that on that day the slave should not be compelled to field labors. The masters, in utter dismay at so-monstrons an invasion of their anthority, replied to Lord Bathurst—'Is it possible that your Lordship, means that we are not to compel laxy and indelent negroes to labor their ground on a Sunday; "Lord Bathurst then confirms the original order. * * The slaveholders reply, as with the readiness of men conscious of an undoubted right, 'We will consent to comply with your Lordship's order that our slaves shall work only six days in the week, on a clear understanding that the British nation shell pay us a pecuniary compensation for the loss of that seventh day of which we are deprived.'

The same gentleman, in a subsequent part of his

The same gentleman, in a subsequent part of his speech, thus addressed the meeting:—

speech, thus addressed the meeting:—

'You who are here assembled, and all, who, like you, interest themselves in the cause of humanity, are designated in the Legislature of Barbadoes 'as a few interested and designing hypocities, moving in terrific phalant to the total annihilation of the white inhabitants of the West Indies; a vindictive crew, indulging the abominable desire to cast headlong into the gulph of destruction and endless misery so large a portion of their fellow-creatures. No justification can they have in their hellish design but that which originated and is fostered in their own dark and interested souls."

I have thought the preceding extracts would not be uninteresting in connection with the recent scene exhibited in New York.

I receive the information from these tracts, that

in the West Indies, if the mother of a child was three degrees removed from a black, and the father a white, the child was free. If this was the case, it wante, the cand was ree. If this was the case, it was a beneficion provision unknown to the American slave code. I cannot lay my hand on any authority but I doubt not you will know whether my information is correct.

I dare say you have seen Clarkson's Thoughts on

I dare say you have seen Clarkson's Thoughts on the necessity of improving the condition of the slaves, and most of the other old English anti-slavery works. I have been much interested by them, including those of Mrs. Elizabeth Heyrick. I have often thought of thanking you for the ben-efit derived from your writings, devoted to the elevation of both black and white. I feel that I owe a debt of gratitude not easily to be repaid. I often read the Liberator completely through; but almost always make an exception to Mr. H. C. I owe a debt of gratitude not easily to be repaid. I often read the Liberator completely through; but almost always make an exception to Mr. H. C. Wright's letters, as they contain so many painful expressions. I doubt not that with the great majority of his sentiments, I agree; but they are clothed in language on which I willingly close my eyes, and which I think injurious to that feeling of reverence which lies at the bottom of all true religion, and which It would be a grievous mischler to injure. If, then, I, who agree with him, feel thus, how repulsive must some of his expressions be to those who do not agree with him! I think it a very great pity to connect such ideas and language as he does with the beloved and sacred name of God. That the old writers against whom he contends did so, is but little excuse, as they did it ignorantly, for the most part, and were probably incapable of remaining at a higher conception of the Divine Being, though not incapable of occasionally rising to it. I feel sorry that Mr. Wright says so much on the negative and so little on the positive side of religion. I observe recently that he gave no satisfactory answer to an inquirer concerning the God of humanity; and it seems to me matter of regret that so personal a discussion as that with Rev. Mr. Rogers should be deemed by him worthy of publication.

However, I am inclined to think that perhaps even

withheld by my deep respect for those who are plead-ing the cause of the oppressed; so now, I pray you,

I remain, dear Sir, ever Yours most respectfully and affectionately,

THE BIBLE

Sr. Clairsville, O., July 20th, 1850.

Sr. Claimwille, O., July 20th, 1850.

To H. C. Whion:

Dran Sin, —It affords me great pleasure to know that I entertained an erroneous opinion of the views set forth by you at the late New England Anti-Slavery Convention. It was very far from being my wish to misunderstand or interpresent your views; and if, in my former letter, I did you an unintentional wrong, I sincerely beg your pardon. Xet allow me to say, that I think the language used to express your ideas was very unhappily chosen. If it was mysell alone that indulged the error, then I might readily conclude that the mistake was owing to my own dullness of comprehension; but such, unfortunately, is not the case.

mot the case.

Mr. Garrison, in reply to my former letter, remarked that 'he did not see how any intelligent man could take exception to the declaration, that a book opposed to the dictates of Nature and Humanily must go down.' I must here beg leave to say to Mr. Garrison, that such was not my understanding of your assertion, neither could it be by a fair construction of your words. The objectionable sentiment was this:—
'When you place your Bible against Nature, your Bible must go down. And, for one, so far as that book opposes the dictates of Nature and Humanily, I will deal with it just as I would with the Constitution—stamp it under foot.' Does it follow, as a necessary consequence, that because evil men choose to make the Bible defend wrong and periddy, the Bible must go into desuctade? Certainly not. Nothing is more certain than that the Bible a 'placed against Nature sigh Humanity'; must it therefore go dawn! A wrong construction is placed upon it; this, I will dan't, must go down, but nothing more. Almost any thing, good in itself, may be perverted to evil; yet the good may, and generally will, triumph.

Again: You said, 'So far as that book opposes the dictates of Nature and Humanity,' &c. Now, I do not see what other construction any inclinition at me could see what other construction any inclinition and me could see what other construction any inclinition and me could see what other construction and inclinition and me could see what other construction and inclinition and me could see what other construction and inclinition and me could see what other construction and inclinition and me could see what other construction and inclinition and me could see what other construction and inclinition and me could see what other construction and inclinition and construction and inclinition and me could see what other construction and inclinition and me conditions and construction and inclinition and conditions and construction and inclinition and conditions and construction and inclinition and conditions and co

dictates of Nature and Humanity, &c. Now, I do no see what other construction any intelligent man coulsee what other construction any intelligent man could put upon this assertion, than that, in the opinion of Henry C. Wright, the Bible did, to some extent, at least, 'oppose the dicates of Nature and Humanity,' Again: 'Will deal with it,' &c. What did this express other than a determination, on your part, to serve these portions of the Bible as you said you would the Constitution—'Stamp it under foot!'!

I only quote this to show that it is not so great a wonder, after all the I income arith other wonder.

I only quote this to show that it is not so great it wonder, after all, that I, in common with other should have mistaken your meaning. How necessary, then, that we express ourselves in plain, unequivocal terms—terms that our enemies cannot so readily misunderstand or misconstrue! Is it any wonder that we are so often and grossly misrepresented. Certainly not when we fill to conversely and see he they Certainly not, when we fail to comprehend each other

Yours truly, J. W. NEWPORT.

DAWN MILLS, C. W., July 22, 1850.

One month or more having elapsed since my return to the fugitive slave's saylum. I have thought best to communicate a few words respecting my present position and prospects. While last at the East, my mission in this country was a little embarrased, and consequently I was somewhat perplexed, and for a season in deep solicitude. The Lord was graciously pleased to the property of t

in deep solicitude. The Lord was graciously pleased to give success to my efforts in quest of help.

I had the pleasure of meeting with many sympa thising friends, who were ready cheerfully to impar of their substance to relieve the mission and strengthen my feeble hands in the prosecution of my work As many of the contributors are readers of the Liberator, I would gladly have acknowledged their kind services the services of t

rator, I would gladly have acknowledged their kind-ness in its columns, as I have been in the habit of doing; but having lately furnished an acknowledg-ment for another Boston paper, (the Emancipator,) it would perhaps be superfluous to repeat the same in the Liberator. I would say, however, to all who have generously aided me, that they have the sincers thanks of their humble servant, who is endeavoring to carry out their benevolent designs in administering to the necessities of those who have suffered in slavery and emerced therefrom.

the necessities of those who have suffered in slavery and emerged therefrom.

My receipts in Massachusetts amounted to a little more than three hundred dollars, which have availed in paying off the debts of the Dawn Mission, and afforded some means of comfort for the present summer. I could easily have raised a much larger sum, had it been proper to have amounced a determination to remain permanently in this field; but, on the contrary, I asked only for temporary aid, with the view of leaving at the expiration of my fourteenth year's services in Canada, which will be the ensuing autumn. My continuance here till now, in the adventure of the contract of the contra

duty to remain longer, unless supported more liberally and upon a surer footing than in years past.

From 1840 to 1846, the cause of the refugees in
Canada received important aid from anti-davery people in England, but since about the beginning of the
Irish famine, very little has been received. Thi
thange, of course, is not to be attributed to a lack o
interest in the welfare of the colored population, but
rather to the fact, that claims more ponderous an
consistent when the received research beautiful. However, I am inclined to think that perhaps even the way in which Mr. Wright touches upon the subjects he discusses is better than that silence which would leave them to the irreligious alone; but I do ardently with that his isconclastic extenents were accompanied by the expression of the reverential convictions, which I know he must catertain, and which are no doubt his support in his arduous labors in the cause of humanity.

I have long wished to write my sentiments, to deliver my testimony on this subject, but have been deliver my testimony on this subject, but have been and there, an individual could be found who could read. Now, rast numbers, both of adults an children, which participate in the Scriptures, which have been extensively furnished. Here, Intelligence has been widely diffused, and numbers, who, but a few years ago, were utely judgment of the use of letters, are now capable of giving instruction in the elements of a sound Egglish education. It is good to be assured, in the midst of a deliver my testimony on this subject, but have been and there, an individual could be found who could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both of adults and could read. Now, rast numbers, both could read. Now, rast numbers, both occurs and heldiden, having been extensively furnished.

protracted and powering must spread and increase, while the latter, rebuked and vanquished, must pass away.

The vanguards, in their triumphant march for intellectual and moral elevation, having for their motio. Oxwann are not to failter or turn back; the rearranks in the bloodless battle with ignorance, though tardy and awkward in their movements, because of the long night of darkness which sat upon them, and The is due to the writer of the above letter, (who is a highly estecamed anti-slavery friend in England,) to state, that that portion of its which refers to our untiring coadjutor. Henry C. Wright, was not written for publication; but as it is the candid criticism of one neither timid nor fastidious,—and as H. C. W. will receive it in as kindly a spirit as it is expressed, and we are confident would not have it suppressed on his account,—we have taken the liberty to print it. It is, happily, only a difference of taste and judgment, not of spirit or principle, in the advocacy of Reform. However objectionable H. C. W. may sometimes be in the presentation of his views to some persons not less interested than himself in the great work of human redemption, it must be conceded that his adelity to his own convictions of duty, his complete elevation above that feer of man which brings as mare, and his self-ascrificing efforts in behalf of suffering humanity, are deserving of the highest commendation and the closest imitation.—BJ. Lib.

fects of American slavery, and elevating the colored people in the scale of being.

Though I hold substantially to the faith of the Puritan Pilgrims of my native New England, I love to see those engaged in the cause of human elevation completely void of sectarian prejudice and bigotry.

The colored people of Canada, naving too much religion and not enough of Christianity, are much divided among themselves. Religion is multifarous, and admits of divisions and subdivisions. Christianity is in its nature simple, and does not in the least degree tend to feuds and factions, but embraces all that is lovely and of good report.

I have long endex-vored to bear an honorable testimony against sectarian religion and in favor of Christianity. In this, I have had all along a tide of permicious influences to stem, which happily afforded, at least, a share of salutary discipline. For a long time, I have stood aloof from sectarian entanglements, and hope to continue thus while I have a name or a place on earth. I love Christianity, and have no higher ambition than to deserve the appellation of Christian Hillenthropist. I am not disposed to repreach the colored people as peculiar in their promeness to sectarianism, for white religionists have set them the example, and they are full as apt to initiate the vices as the virtues of the white people. The manifest lack of union among themselves, and of gratitude towards their benefactors, who have toiled and suffered on their behalf, constitute weighty reasons for leaving. Could I see them generally united upon the free platform of an anti-slavery and anti-sectarian Christianity, and ready to appreciate my services as their friend and benefactor, I should feel much more encouraged to hold on.

Another reason why it is obviously my duty to seek a change is, that my wife's health has been very poor much of the time since she came to Canada. Though we may be called, in the providence of God, to leave this field soon, we shall ever have exceptions to the foregoing remarks upon lighorance

IF Mr. Wilson has been a most devoted and faith ful servant to the fugitive slave population in Upper Canada, and his withdrawal from that field will leave a vacancy not easily filled, as it requires much pa-tience, humility, perseverance and self-denial.]

THE SEVENTEENTH

ANTI-SLAVERY BAZAAR

TO BE HELD IN BOSTON, COMMENCING ON THURS-DAY, THE 19TH OF DECEMBER, 1850.

It is entirely unnecessary for the undersigned to en-large upon the importance of this undertaking, the force and solemnity of the motives that have induced them to enter upon and continue it, or the encourag-ing success that has from year to year crowned the effort.

The patient labor of years has not been in vain. The strongholds of apathy and indifference, ever the most hopeless, have been stormed and carried. The mind of the whole country is aroused to its utmost activity, and He who makes the wrath of man praise Him, by the over-ruling of it to the carrying forward of His own gracious purposes, enables us to see, in the changing schemes and cowardly combinations of political parties, the hitherto undreamed of treason of eminent Northern statemen, the increased confusion, violence, not to say madness, of the Southern

slave-masters, those elements of human weakness and passion from which, when conflicting on so grand a scale as a present, evolve the great changes which are the way-marks of History.

Hardly could it occur to the most ignorant and thoughtless mind, that the abolition of American slavery could take place but by an agitation that should convulse the whole nation. The indications that accompany all great changes must be seen here; upon the earth, distress of nations with perplexity, these seat the water surjuer, more hearts falling.

es, propositions and expedients, the trumpet of the can save his nation, how deeply should they feel the importance of the position they occupy! It is left to them to declare by words, and by the corresponding actions that alone give words significance, that the distinction between right and wrong is eternal and immutable; that justice, duty, heroism, are verifies, whose teachings it is neither safe nor wise to question. Hence follows the simple confession of faith that serves as cloud and fire through the most proslavery wilderness. Slavery is, under all circumstances, a sin; Immediate Emancipation, in all cases, a duty; and according as the sympathies of every man and woman in this great nation are with the slave or the master, must each individual character be judged—in the eyes of man soze, at a higher tribure in the eyes of man soze, at a higher tribure.

underlies all others, the right of personal ownership

ANNE WARREN WESTON. MARY GRAY CHAPMAN. FRANCES MARY ROBBINS. ANN GREENE PHILLIPS. ANN GREENE PHILLIP SARAH B. SHAW. LYDIA D. PARKER. MARY MAY. SARAH R. MAY. MARIA LOWELL. EVELINA A. S. SMITH. HELEN E. GARRISON. CAROLINE F. WILLIAMS. THANKFUL SOUTHWICK. THANAFUL SOUTHWICK.
SARAH IL SOUTHWICK.
ABBY B. FRANCIS.
LOUISA LORING.
MARIA WESTON CHAPMAN.
ELIZA LEE-FOLLEN.
SUSAN C. CABOT.
CAROLINE WESTON.
CATHERINE SARGENT.
HENRIETTA SARGENT.
HENRIETTA SARGENT.
HANNAH HIEFS. HANNAH TUFTS. ANN R. BRAMHALL. MARY WILLEY. ELIZABETH GAY. HARRIET M. PALMER. HARRIET B. HALL.

e Unite

Intercise between Littlefield and Prof. Webster is Journal gives the following account of an intw between Ephraim Littlefield, jamitor of edited College, and Prof. Webster, shich there at Leverett street jail, on Wednesday after

ster, visited the pair, and mass and the condemned man in the presence of Mr. Andrews, the pailor. As he went into the cell Prof. Webster greeted lim with great cordiality, aking him by the hand and told him he had long been desirous of seeing him, in order to make his acknowledgments to him. Prof. Webster said he had done him, Littlefield, great injuries, and saked his forgiveness.

Jurites, and saked his forgiveness, and the had no right to shrink from it. If he had restified to anything that was not strictly correct, it was not done intentionally by him; if he had, he asked his (Webster's) forgiveness.

Mr. Webster replied—"Mr. Littlefield, all that you said was true—you have mitrapresented nothing—but, as a diging man, I have no recollection in regard to the stedgy hammer.

Both Prof. Webster and Littlefield were much af-fected during the interview, and they parted with mu-tual good feeling.

PREDERICKSBURDOIL, Va., July 23.

Lynch Law—High-Handes Measure.—A territle outrage took place in Culpepper, in this State, on Wednesday last. A mob of 200 men, including justices of the peace, and others, proceeded 45 the jail, resisted the Sheriff, and carried off Wm. Grayson, a free negro. They dragged him to the woods, where they hung him dead. The cause of this high-handed measure is this;—Grayson has been twice convicted of murdering David W. Miller, a white man, but each time he appealed, and the General Cour granted new trials, on the ground that the testimony hardly justified suspicion, much less guilt. The mob allowed Grayson one minute to confess. He firmly avowed his innocence of the murder. The mob then placed a fence rail across between two trees, and strung him up. This outrage has created intense excitement. The papers entreat the Governor to arrest every man concerned in it.

To For further particulars respect

Inflair, see the account of it in the preceding page.

Horrible!—In one house on Sycamore street, above the canal, nine persons on Friday night lay sick at the same time with cholera, with mone to attend them! When visited by the health officer on the following morning, five were dead, and the rest dying. The scene is described as horrible. The house was a low, diugy, dark, unventilated and fifthy rookery, and seemed a pent up box of every putrefactions order ever known, such as would start cholera into life, had cholera never existed! Upon the floor lay a dead man, wallowed in flith, upon the bed two others in the sleep of death, with features distorted by the throes of departing life, and in an adjoining room lay two more dead and four dying. The picture is too horrible to dwell upon. The order of the Board of Health was nine coffias, and—the story is told.—Cincinnati. Com. July 16.

Cincinnati Com. July 15.

Horrible.—On Monday evening last, a young man, Hiram Bennett, residing at Garden Prairie, six miles this side of Belvidere, in a fit of jealousy, attempted to take the life of this wife with a gun. She being a ware of his murderous purpose, seized a piece of board and held it as a shield before her person. Three buck shot penetrated the board, and one of them passing through entered her side, and was extracted from its lodgement near the spine.

Immediately after discharging the gun, the miserable man drew a pistol, and placing the muzzle beneath his chin, discharged it, and he fell to the ground a horrible mutilated corpse. It is thought his wife will recover.

Death of Hon. Daniel P. King.—The Hon. Daniel P. King, Member of Congress from District No. 2, died on Thursday of last week, of dysentery, contracted at Washington. Reasonable anticipations of his recovery were entertained until Wednesday. The funeral, which was private, took place on the 26th ult., at Danvers.

Mr. King was one of the most amiable of men. and one of the most upright of politicians—and on every direct issue with the Slave Power, true to the cause of

Samuel R. Walley, sen., one of the most noted nhabitants of Roxbury, died at Burlington on the

Melanchiy Canally at Flat Rock.—The Corone was sent for this morning to go to Flat Rock on the Schuylkill, to hold an inquest on the bodies of four men who were drowned under dreadful circumstances. They were sleeping in the canal boat to which they belonged, and during the height of the storm this morning, about one o'clock, the boat capsized at its morning, and the unconscious and unfortunate sleepers perished.—Phila. Bulletin.

Ecclesiastical Disnaion.—The General Association of Massachusetts, and the Old School General Assembly of the Presbyterian Church, two very numerous ecclesiastical bodies, which have for many years preserved friendly relations for their mutual improvement, by exchanging delegates to their respective annual meetings, have dissolved those relations, and discontinued the practice of sending delegates on account of differences on the subject of slavery.

count of differences on the subject of slavery.

La Another destructive fire occurred at San Francisco on the 16th, destroying four centre blocks—in all 300 houses, and involving a loss of \$5,000,000. It originated in the kitchen of the Sacramento House, and spread with great rapidity in every direction. Everything between Kenney street and the bay, bounded by California street on the south, and Clay street on the north, is in ashes, with the exception of the Custom House.

Part of the old burnt district is again burned. The wharves and shipping were saved. The mayor did efficient service.

efficient service.

Fatal Railroad Accident—The Mail states that a girl by the name of Center, 16 years of age, was instantly killed on Saturday afternoon, at Lawrence, Mass., by a gravel train on the Boston and Maine Rail Road, which was backed onto her as she was standing on the track. She was an operative in the Stark Mills at Lawrence, and belonged in Vermont.

Batiles between the Russians and the Circussians.— The St. Petersburg Gazette of July, the official paper of the Emperor Nicholas, announces that two more battles between the Russians and Circussians had ta-ken place, in which the loss was immense on both sides. If this much is admitted by the Russians, it is highly probable that they have sustained a defeat at the hands of the Circussians.

The Supposed Slever.—A warrant was issued on Thursday by the United States Marshal of the New York District, to take into custody Henry M. Merrill, Captain, and 33 of the crew of the ship Martha, sent home from the coast of Africa, on assiption of being engaged in the slave trade. Their examination will probably not take place till next week. The Martha was brought home in charge of Lieut. Rush, U. S. N., and had 39 days passage.

To The Lowell American says, the latest vote of Mr. Webster on the Compromise was in company with the slaveholders and his dough brethren, in favor of giving up 70,000 square miles of New Mexican free territory to the slave alway of Texas. He was the only Northern Whig who voted that way.

The New Census.—The official statement of the census of the Commonwealth is published, and show the total population of the Commonwealth to be 973, 715.

Francis Bowen, Editor of the North American Review, has been chosen Professor of History in Har-vard University. We hope the Emperor of Austria pays his salay. 'Muzzle not the ox that treadeth out the corn.—N. Y. Tribune.

New Hampshire. The Independent Democrat say that the most desperate efforts were made to get the New Hampshire Legislature to endorse the Compromise plan, but they wholly failed. In spite of all the efforts of the doughfaces, resolves were passed con demning the plan, and insisting upon the Wilmo Proviso in all territorial bills.

Fatal Railroad Accident.—On Thursday last, Mr. Levi Gibson, of Whiting, was instantly killed near Bartonyille, by being knocked from the top of a freight train, on the Rutland Railway, while passing a bridge. His age was about 55.

Finis Accident.—On Tuesday afternoon last, Mr. Nathan Allen, a farmer of Dedham, was suddenly tilled on Washington street, on the Neck. While he was sitting in his wagon, the horse started, throwing him out before the wheel, which passed our his jaw and neck, killing him instantly. He was bout sizy yyears of ago, and lear our propriet.

EQUAL SCHOOL RIGH.

EQUAL SCHOOL RIGH.

The series of anti-slavery Conventions and held in Massachusetts can, and probably sell, a great the growing interest for a favorable termination of the Equal School Rights question.

The reform is undealably a legitimate one for the earnest exertions of every individual in the Old Bay State, if indeed a layer of freedom, education and humanity exist among their virtues.

Petitions are in circulation, asking the Legislature for a declarator law, that colored children shall not

Petitions are in circulation, asking the Legislature for a declaratory law, that colored children shall not be debarred from equal school rights, by the caprices or prejudices of local committees. Let all friends of the movement bestir themselves, and obtain signatures immediately, and the result will abundantly reward their efforts.

Please insert the following financial statement of the Committee, with sincere thanks to donors for their generous aid.

W. C. N.

Cash paid into the Treasury for cause of Equal School Rights to March, 1850.

\$6.00 7.75 " William Shew,
Collected by Robert Morris:
From Francis Jackson,
" Edmund Jackson, Exhibition of Young Men's Liv

Collected by Wendell Phillips: From Charles F. Hovey, Samuel Philbrick, Samuel E. Sewall, Wendell Phillips, Vendell Phillips, 2 00 ed by several parents to Mrs. Cartis, seen the Committees responsibilities. \$171 97 Cash Expended, to March 1, 1850.

Paid Daniel Foster, for services in the Inde-pendent School,
Paid Mrs. M. D. Curtis, for services as teach-er, as follows, and in full, viz:
By John T. Hilton, Treasurer,
SS 39
By Wendell Phillips,
23 00
By Klobert Morris,
21 90

Robert Morris, several parents, wood and coal bill, carpenter's bill, B. F. Roberts for printing, &c. Contingent demands, Total. \$166 65 Total received, Total expended, \$171 97 166 65 Balance,
JOHN T. HILTON, General Tra \$5 32

THE ONE HUNDRED CONVENTIONS, Held pursuant to a resolution adopted at the recent New England Anti-Slavery Convention,

continue with meetings at the following HOPKINTON, (Middlesex Co.,)

Saturday Ecening and Sunday, August 3 and 4.

To This meeting will commence in the Town
Hall on Saturday evening, and on Sunday be contin-

ued at Hayden Row. It will be attended by Chas. C. BURLEIGH and STEPHEN S. FOSTER. UXBRIDGE, (Worcester Co.,)

Saturday evening and Sunday, August 10 and 11.

[This Convention will be attended by Ww. LLOYD
ARRISON and CHARLES C. BURLEIOH.]

Garrison and Grarles C. Housester Co.)

Barre, (Worcester Co.)

Saturday Evening and Sunday, Aug. 17 and 18.

[This Convention will be held in the Town Hall, and will be attended by Ww. LLOYD GARRISON, STR-PHEN FORTER, and SANUEL MAY, Jr.]

FELTONVILLE, (Middlesex Co.) FELTUN VILLE, (Middlesex Co.)
Soterday and Sunday, July 24 and 25.
[This Convention will commence at 10 o'clock, A.
M., of Saturday, and will be attended by W. L. GarRISON, CHARLES C. BURLEIGH, and others.]

LEVEE.

LEVER.

There will be a Leve given in the Vestry of the Twelfth Baptist Church, Southae Street, Boston, on Thursmar Evernor, August 1st, for the benefit of said Church. The public generally are invited to attend. Dr. Park, of Baltimore, will be present and make some remarks.

make some remarks.

Tickets, 50 cents; children half price. To be had at No. 4 Grove street, or at the door of the Church.

L. A. GRIMES.

DIED—In Weymouth, July 24, LUCRATIA AUGUSTA, eldest daughter of Mr. Balch Cowing, aged 33 years. She was for several years past deeply interested in the anti-slavery movement, and her loss is much to be lamented.

much to be lamented.

In Canton, (Mass.) on Sunday evening last, of typhoid fever, Mrs. Sanat J., wife of Mr. Gronge W., SAUNDERS, aged 31 years. She was a remarkably pure, disinterested, loving spirit, and took a lively interest in the various reforms of the age, especially in the anti-slavery cause. This sudden transition is doubtless gain to her, but to her friends and acquaintance it is a sad bereavement.

JULY DIVIDEND

UNION MUTUAL

Life Insurance Company. THE success of this Company is unprecedented. It has, as yet, met with no loss, and on the FIRST FJULY NEXT will credit to its Life Members,

100 Per Cent, of its Profits!

The advantages officed by this Company, to persons holding its LIFE POLICIES, over those of the STOCK, or MIXED Companies—which divide only a portion (35, 50, 70 or 80 per cent.) of their profilear paparent from the above announcement.

Persons desirous of availing themselvers of the approaching dividend, are respectfully invited to make

ARROTT LAWRENCE, BOSION,
ERRA WHITE, New York,
DAYHE, SHAREY, Jr., BOSION,
HENRY CROSS, Jr., BOSION,
GRO. C. COLLENS, N. York,
ELISHA B. PRATT, BOSION,
W. HARTINGS, BOSIC

E. B. PRATT, Pres DANIEL SHARP, Jr. Vice-President. BOARD OF FINANCE FRANKLIN HAVEN, Pres't Merchants' Bank, I THOMAS THACHER, Merchant, Boston. REUEL WILLIAMS, Pres't Kennebec Railroad.

LOCAL REFEREES. John I. Palmer, Eaq., N.Y. R. G. Shaw, Eaq., Boston.
Moses Taylor, Eaq., do.
Lawrence, Trimble&Co.do.
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TERMS: 4 to \$5 per week, exclusive of personal washing. Extra privileges or attention will subject the patient to extra charges. Patients will furnish the usual articles for treatment.



HINTS TO REPORMERS. Dedicated to the Refused and Cautious.

Speak the truth softly, breathe it in mildness,
Whisper it gently, as summer-eve's air;
Lest, peradventure, they charge you with wildnes
Or with intention the public to scare!

Tempests, and whirlwinds, and floods are slarming Impassioned outbursts of truth may earage— Cslculate coolly, and guard against harming. Study the taste of the times, and be sage!

Wise men and prudent' have sugared o'er error
Famishing mortals have swallowed it down;
Now, unto them shall the Truth prove a terror,
Just for the lack of a well-fashioned gown?

Decorate Truth, and the people will love her— Give her fine feathers, and then may she fly! Nothing that's earthly can then soar above her i Nothing on earth will be valued so high!

When to some 'time-honored' cursis you oppose he Minus the ruffle, the skir', and the waist, Who, of her foce, is there living, that knows her? Then, the offence, to a delicate taste!

Why! if the 'pitch' of 'Old Hundred' is wanted.
All that we ask is, the sound of the A;
If by the bugle-note strong men are dannted,
Take up the flute—throw the bugle away!

Take up the nute—throw the ungue away!
Your mother is sleeping—her life is in danger!
The wild flames are raging—no time should be lost
But, cautiously, noisolessly, lest you derange her,
Just whisper it softly—'This heat may exhaust!'

What may be gained by your moral commotion?
Whence is its origin?—what are its laws?
Ah! when I contemplate Error's dark occan,
Then I discover the vast moving cause. OLD COLONY.

Plymouth, June 29, 1850.

For the Liberator A CHRISTIAN COMMONWEALTH.

When Webster vanquished Hayne, a shout Triumphant set New England ringing; And Massachusetts, all about,
Her Daniel's praises loud was singing.

But when Carolina, in a rage,
Spit in her face, and cuffed and kicked her,
Regardless of her fame and age,
Who would have thought a pin had pricked her

Her high position would you see?
Then let me show it while I'm writing:
She has a taste for victory,
But is too pure to think of fighting!

Sons of the Pilgrims!—ye, whose pride
Of hero-blood makes all your boasting—
Your fathers brave for Freedom died;
On Slavery's altars ye are roasting!
STANDISH.

For the Liberator. HYMN,

Written (in anterpation) for a National Fast.
BY THE BARD OF HOLMES'S HOLE. Tune-Canterbury.

Kingdoms and thrones must pass away,
Dust unto dust return;
The victor's brow is wreathed to-day,
To-morrow wreaths his urn.

Death holds a mortgage of the Chair, The noble Chair of State! Henceforth the brave alone will dare To trust thereon to fate.

Then pay due honors to the brave, At least when they are gone;
Observe a fast, and o'er their grave
Blow Fame's enchanting horn.

From the Mohawk Times. EACH ONE HATH A PART TO DO.

Men and brothers! up, be doing,
Help each other by the way,
Aid with hand and heart the dawning Of a great and mighty day.

Think not earth hath fixed teachers, Progress centred in the few;
All men more or less are missioned
Each one hath a part to do.

Each one hain a part of the Lend your aid, however little, Lend your talent, though it's small; Trifles thrive by combination, Working for the good of all; Truth is slow, and wants assistance Of the many with the few; Every man, however feeble, Hath a part he's skilled to do.

Faint not, lag not in your doing, Still press onward; ye will find Brilliant sunbeams flashing ever From the archives of the mind; Farth holds not a human creature Meanest pauper ye may view, If he hath a spark of reason, But he hata a part to do.

All men may assist each other,
Though is but a trifle be:
Tiny streams make dowing rivers,
Rivers make a mighty seaOne may do the work of many,
Many kelp the toiling few;
Thus with all men, high or low,
Each one hath a part to do.

Many pillars bear the temple,
Varied in their strength and height
And, though versatile in greatness,
Fach contributes to its might. Thus, though men proclaim their weakness, And their talents small and few, Each one shares in human greatness,
Each one hath a part to do.

Men and brethren; onward! onward!
lag not till the work is done;
Graw in ardor, grow in earnest,
For the dawning has begun.
Let no heart be found to tarry, Stirring impulse bear you through, All men aid the day that's dawning— Each man hath a part to do.

> From the National Era. ALL'S WELL

THE WELL

THE JOHN O. WHITTER.

The clouds which rise with thunder slake
Out thirsty souls with rain;
The blow most dreaded falls to break.
From leff our limbs a chain;
Out very sine and follies make.
The love of God more picla.
As through the shadawy less of even.
The eye looks farthest into heaven,
On glessme of ster and depiles of blue

Reformatory.

Le We are greatly indebted to the author of the following very impressive and timely discourse for permission to publish it in the columns of the Liber ator from the manuscript. Read every word of it.

ched in the Church at Harrison Squ chester, Sunday, June 30, 1850.

BY SAMUEL JOHNSON.

PSALM CXIX. 126. 'It is time for Thee, O Lord, took, for they have made void Thy law.'

work, for they have made void Thy law:

I have shown that Governments are not, as such, our ultimate moral guide; that we should reserve a right of private protest and resistance; not the arbor and protest, nor the mob's resistance; but the protest of honest speech, the resistance of invincible moral fidelity: that such right is the only security of Freedom and Progress, and that without its application, States must go to ruin in forgetfulness of God.

There are two ways of practically denying this. The first is, to maintain that the State is fairly competent to adopt principles of legislation independent of the Christian Law; and, within its own sphere, to control the private conscience, we do not the latter.

It is to confound the Divine Law with the Law of Party, and with the Law of Brute Force, It is to be store the name and trust due only to the Eternal Poundations of Right, on the poor crumbling cement, made any of the good and the bad, the noble and the mean. And yet this paradox is so satisfactority proved to the public mind, that its general acceptance is one of the greatest perila with which, as a people, we are the greatest perila with which, as a people, we are the your present attention.

First. The Bible has furnished apologies for every legislative snormity. There is none so hage but that legislative snormity. There is none so hage but that these days, of appealing to the Bible in the mass, as a sacred book. It contains the history of two sipponessions, the one to a barbarous people, by a legislator who addressed no higher motive than Fear, and the other to mankind, by a Tencher who spoke out of communion with the Everlasting Love. We might as reasonably be indifferent whether we go to Paul before or effer his conversion, to study the trails of a Christian texcher, as be indifferent whether we go to Paul before or effer his conversion, to study the trails of a Christian toxicher, as be indifferent whether we sustain institutions and laws by the Old Testament or the New. Here is a discourse of Jeans in one part of the Bible, distinctly repediating what the Old Law says in another. Indeed, it would take a long while to indicate the absurdities which follow from the common maxim, 'The Bible his my creed, it. But then the Christian furthermore wants Christ's as the state of the conceding and the conceding while to indicate the absurdities which follow from the common maxim, 'The Bible has provided the same and the state of the conceding and the provided the same and the same an

with the Divine Law, unless he can be shown to have denounced it. A Scripture in the heard denounces slavery and war with a confident energy, which can be strengthened by no rebake of them, even from Christ.

Here then is one expedient for proving that the laws are necessarily Christian, whatever they sanction or command; the authority of the Bible. I say it covers all sine. It shields all political trickery and truckling. It is equally ready with a garbled sentiment of Christ respecting the equality of all sentiment of Christ respecting the equality of all sentiment of Christian repecting the total christian repection of the same than the time that a sentiment of the sent of the conscience of the sent of the Christian repection of the Christian repection of the conscience to the State, of the sent of

Now it is not my present purpose to show the

on the freedom and responsibility of the moral nature.

But the whole method of deciding moral questions by an appeal to external authority is radically victors. It is time that they, on whose culture the choicest forces of Providence have been spent, should come into that Freedom, to which the moral sense itself is a law. If this sense cannot establish a claim to our confidence, we may as well, abandom it wholly, and trust to the artificial conscience which may be carried about in a book or civil law. But it is plainly God's purpose to educate men into a fitness to judge for themselves. All the special legislation which the wise rulers have left in the world, not only points to a development of the conscience into a right acquaintance with the Laws of the Moral Universe, but presupposes these very laws in our spiritual nature. It can have no other end than to cause these to speak in us with suprementation; and us to obey them without deference to sections on which this record is silent! If possible, it is still more irrational to infect from this silence of the south of the record, his approval of institutions which may hereofire be set up. The door is thrown open, by hereofire be set up. The door is thrown open, by hereofire be set up. The door is thrown open, by hereofire be set up. The door is thrown open, by hereofire be set up. The door is thrown open, by hereofire be set up. The door is thrown open, by hereofire be set up. The door is thrown open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is throw open, by hereofire be set up. The door is that Jesus was add shed on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under its that Jesus was not silent on the customs under the fore the fear less that Jesus was not silent on the customs under the fear less that Jesus was not silent on the customs under the fear less that Jesus was not silent on the customs under the fear less that Jesus was not silent on the customs under the fear less that Jesus was not silent on the fear less that Jesus was not silent on the fear less that Jesus was not silent on the fear less that Jesus was not silent on the fear less that Jesus was not silent on the fear less was not silent the

ce, it is said, has decided, and det the Constitution should be disc

But the author, as it to easts if turber on, after the startling kind.

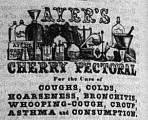
Let I Christ or Paul or rs, "Let your slaves go four political education. In this way, by appeals to re would have been, "Cease the will limediately bring the." There were always the do this. And then what nt cause of Christianity? Roman States would have in it, to crush it in the bad, in to rise up. Paul, Peter, less '(Christ, also, according the the best to wait.' A very support the set to wait.' A very support the se

and the rest of the disciples, (Christ, also, according to the argument,) 'thought it best to wait.' A very politic frend would this author have been to Jesus. Peter once said to his master, 'Lord, this evil sure ly shall not happen to thee.' And Jesus replied. 'Get thee behind me, Satan, thou art an offence unto me!' The disciple was probably moved by timidity partly growing out of his affection for the person of Jesus. If, then, Jesus replied so indignantly a timidity of this cort, what language could he find intense enough to rebute that little faith which fair world! Yet this is the faith of a Theological Professor in Massachusetts, in the year eighteen hundred and fifty. He may not feel rebuted by the character of Jesus, since he does not perceive its nobleness. But these instinuctions of his, and this time serving policy, are but foolish owls, to creep out thus into the blaze of that heavenly son.

The next thing to be done is to put saide the right of the private conscience against the State. 'We are told there is a higher law than the Constitution, and but we are to follow that. But, I ask, who has discovered and determined such a law? The honest nawer would be, their own passions and prejudices. It is a conscience wholly subjective.' Now, when Chiract said, 'Way even of yourselves judge ye not what is right?' I take it he recognised the fact, that every conscience, to be word any thing, must be subjective; that is, that it must be he many own consciences, not semebody's cless. But Professor Stuart must have an election conscience—wholly subjective.' The professor stream the subjective of the subj

VOL. XX. NO. 31.

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In offering to the community this justly celebrate remedy for diseases of the throat and lungs, I remedy for diseases of the throat and lung, its not our wish to trille with the lives and health of its afflicted, but frankly to lay before them the opinion of distinguished men, and some of the reidness of its success, from which they can judge for thrankly. We sincerely pledge ourselves to make no will sections or false statements of its efficacy, nor will we hold out any hope to suffering humanity which her will not warrant.

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FROM BENJAMIN SILLIMAN, M.D., LL D. Er.

PROM. BIRAJABAIN SILLIAMAN, M. D., IL. D. Im., Professor of Chemistry, Minersloys, es., 74s Colog, Member of the I. It. Hist. Med. Phil. and Son. Nocities of America and Europe.

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REV. DR. OSGODD
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symptoms of Constmption, commenced the see fits
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HEAR THE PATIENT!

HEAR THE FAILURE.

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ALONZO NORTON, Justice.

At the office of the Hon. George Ashmun, M.C. THE REMEDY THAT CURES.

THE REMEDY THAT CURES.

PORTLAND, Me. Jin. 18, 181.

Dr. Ayer: I have been long afflicted with Adus, which grow yearly worse, until last autum it levels on a cought which confined me to my chasher, at began to assume the alarming symptoms of course tion. I had tried the best advice and the loss melicine to no purpose, until I used your (IEEM PECTORAL, and you may well believe me Gratefully yours, J. D. PELIS.

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