ATT-SLAVERY OFFICE, 21 CORNHILL.

gobert F. Wallcut, General Agent or leave-\$2 50 per annum, in advance.

of ill realitances are to be made, and all letters to the pecuniary concerns of the paper are to where, (post rain,) to the General Agent. The copies will be sent to one address for TEN

Advertisements making less than a square inon three times for 75 cts.—one square for \$1 00.

The Agents of the American, Massachusetts, The Agents of Anti-Slavery Societies are auand to receive subscriptions for the Liberator.

Essenti Committee. - FRANCIS JACKSON, ELLIS Salvas, Edward Quincy, Samuel Philbrick, furth Paillers. [This Committee is responsible sport is financial economy of the paper—not for FN. LLOYD GARRISON, EDITOR.

SLAVES

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

J. B. YERRINTON & SON, PRINTERS.

VOL. XXII. NO. 33.

BOSTON, MASS., FRIDAY, AUGUST 13, 1852.

WHOLE NO. 1125.

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

Yes! it cannot be denied-the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their

slaves The first was the immunity, for twenty years,

of preserving the African slave trade; the second was

the stipulation to surrender fugitive slaves-an en-

gagement positively prohibited by the laws of God,

lelivered from Sinai; and, thirdly, the exaction, fata

to the principles of popular representation, of a representation for slaves-for articles of merchandize, under

the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION

AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRIT OF THE NA-

TIONAL GOVERNMENT,'-JOHN QUINCY ADAMS.

Refuge of Oppression.

SLAVERY DEPENDED.

lans Gordon Bennett, (the incornation of all that (Samic.) concludes an article in relation to the two as political parties and slavery, in a late number of a Hould in the following diabolical strain :-We have to remark, in conclusion, that with both

stes in the North, and among the soundest men of temporizing and truckling to the unclean est of sholition and free soil, in all our elections, seal and local, but particularly in our local elec-We doubt whether there is a single politician We doubt whether there is a single politician is North—whig or democrat—that will have the ten course, or has that practical common sense demaion, to proclaim, openly and above-board, the analysis the humanity of the Southern institution every. There is scarcely a public journal in the sen except the view of Southern slavery is, that astitution consistent alike with the finanty and the principles of morality. And whis our view of the, Fugitive Slave Law. The schem slave is insured against starvation or the onse. He and his family have a lien for their most soon their master's estate, while they live.— for lists, and Jamaica, prove that Cuffee cannot galeg without a master. Left to himself, he rapis deteriorates back again to the savage cannibal. he same community with the white man, there is for the serve no other relation of happiness or safety neither nee, than that of dependence and submis-. The institution of slavery in the South, then, lear the only system adapted to the harmo ish ness in the same community, we maintain that is consistent with humanity and morality, common the Rible St. Paul, and the Constitution.

Bathis great fundamental fact has yet to be incile into the Northern mind. The speech attributel is Gen. Pierce shows that the seed of the whole mi-that slavery is a sin—has taken deep root in he North; that it is almost universal, or that so safe t man as Pierce on the vital issues of slavery, would tree have tampered with the sentiment, even with the most pressing demands of a local election. It is the same sentiment which induced Gen. Scott to lettery, while he was in favor of the incorporation of Canada into the Union. In such a state of things, have but to choose that side which is the safes the preservation of our good faith with the South, nd the Union-that side and that candidate which are the least tinctured with the principles or the mangenerat of the party of coercive emancipation and Our platform is the Bible, the

GEN. SCOTT AND THE COMPROMISE.

The Hon. H. W. Hillard, of Alabama, in a letter to the editors of the Montgomery Journal, says of He is well known to me personally. His patri-

the seel known to me personally. His patri-dic desire for the success of the Compromise meas-ties was well understood while they yet hung in doubtid scales; and it so happened that I dined in company with him on the day of their triumphant passes, and heard from his own lips the ardent ex-pression of his unbounded satisfaction at that most large tomammation.

He mands pledged to support those measures, if he mould be placed at the head of the Government, ble guarantees that he will make good he piedes for he will be prompted to it by his own prespection, and he will be bound to it by his own utarashed honor.

The Part Gibson (Miss.) Herald contains the fol-

aring letter, describing an interview between the Masseppi delegation to the late Whig National

WASHINGTON, June 23, 1852. WASHINGTON, June 20, 120 With the Massissippi delegation, to call on Gen. Winfield Scat. While the conversation is still fresh in my beary, I jot it down for your information. The fol-

and the state of t of Foote are the only men I now remember who proceed me. I, afterwards and during the progress of the rarious compromise bills, sanctioned and sustant each, as it came up, in all its length and standard by the rarious compromise bills, and the rarious compromise bills, and the rarious and length and the rarious and the ans sech, as it came up, in all its length some math. I have, on an average, ever since, at least fire lines a day, declared the same sentiment. I declared fire these measures as early as the 1st of Febrar, 1850. Mr. Clay visited me on the day, or the lan day after their passage by Congress, and, I may as, subraced me as a brother and partner in their ten by after their passage by Congress, and, I may at the congress, and their and partner in their access. I am surprised at, and cannot account for, access. I am surprised at, and cannot account for, access, and the control of the control of the congretary friends at the South. I am gratified to have the opportunity of setting myself right in presses of the accredited men of Mississippi. My opinion has about the concealed from Mr. Seward on the subject. About April, 1850, I met with him on the but between Elizabethtown (where I was going to appendic and direct about my garden) and New Yot. It was the first time I had met him for eight was. He renewed the acquaintance, and alluded to the control of the congress of the control of th lot. It was the first time I had met him for eight year. He renewed the acquaintance, and alluded to be measures. I promptly told him I was dead for the Uson, dead for the Constitution, and dead against tury man opposed to them. I did not meet him says till last December, when he opened the interestry is a allusion to and waiver of my rudeness to import the constitution of the beat. I have declared these sentiments recruited and before all persons, without presents to be to deal of the constitution of the beat. recyabere and before all persons, without reserva-tes to fair of committal. I will now, ever have, as all in fature express my sentiments on all sub-mass of public importance whenever properly called a law willing and ever desire, if any man of red character will state that he ever beard me say character will state that he ever heard me say stress than I have said to you, that the word 'inson' should be written both before and after my
se. I deem the compliment paid me by your Conston, the highest stat can be paid to a man on onthe things to the compliment paid me by the compliment
to be for. As to your persevering adherence in
the landings to another (allusion had previously
and to this by one of the company) that leaves abotings to another (allusion had previously see node to this by one of the company) that leaves been been made in the You did what you thought see best interests of our common country. This best interests of our common country. This

d to the seed of t

T. N. Marie de de la companion de la companion

GERRITT SMITH ROBBED.

MERRITT SMITH ROBBED.

MISSISH, after advancing \$10,000 for the bail missish, after advancing \$2,000 for the bail missish, after advancing \$2,000 for all, of Chaplin, in Maryland, and \$2,000 for his bail in Washington, sets it down telescope of robbery on the part of the abolitism who have failed to indemnify his advances. In the matter of Chaplin, he makes of thieves. In the matter of Chaplin, he makes great in stealing, off neveral slaves from act of thieves. In the matter of Chaplin, he can see a sent in stealing off several slaves from setting, the property of Messrs. Tombs and set, of Georgia; and next they robbed Gerritt of his money. In that knavish set, Smith is say more of a fool than a knave; and 'a fool is money are soon parted.'—New York Herald.

relation to the loss he has been called upon to sus-tain to free Chaplin, the negro stealer, from the clutches of the law. He says that 'in addition to clutches of the law. He says that 'in addition to several thousand dollars expended in agencies, lawyers, &c., &c., we' (meaning probably the abolitionists) 'paid \$19,000 to indemnify Mr. Chaplin's bail in Maryland. We are now called to pay \$6000 to indemnify his bail in Washington.' Of his own share in furnishing bail, Mr. Smith says:

'Considering that Mr. Chaplin visited Washington contrary to my advice, and that I paid in the Maryland case about \$10,000, I feel that I suffered much more than my full share of the loss in that case. The Washington case is now to be provided for. I am

Washington case is now to be provided for. I am willing to lose \$2000 in it; and hence I bave, this evening, enclosed my draft for that sum to D. A. Hall, who is one of the bail. I trust that the friends

up the sum necessary to secure immunity to the agent who was detected in doing their dirty work. It seems that after all the appeals which have been made in speeches against it; had he publicly impeached the that after all the appeals which have been made in almost every town in the Northern States, nearly one half of the sum necessary to remunerate Chaplin's bail has been furnished by Mr. Smith. Money will flow like water when claves are to be stolen, but none can be obtained from abolitionists to purchase tion by private scandal and unanswerable innendoes!

Selections.

LEWIS TAPPAN AND JOHN SCOBLE.

Extracts from a pamphlet, recently published in Dublin, (Ireland,) entitled ' The National Anti-Slavery Societies in England and the United States,' by Rich-

'A REPLY,' by Lewis Tappan of New York, 'to charges brought against the American and Foreign Anti-Slavery Society, by myself and others, has been sent me by a member of the Dublin Anti Slavery Society, with a note explaining that he would not cir-culate a document in which I am censured, without first sending me a copy of the indictment.

Shortly after the formation of our Dublin Anti-Slavery Society, some of the members called to remonstrate with me against opinions I had expressed, in reference to the British and Foreign Anti-Slavery Society, and its Secretary, Mr. Scoble, in the columns of the N. Y. Anti-Slavery Standard. They considered we had no business with the management or conduct of any Anti-Slavery Society but ou own; that whatever their course might be, we should leave them to promote the cause in the way they thought best; and, if possible, go on ourselves with-

It would doubtless be much more agreeable, if we could dispense with contention in the prosecution of this or any other cause. But the anti-slavery cause is essentially antagonistic. That it is difficult to avoid collision with others in the promotion of anti-slavery objects, is shown by the fact, that the very person who was most earnest in deprecating any un-riendly reference, on my part, to an anti-slavery so-ciety in which he has confidence, has taken the ciety in which he has confidence, has taken the trouble to circulate amongst some members of our society, a pamphlet containing many severe remarks society, a pamphlet containing many severe remarks the avers that he is ready to join in laboring against the avers that he is ready to join in laboring against the avers that he is ready to join in laboring against slavery with any person, irrespective of his religious opinions; but if the American Anti-Slavery Society opinions; but if the American Anti-Slavery Society opinions; but if the American Pressons who mainu, to produce a most unfavorab many whom I esteem among the ablest and most devoted friends of the slave.

I have read the 'Reply' carefully and repeatedly. It is plausibly written, but full of deceptive state-ments, which I doubt not will be effectually answer-ed by more competent pens than mine. I would willingly wait to see how they will deal with Messrs. scole and Tappan; but since it has seemed good to an influential member of the Dublin Anti-Slavery Society to patronize the pamphlet in question, justice to the cause, to my friends, and to myself, requires hat I shall no longer keep silence.

As the great majority of our local society are also embers of the Society of Friends, I can give them un apt illustration of my opinion of the statements of John Scoble and Lewis Tappan. A book was lately John Scoble and Lewis Tappan. A book was lately published, entitled, 'Quakerism, or the Story of my Life, by one who was for forty years a member of the Society of Friends.' We know the disgust, indignation and ridicule it created amongst the members and friends of the society; and that, on the other hand, it was welcomed as a life-like and faithful portrait by those who know life of the whites the contract of the society. hand, it was welcomed as a me-me subject, or were trait by those who knew little of the subject, or were prejudiced against Friends. The book is undoubtedly racy and entertaining. A large edition has been sold at a high price, and a sort of 'people's edition' has since been published, and will probably sell too. Now, I also was for upwards of forty years a member of the Society of Friends, and for nearly fifteen years I have devoted much of my attention to American slavery, and the efforts for its abolition; and I can truly as I consider 'the Lady's Story of and I can truly say I consider 'the Lady's Story of her Life' to be just as faithful a portrait of Quakerism and Quakers, as the joint pamphlet of Messrs. Scoble and Tappan is a true picture of the Ameri-can Anti-Slavery Society, and of the spirit, character, and labors of its prominent members. The Book and the Pamphlet are both, in my opinion, tissues of deliberate misrepresentations, more easily corrected than replied to. The statements in 'Quakerism' are such as cannot be readily seen in their true light, exept by those who know the Society of Friends so ntimately, as to be able to separate the grain of truth from the bushel of chaff; and they are calcu-lated to convey an idea so incorrect and distorted, as o be very much worse than no picture at all.

The 'Story of my Life' is an attack on the Socieof Friends, for the edification of those who, from morance or prejudice, are unable or unwilling to ascertain the truth respecting it. It is full of scan-dalous stories about individuals, some of which are plainly false; some grossly exaggerated; and others, even if true, do not affect the character of the sociey; for no community or association can fairly be neld responsible for the vices or follies of its members, unless its doctrines or discipline are likely to

Members of the Society of Friends well know that the book would need a volume as large as itself to answer it fully, and disentangle truth from error and nisrepresentation; and, after all, the counter-state ments would not influence those who are already prejudiced against Friends, or whose sectarian views coincide with those of the author. The reply would make its way chiefly among such as are already cog-nizant of the facts, and therefore aware of the errors and perversions contained in the work.

The present attempt to vindicate truth, and expose who endeavor the enormous many disadvantage, and be appreciated chiefly by those who are already informed and convinced. Yet I trust it may also reach another large class, who have looked but slightly into the subject, and are ready to hear

can Anti-Slavery Society, publicly impeached the character or the motives of its supporters.' words, he has not done what it was clearly his duty to do, if he had valid objections to make; for no greater service can be done to any cause, than to get rid of those who injure it by dishonest or injudici co-operation. If Mr. Scoble had been in the habit of coming out boldly and openly to express any dis-approbation he might have felt towards them, the American Anti-Slavery Society would have known of justice will promptly make up the remaining how to cope with him. He takes needless trouble to exculpate himself from the charge of public action against the American Anti-Slavery Society. Had he character and motives of its members, and allowed the freedom of one, or to secure the liberty of their negro-stealing agents.—Boslon Mercantile Journal.

But better late than never. It is well he has at last come forth, and exchanged his underground labors for overt action. Holding the responsible position of Secretary to the British and Foreign Anti-Slavery Society, he has constantly made use of the facilitie it has afforded him, to undermine the influence of the American Anti-Slavery Society. He speaks in his American Anti-Slavery Society. He speaks in his preface of his unfailing courtesy to the members of that society who have called upon him. I have met with most, if not all of those who have visited England within the last twelve years; and I never heard till now of Mr. Scoble's kindness and courtesy towards them, but often to the contrary. The members of the American Any Slavery Society have felt ers of the American Anti-Slavery Society have felt it, in the shape of secret insinuations that they could not parry, and a steady refusal to publish any reply or justification they happened to offer. As respects the public, Mr. Scoble is the British and Foreign Anti-Slavery Society. The subscribers pay th money. He is their right arm, their mouth-piece, and their representative. Under his guidance, the society which twenty years ago aroused the nations, and unshackled eight hundred thousand slaves in the British colonies, has dwindled down to an exclusive, uninfluential corporation, and is no longer a hearty confederacy for the overthrow of slavery. Within the last twelve years, it has, in my opinion, done more injury to the slave, by lending the respectability of its former reputation to Mr. Scoble's bigoted hostility against the best friends of the anti-slavery cause, than it has achieved good by any anti-slavery labor of its own. Claiming the Protestant right of private interpretation for himself; acting as the long to sects which have for ages complained of po-litical exclusion and ecclesiastical intolerance; the Secretary of the British and Foreign Anti-Slavery Society has used all its once potent influence to dis-countenance and discredit those whose anti-slavery measures and doctrinal opinions happened not pre-cisely to square with his own—no matter how un-questionable their devotion to the alave, or how dis-interested their services on his behalf.

Mr. Scoble disclaims the imputation of illiberality. tain and express certain views on religious subjects to which he objects, he begs to decline co-operating with those who allow such liberty. If his own house were on fire, or his own child struggling in the water, or his own daughter exposed for sale on an any one who had not learned his shibboleth? Would he content himself with the sympathy of all others who might be disposed to assist him? If not, why will he reject on the slave's behalf the aid of any who come to the rescue? He is not consistent in this respect. I have seen him on the platform of the Convention in Paris, promoting universa peace' in company with some whose moral reputa-tion would bear no comparison with that of the most outstoken abolitionist.

New England came to life again, they would not be allowed to enlist themselves in the brigade of Scoble Abolitionists. Nearly all their views on religious subjects he would deem rank heresy; and they were often accused of outraging 'the feelings and practices of Christian peop

Justly to appreciate the value of the various efforts for the slave's liberation, we should try to attain the slave's point of view, and to imagine how we should estimate them, if those who are dearest to us were writhing beneath the torturing cowhide, and subject-ed to the infinite indignities and wrongs inseparable from the mildest form of slavery. What should we then think of that British and Foreign Anti-Slavery Society—the successors of Clarkson and Wilberforce -who are so cantious about the company they keep, that they reject and discountenance the only antislavery society in America which makes the slave's cause its sole object—a society which embraces the most strenuous, most consistent, and most gifted friends of the slave?

friends of the slave?

England is an anti-slavery country. The philanthropy, the treasure, and the blood of Englishmen have been freely expended in the war against slavery. How, then, does it happen that the cause has languished in England within the last twelve years; that the public mind is so apathetic respecting it, and that, for one convert it has gained in that time, ten Englishmen have become tainted with the pro-slavery virus of American public opinion? I reply, this is partly owing to the increased intercourse with the United States; but chiefly to the apathy of the recognised friends of the anti-slavery cause in England, and their hostility to those who faithfully labor for the abolition of American slavery. If the British and Foreign Anti-Slavery Society had taken advantage of their position, they might have awakened the people of England so fully to the pro-slavery sins of the American churches and political parties, that the public opinion of these countries would have powerfully aided the American abolitionists. It is generally remarked that Englishmen, whether lay or clerical, who visit America, become rapidly imbued with the prejudice against color, and with indifference to slavery. The number of exceptions to this rule is partly owing to the increased intercourse the prejudice against color, and with indifference to slavery. The number of exceptions to this rule is singularly small. Pecuniary interest, or the influence of their sects, soon reconciles them to the state of things in the United States. If the British and Foreign Anti-Slavery Society had exerted itself with energy, and in a catholic spirit, to educate and enlighten the English people on this subject, they would be much better prepared than they now are for the insidious representations of travelled Americans, who endeavor wherever they go, to veil or palliate

who endeavor, wherever they go, to veil or palliate the enormous inconsistency of their own conduct with their loud professions of attachment to religion

Christianity.'

This objection to the spirit of the American Anti-Slavery Society comes with a bad grace from the Secretary of the British and Foreign Anti-Slavery Society, who published, twelve years ago, Mr. J. G. Birney's pamphlet entitled, 'The American Churches the Belwarks of American Slavery', Can we say the Bulwarks of American Slavery.' Can we say anything worse of the American church than the British and Foreign Anti-Slavery Society has thus officially declared of them to the world? It is a fact that the Protestant orthodox churches of the slave tates include the majority of American slaveholders —those floggers of women, who sell babies by the bound, and traffic in their own sons and daughters. But it is not true that the abelitionists, in their antilavery capacity, attack the functions, doctrines, o practices of the churches, except so far as the churches sanction or countenance the crime of hold-ing slaves. They maintain that a church and ministry, who advocate the continuance of slavery and per-secute abolitionists, cannot be a church and ministry of Christ. There is much said about the 'really re-ligious and moral people of the United States' be-ing repelled by the violence and bad spirit of the abolitionists. Have, then, the moral and religious such very faint perceptions of their plainest duty, that they will by no means come to the help of those who have fallen among thieves, lest they should thereby touch some heterodox Samaritan with the hem of their-gar-ments? If this be so, they cannot be surprised if they are considered among the bulwarks of Ameri-can slavery. The slaveholder sees society divided nto two classes, the anti-slavery class and the proslavery class; the latter including not only those who come forward to the direct support of his darling in-stitution, but those who, by their silence and incrtis. llow him to prosecute his crimes in peace. I can magine no darker treason against any form of faith, than to attempt to reconcile it with the unutterable wickedness of slavery. No extent of unbelief, no blindness to evidence, can be compared in guilt with the practical blasphemy of the 'Christian' slave-holder, or of the Christian church which countenances and shelters his crime. In my opinion, the abo itionists have done more service to real, practical obstantial Christianity, by their efforts to bring the churches to the law and to the testimony, and by pointing out to them the shocking contrast between their conduct and their profession, than has been ef-

From the Pennsylvania Freeman.

GARRISONIANISM, 'INPIDELITY,' &c. In the Freeman of July 17th, we took occasion to In the Freeman of July 17th, we took occasion to speak of a letter from A. R. Dempster, of Leesville, Carroll Co., Ohio, which had previously appeared in Frederick Douglass's Paper, and in which the writer talked of 'Garrisonianism' and 'Infidelity' as synonymous terms—repeated the stale slender of the pro-slavery church, that the agents of 'Garrisonian' anti-slavery taught that 'to be true abolitionists, it was necessary to repudiate the Bible, government, and all church organizations—and then carnestlysinvited Mr. Douglass to come to Ohio, and aid in rooting out the Garrisonian tares, and planting the seeds in grantificus and unjust.

(6.) Local or not, they were such as every abolitionist instinctively knows to be false, and such as refound only in the mouths of men who love party or sect more than they love the slave.

(7.) It is likely enough that the abolitionists of Leesville never saw Mr. Dempster's letter.

(8.) The letter appeared, we think, some time in tention of noticing it immediately, but it got mislaid, and was for a time forgotten. The assertion that we 'raked it up' with a hostile intention towards Mr. is grantificus and unjust. of a purer abolitionism. We thought it a fact of some significance, when viewed in connection with passing events, that such a letter had been written to Mr. Douglass. We said: 'Once Mr. D. would the cause. If a similar letter had been addressed to Mr. Douglass. them. As a professed friend of the American Soligation to contradict it have being Mr. D. owes it to himself, in publishing Mr. upon us than it was upon him. ster's slanders, to meet them with a prompt re-

This seemed to us only the natural, and by no This seemed to us only the natural, and by no means unfriendly expression of a sentiment which could not fail to commend itself to the approbation of every sincere friend of the American Anti-Slavery Society. Certainly there is nothing in the language thus employed that ought to be regarded as personally offensive. And yet this is Mr. Douglass's re-

antidote to whatever poison may have been infused into the public mind by the letter of A. R. Dempster, which was in our columns some months ago. The attempt, in the article of the Freeman, to mix us up with Mr. Dempster, in hostility to the American Anti-Slavery Society, does not surprise us.(1) We expect any thing but charity from that quarter.(2) Our convince of Mr. Garriero is well known to convende with Mr. Dempster, in hostility to the American Anti-Slavery Society, does not surprise us.(1) We expect any thing but charity from that quarter.(2) Out opinion of Mr. Garrison is well known to our readers, and we need not to be everlastingly harping upon this one string; (3) but while we love and honor Mr. Garrison as the pioneer and faithful advocate of our down-trodden countrymen, we wish to have it understood, once for all, that we will not receive every thing as Garpel that baptizes itself as Garrisonianism; (4) for experience has shown us that Mr. Garrison is given misrepresented, even by his best friends. But to be a little more particular, and to make the whole case fully apparent to our readers, we may state, that Mr. Dempster's letter, here complained of, purported to give us a description of the state of the anti-slavery cause at Leesville, Carroll Co., Ohio, (the place where axid Dempster resides). The description might be truthful or not; nobody will deny this possibility. (5) The truth or falsehood of Mr. Dempster's statements we neither affirmed nor denied. The facts alleged by him; and we think it belonged not to us, but to the abolitionists of Leewille, to say whether their neighbor, Mr. Dempster, spoke truly or spoke falsely. We scarcely need say, that had a counter statement been come. The parties supposed to be most deeply interested bear the injury in silence, and manifest no disposition to correct the alleged falsehood, (7) Anhen it is raked up(8) by the 'Pennsyleania Freeman, not with a view to do justice to parties in Leesville, but with a view to convicte convict us of hostility to the American Anti-Slavery Society. Our offence is, that we published Mr. Dempster's statements without reback, when we could not know whether his state ments were true or false. We submit that Otiery Johanson is quite unreasonable, and demands more than himself would be willight to weard. False

Gerritt Smith has published a complaining letter in clation to the loss he has been called upon to sustain to free Chaplin, the negro stealer, from the sustaint of the law. He says that 'in addition to examine it for themselves; feeling assured that the character and measures of the American Anti-Slavery Society will bear the strictive and dollars expended in agencies, law-rers, &c., &c., we' (meaning probably the abolitionsis) 'paid \$19,000 to indemnify Mr. Chaplin's bail in Mr. Scoble informs us, in the first page of his Preferently in the purification of the churches from all participation in the guilt of slavery, by means wisely adepted to that end; and he infers that its present object is 'not so much the overthrow of slavery, as the destruction, or delivered a speech against the American Anti-Slavery Society are cearlings of the American Anti-Slavery Society in the declares in the clustery with the pro-from that by which it was snimated in its 'first and best years,' when 'they sought not the destruction of the churches from all participation of the churches tuperations of the 'Garrisonians.' Mr. D., be it remembered, was invited to Ohio for the special purpose of counteracting the 'infidelity' of the 'Garrisonians.' He expressed his regret that he could not go, but did not indicate the slightest disapprobation of the writer's assault upon the American Anti-Slavery Society, nor manifest any distaste for the special mission to which he was thus called. We, however, drew no inference unfriendly to Mr. Douglass from all this, but contented ourselves with saying that, in view of the effect the letter would be likely to have on the other side of the Atlantic, Mr. D. owed it to himself to meet the slanders of the writer with a prompt rebuke. Was there anything in this that should have given offence?

(2.) Why Mr. Douglass should say this, we do not

Certainly we have never treated him otherwise than kindly. It seems impossible, however, to take any exception to his course, or to criticise him, however gently, without arousing his jealousy or provoking his ill-nature. Why is this?

(3.) This subterfuge won't do. It is not an 'everlasting harping' that we have asked of Mr. D., but the contradiction of a slander designed and calculated to work injury to a Society of which he pro-fesses to be a friend, and that, too, under circum-stances which made his silence hardly less mischiestring' is doubtless very distasteful to some of his readers, but so long as he claims to be a member and friend of the American Anti-Slavery Society, we do not see that he can honorably absolve himself from the duty to look after its reputation, so far, at least, as to repol the aspersions upon its character which he deliberately publishes in his own col-

(4.) Why this ostentations assertion of an independence which Mr. Douglass shares with every ab-olitionist in the land, however humble? The agents and friends of the American Anti-Slavery Society do not baptize their doctrines with the name of 'Garrisonianism,' nor ask assent to them on any such risonianism, nor ask assent to them on any such ground. There is no call, therefore, for any extra-ordinary display of valor in resisting a merely imag-inary demand.

(5.) Mr. Douglass knows well enough who have

been the principal anti-slavery lecturers employed in Ohio for years past by the American and Western Societies; and he knows as well as we do that they never inculcated the doctrine that, 'to be true above. fected by all the vast multitudes of ministers, north litionists, it was necessary to repudiate the Bible, and south, who have held up their hands in horror at government, and all church organizations. He the doctrinal aberrations of Mr. Garrison and his fel-knows that this is the untruthful asseveration of a corrupt church in every part of the land—the very lie on which they pamper their hostility to the cause, on which they pamper their hostility to the cause, and by means of which John Scoble and his agents are endeavoring to mislead the abolitionists of Great

Britain.
(6.) Local or not, they were such as every aboli-

passing events, that such a letter had been written to Mr. Douglass. We said: 'Once Mr. D. would not have received in silence a compliment to himself as a Christian, coupled with this stale slander upon the 'Garrisonians.' Mr. Douglass's Paper goes to Great Britain, where this letter of Mr. Dempster will no doubt be used by Mr. Scoble, and other enemies of the American Anti-Slavery Society, to belster up their cause, and where the silence of Mr. D. suppose we should have published it without a contradiction? The falsehood in this case would not have been a whit more palpable, or more outsident. As a professed friend of the American So.

From the Cincinnati Christian Press.

ANTI-SLAVERY MEN IN PRO-SLAVERY ORGANIZATIONS.

In the slaveholding churches and the pro-slavery political parties of this country, are many profess friends of the slave. Many of these are doubtle sincere in their profession of sympathy for the op-pressed, and anxiously desire their emancipation. Some of them may possibly be partially blind to the guilty connection of their church and party with the crime of slavery, and may be honestly laboring for the deliverance of the slave. That others of this class e evident from their conduct. But whatever may be

when thrown into the scale to balance the influence of hear nothing of the matter for months, when it is raked up(8) by the 'Pennsyleania Freeman, not with a view to do justice to parties in Leesville, but with a view to convince [convict] us of hostility to the American Anti-Slavery Society. Our offence is, that we published Mr. Dempster's statements without rebuke, when we could not know whether his statements were true or false. We submit that Oliver Johnson is quite unreasonable, and demands more than he himself would be willing to grant. 'Fair play' is all that Mr. Johnson ought to ask of us; at any rate, it is all he will get.'(9)

(1.) We made no such 'attempt' as is here described. We only said, what is obviously true, that the letter of Mr. Dempster was of such a sharacter that,

the Pro-Slavery parties and churches of this nation set up, the work of the true friends of the slave would be more than half accomplished. Did these organizations come out in their true colors, and let the people see just where they stand, all honest men would leave them, and they would become so utterly odious as to lose all their power for evil. But by their loud professions of sympathy for the slave, and of zeal in the cause of freedom, thousands are deceived, and they succeed in maintaining a position and character which enable them to do immense injury to the cause they profess to serve. Now that which more than anything else gives color of truth to such professions, is the fact that Anti-

immense injury to the cause they profess to serve. Now that which more than anything else gives color of truth to such professions, is the fact that Anti-Slavery men are found in their ranks.

The Whig, though his party and its candidates are pledged to do the uttermost bidding of the slave-holders, even to the infamous business of catching their runaway slaves, will point triumphantly to Seward, and Greeley, and others, to prove his party the 'true Liberty party.' The Democrat, though his party is the iscarnation of pro-slavery servility, will point to Rantoul, and Van Buren, and Preston King, and others, for the same nurpose. Preston King, and others, for the same purpose. The Old School Presbyterian will point to Dr. Caru-The Old School Presbyterian will point to Dr. Caruthers, and the Chillicothe Presbytery, to prove his church the embodiment of genuine Anti-Slavery—notwithstanding the Charleston Mercury has endors ed their soundness on the question of slavery. The New School Presbyterian, although ruling elders of his church sell female members of Christ's spiritual body for prostitution, without censure, will point to Barnes, and Bishop, and others, to prove that the hope of the slave rests mainly on the new School Presbyterian Church. Thus the example of these men is used as a standing plea for others who give their names and influence through these organizations to the support of wrong. to the support of wrong.

Could Slavery be made, as it ought to be, intense-

ly infamous, its days in this country would be numbered. It is the aim and effort of all true abonumbered. It is the aim and effort of all true abo-litionists to make it so. But the greatest obstacle they find in this, is the support and character which the churches and political parties give the system. So long as slave-holders are the favorite candidates of the parties for the highest offices in their gift; and so long as they are received as members in good standing to the church, and honored as they now are, the practice of slave-holding will continue to be honorable in the eyes of the nation. Now the power by which these parties and churches make Slavery respectable, is in their numbers and influence. They can give to Slavery no more respectability than they have themselves. Hence, every man who belongs to either, gives his individual influence and name to these bodies; and if in addition to his pername to these codies; and if in addition to his per-sonal character, he has a weight of Anti-Slavery reputation, it is just so much added to the power by which the parties and churches are crushing the slave to the dust, and so much taken from the power slave to the dust, and so much taken from the power of those who are striving to raise him up. Would the avowed friends of the slave, in these organizations, but unite in honesty of heart with those churches and that party which are really laboring for the freedom of the slave, they would be enabled, by the blessing of God, to exert a power, before which his shackles must speedily fall.

From the Western Evangelist.

COLONIZATION-'THE TRUE POLICY.'

Under the above caption, the N. Y. Colonization Journal, for June, presents to its readers the Bill in-troduced into the House of Representatives, by the Hon. Edward Stanley of North Carolina. The fourth instalment of the deposits of the public money, directed to be made with the several States, is, by the a species of State stocks, the interest of which must be used for the diabolical purpose of expatriating the free colored people of the United States. Like its older brother, the Fugirive Slave Act, it contemplates positive force to effect its ends. Go! is the word at the sound of which, every free colored man must gird up his loins, and make haste to leave his country, for a land he knows not of. His consent will not be asked. 'The true policy' (?) is to make the United States too hot for him to live in—to bring a moneyed and mercenary interest to bear upon eyed and mercenary interest to bear upon him, and compel his compliance with the wishes of negro haters. The spirit of evil, under whose inspiration this bill was concocted, comes before the people of the United States, hearing a scorpion lash in the one hand, and a golden bribe in the other. To those States who humbly accept the degrading conditions of the bid, a handsome rescruation is to be made.—For those who refuse, a special chastisement is designed.

signed.

The fourth section of the bill provides that— 'When a State that accepts the said stock shall thereafter decline or omit to appropriate and expend the interest according to the true intent and meaning of this
act, the interest on said stock so deposited with that
State shall cease so long as the State shall thus decline
or omit to carry this act into effect.'

Thus the Slave Power, ever true to its instincts, randishes the whip, and demands obedience. But it is orandishes the whip, and demands obedience. But it is when reading the sixth section of the bill, that our indignation reaches the highest point. Those States who will do the bidding of the evil genius of slavery are to receive a bonus. Here it is:-

Sec. 6. And be it further enacted, That when said SEC. 6. And of it further endeded, that when said States shall have removed all such free persons of color residing in their respective borders, as hereinbefore men-tioned, then the balance of the money to which they are entitled shall be appropriated by said States to the edu-cation of the poor, or to internal improvements within their own borders, as to each State shall seem right and Mammon is here called to the aid of Moloch, and

Mammon is here called to the aid of Moloch, and the twin spirits, bent on their work of social degradation, seek to hide their deformed parts under garments of light. The poor white people are to be brought to an issue with the free colored man, by applying the surplus funds to the education of the former. Education and internal improvements procured at such costs will prove apples of Sodom. Judas sold his master for thirty pieces of silver, but his ill-gotten rains head the world for some that destroyed his gains bred the worm of remorse that destroyed his peace and caused his ruin. We have supposed that the Fugitive Slave Act would be the last perversion the Fugitive Slave Act would be the hat you of justice which we would be called upon to witness—the last round in the ladder of political debasement to which the people of the United States would be compelled to descend; but,

'Beneath this deep, a lower deep'
is found, and the descent seems inevitable. Have
our Legislatures no regard for the opinions of posterity? Have they no eye to the by-gone examples of
their venerable fathers in the forum, or the progressive views of the sovereign people, that they thus forswear justice, and trample upon the principles of the
Declaration of Independence? Hera is another divinity, the last and most hideous, coming up from the
pit of slavery, demanding our adoration. Shall we
treat it as a farce, or fall down and worship this spiritual Juggernaut? Alas! it cannot be laughed away.
There are too many white-robed priests crowding its
altars—too many statesmen becoming its votaries, to
treat it lightly. Bending low over the Congressman,
but with firm hold upon his wrists, are the form and
hypocritical phiz of clerical colonization; and, like Beneath this deep, a lower deep

the monkey in the fable, seize the chestnuts after our honorable personating puss shall have burned his paws in the service of his patron saint.

Base perversion of justice! Heaven-defying blasphemy! to call the American Colonization Society a Christian enterprise, approved of God, and destined to benefit his creatures—its members saints, and its to benefit his creatures—its members saints, and its priests his servants!! Satan appears to be loosed for a little season, and

incarnate in the person of their Pinneys, McLanes, and men of like mould, that they should boldly own up to their affinity with an approval of such heartless politicians and their daring measures. The Rev. J. politicians and their daring measures. The Rev. J.
B. Pinney tells us, that it is very important that
'every means should be used to secure its passage'
(this bill) 'as speedily as possible.' Hear him! 'To
this end, we are anxious to have the members of Congress hear the voice of their constituents.' We, too,
are anxious. Mr. Pinney, and we hope that the friends are anxious, Mr. Pinney, and we hope that the friends of the free colored people will set about the work at once, and make the Congressional table groan with the weight of their petitions against this iniquitous measure—set the seal of unqualified disapprobation upon it—and say, with unmistakable emphasis to the advancing spirit of slavery, 'Thus far shalt thou go, and no further,' as preparatory to consigning it to its

IMPRISONMENT OF BRITISH SEAMEN.

The case of the man in the British merchant service, imprisoned at Charleston because his skin was not of the right color, has been, as our readers will see on referring to the extracts we give from the English journals, brought before the British parliament. Scarce any example could be better suited to show that the law under which the imprisonment was made is inconsistent with a state of peace between the two nations. The law must go into disuse in all cases of colored people who belong to foreign countries, or we shall assuredly be brought into serious diffi-culties with Britain and France.

culties with Britain and France.

We talk of the inhospitality of the Japanese, who refuse a shelter to vessels driven into their ports by refuse a shelter to vessels driven into their ports by distress, and we send out an expedition to insist upon humane treatment for those who are wrecked upon their shores. The case of Manuel Pereira, imprisoned at Charleston, implies a barbarism equal to any thing we have heard of the Japanese. A British vessel strikes on the rocks near Charleston, and, on the point of sinking, puts into that port. The authorities of the place come on board, find a man whose complexion does not please them, take him out of the vessel, and confine him in a common jail. whose complexion does not please them, take him out of the vessel, and confine him in a common jail. When the vessel is about to depart, they send a bill of the expenses of his confinement, and inform the captain that if he will pay it, he may have the colored man back again. The captain very promptly declines,

and the man remains in prison.

We shall next, perhaps, hear of a colored crew from Jamaica wrecked on the coast of the southern from Jamaica wrecked on the coast of the southern states, and led off to prison together. In the present activity of the commerce of the world—an activity which is constantly increasing, and bringing the children of every family of mankind more and more into each other's ports—the occasion for putting this inhospitable edict in force will become more and more frequent. It is impossible that the execution of such a law should be tolerated by any nation which has either the spirit or the means to resent a

palpable wrong.

In nothing does the British people take more pride, and in nothing has the energy of its government been at different times more remarkably shown, than in the determination on which it has acted, to insist that the personal rights of British subjects shall be respected under all governments and in all quarters of the globe. The manner in which this deter-mination has been carried out may have sometimes been exposed to the charge of arrogance, but the feeling from which it springs is honorable. The case of Pereira is as clear a one for its assertion as could be imagined, inasmuch as the man was guilty of no offence against the law under which he was imprisoned, being in the port of Charleston, not willingly, but in obedience to a necessity which he could not resist.—N. Y. Post.

HAVTI.

The merchants of this city, or a portion of them, have added their prayer to those of the brethren of the guild in Boston, asking Congress to recognise the independence of Hayti, that unrestricted commercial intercourse may be established between that Empire and this Republic. The petitions are refer-red to the Committee on Foreign Relations; and whether they will come up for action, this session, or whether, if they should, they will be put off on the plea used so effectively in the case of Mr. Sumner's motion on the Fugitive Slave Law-want of tim -is uncertain. The subject, however, is seized upon by Southern papers, as we knew would be, as a bone of contention, and measure of agitation, and, when it comes up in Congress, will be lenounced by Southern members as just as inevitably leading to Disumon as Mr. Seward's pious in-vocation of the 'higher law,' or Mr. Garrison's fanaas Mr. Seward's pions intic interpretation of the self-evident truth that all men are born free and equal. Without doubt, the gentlemen, here and in Boston, who ask so reasonable a thing for the development of their commercial interests, will be surprised at this. They do not understand why Southern prejudice should not yield to Northern thrift; and having sent back Sims, and Long, and Preston, mobbed Geo. Thompson, and formed a Union Committee, all in the space of two or three years, in token of their fealty to the South, they are emboldened now to ask in return this small favor as a cent. per cent. acknowledgment of favors done. With the Post, probably, they would say: donc. With the Post, probably, they would say 'This is a commercial question purely. It originates with the class to which the South are beholden for with the class to which the South are beholden for with the class to which the South are beholden for which will be south the south are the south of the south says that the south says the south says the south says that the south says the south says that the says that the south says that the says t with the class to which the South are beholden for all their strength—we say it deliberately—all their strength at the North on sectional questions. And so thinking, they look for a favorable response, or, if they permit themselves to contemplate the possibility of a refusal, may join with the threat of the Post: 'Let the South, then, beware how they permit Slavery, or its hateful offspring of prejudices and antimathies to chestet the said of their reset antipathies, to obstruct the path of their most power ful allies. If they do, they will find the commercia interest as ready to turn and reward them as, two years ago, it was ready to be taxed for their defence.

years ago, it was ready to be taxed for their defence. But the surprise and the expectations of these gentlemen are as absurd as their threat would be empty. The recognition of Hayti has been asked again and again, and it has been refused as often, not because the Abolitionists prayed for it, but because it was aked for at all. It is the prayer itself, and not the petitioners, that the South objects to. It is the head of the Petition, and not the tail, that demands their consideration. The editor of the Southern Press delares that if the petition be granted, a negro minister will be nolkaing with his wife ed, a negro minister will be polkning with his wife and daughters at Washington. Would it be any consolation to the unhappy husband and father, that this destruction. this destruction of his domestic peace was effected by the signature of Robert G. Shaw, and not by that of some of the Anti-Slavery relatives of that eminent merchant? If the institutions of the South must be destroyed, would she not as willingly submit to the fell work at the hands of a Jackson as those of the fell work at the hands of a Jackson as those of an Appleton? Does she care by what names those men are called, who shall dissolve the Union? If her peace and well-being are invaded, will she stop to consider for a moment, that the invaders are members of the Union Committee, or that they sent back Long or Sims to bondage? Long Wharf and South Street have a very imperfect understanding of their relation to the Southern customers, if they flatter themselves with any such considerations as these.

Nor, should they be disposed to re-echo the threat of the Post, will they find it avail themselves anything. The South understands the game of brag, and knows her opponent's hand too well to be frightened at it. She may throw the petition back into the faces of those who make it, and reckon confidently on nine tenths of them doing the first thing she commands, whether it be to return a runaway or choose a President. The Postitself is a case in point.

choose a President. The Postits elf is a case in point She reckons with too much confidence on the experience of the past, to fear now the idle words of Northern merchants—if they are disposed to use them. Cotton is not yet a drug in the market, and the trade with Hayti is not all, or the most, that is cared for in Wall Street and State Street.

The Post volunteers its advice to the South; if wants the recognition of Hayti, it had much better reserve its counsels for its Northern friends. If it will accept wisdom from such a quarter, we can tell it that the movement is hopeless, unless, as we said it that the movement is hopeless, unless, as we said once before, the black minister can be dispensed with, and Faustin can be persuaded to be represented with, and Faustin can be persuaded to be represented by a man at Washington whose color will not always oblige him to have his free papers in his pocket. Let the South have her own way, and per-haps she may graciously allow the Northern mer-chants to have, not what they ask, but the little she is disposed to grant. If they ask too much, they will get nothing. If they begin with threats, they will end with icars.—Anti-Slavery Standard.

an address before The Phi Beta Kappa Society of The Vermont University at Burlington, on Tuesday. We learn, from a report in The Traveller, that he distinguished himself, as usual, by imposing on his andience a Hunker political speech. Mr. Choate is as destitute of breeding as of principle, and he does not hesitate to bend every opportunity to his own purposes. His subject was 'Intervention,' and, after raising Kossulh to the skies—by a display of meretricious oratory—he then undertook to extinguish the holy fires which his genius and unselfish patriotism and love of liberty have created throughout the land. Mr. Choate, after hypocritically commending the principle of universal philanthropy inculcated in Kossuth's speeches, announced his own narrow doctrines, in the language of Seneca, which he endorsed, as follows: 'I will succor him who is likely to perish, yet not so as to perish myself'—the meaning of which is, that we will help our neighbors, if we can with benefit, or without loss to ourselves. He said:

'If we cultivate and erect a national and healthy

· If we cultivate and erect a national and health If we cultivate and erect a national and healthy literature—if we fertilize every acre of barren land—burst the shackles from every slave in our midst—educate, in a healthy moral and religious culture, our children—if we have done this, faithfully and sincerely, we may look with confidence to the great task-master for our reward, though we have never stopped to draw a sword for Celt, or Sclavonian, or Magyar. We should love all the rest of the world in a pretty strict subjection to our own interests.

Who ever heard of a more selfish and degraded standard set up than this? The malignity of the Englishman has sometimes induced him to ascribe such a character to the Yankee nation, and all our false : but now Mr. Choate inculcates the miserable principle to the youth of the country. He is proba-bly sincere, however, for it is the same principle upon which he is said to have charged seven hun-dred dollars for making a Whig speech in Salem, a few years ago. He must have security for his phil-authrone.

nthropy.

There is one question, which, in this connection, There is one question, which, in this connection, it would be quite portinent to address Mr. Choate, and that is the following: 'If we can do nothing and that is the following: 'If we can do nothing and that is the following: 'If we have burst the shackles from at the Baltimore Convention, in favor not only of making slavery, but the Fugitive law, perpetual? If there is one man who is doing more than any other in the country, according to his opportunities and ability, to corrupt the morals and lower the standard of principles of the youth of the country, that man is Rufus Choate. - Dedham Gazette.

'THE WHITE SLAVE!

following criticism upon this thrilling narrative :-

We opened this volume not without some fears that we should find it a weak initiation of Harrier ble with 'devotion to the cause of freedom'! And successful and powerful romance of Harrier ble with 'devotion to the cause of freedom'! And on the part of a man, whose election excited an in to see that marvellous picture copied, and, as a mat-ter of course, caricatured by a second-rate artist. But the author of this book is no copyist. He has stamped it with originality as marked, and in its way as effective, as that of 'Uncle Tom's Cabin.' It Senate, has given his reasons for not having made his lacks the admirable painting of negro character, the mingled pathos and drollery of that remarkable book. r seems to have studied human nature in classes rather than in individuals—the current of its narrative runs strongly but evenly; its scenes and the most amicable terms with him; yet we are very conversations are not calculated for dramatic effect. far from being satisfied with the reasons alluded t It is the story of a slave, and it is the slave in middle. life, educated, refined, wealthy, and free, who tells it. With him, life had been grave and earnest, and such is his narrative. It has the stern and stately

movement of the old Greek tragedy.

As a picture of slavery, in its moral, social, and political bearing, upon the North as well as the South, it furnishes hints and facts which are over-looked in Uncle Tom's Cabin. In truth, apart from this scene without delivery and inexperienced in this scene without delivery and inexperienced in this scene without delivery and inexperienced in this scene without delivery. their subject, there is little or nothing in common between the two books. In pure raciness, sprightliness, and picturesque effect, Uncle Tom's Cabin has greatly the advantage. In the style of the authe strain of the author before us, everything is subdued and sombered. His refined passion and steady energy remind us of Godwin in Caleb Williams and St. Leon. The high reputation he has received in another department of literature will not suffer by his present production, which deserves and will have a wide circulation. Its success will not affect in any degree the popular de-mand for the extraordinary work of his female co-laborer in that new and rich field of American ro--" Life among the Lowly."

From Frederick Douglass's Paper.

LETTER PROM GERRIT SMITH, ESQ. WM. R. SMITH. MY DEAR SIR:-The unhappy Chaplin affair is again upon us. In addition to sev eral thousand dollars expended in agencies, lawyer's fees, &c., &c., we paid \$19,000 to indemnify Mr.

contrary to my advice, and that I paid in the Maryland case about \$10,000, I feel that I suffer much Contrary to my across specified and case about \$10,000, I feel that I suffer much more than my full share of the loss in that case. The Washington case is now to be provided for. I am willing to lose \$2,000 in it; and hence, I have this evening enclosed my draft for that sum to D. A. evening enclosed my draft for that sum to D. A. Hall, who is one of the bail. I trust that the friends fact to deal with. If Mr. Sumner had really made to his regard to the record of the law, he had of justice will promptly make up the remaining up his mind to demand the repeal of the law, he had \$4,000.

ed all this money to expend in other directions—for the cries of our wronged humanity come up from numerous directions. Nevertheless, I am consoled by the reflection, that I was better off without this money than they who got it from me were with it. The rob-bed may feel very sore under his losses, but still he

is better off than the robber. With great regard, your friend, GERRIT SMITH Peterboro', June 16th, 1852.

Rev. C. W. DENNISON.—At the Democratic meet ing in Chelsea on Tuesday evening. Rev. C. W. Dennison took the stand, and declared his intention to vote for Pierce and King.—[Herald.

A few weeks ago, this Reverend political dabbler was a Whig, and a supporter of Mr. Webster for the Presidency—now he is a Democrat, but what he will be next, depends upon the direction he may be turnbe next, depends upon the direction he may be turned by his political principles, which are seven in number — namely, 'five loaves and two fishes.' Such politicians sicken decent men of party manurers, and we hope for the credit of all parties that they will never become plenty. A political priesthood of any kind is not less ridiculous in its exhibition than hurtful in its effect upon the true principles of republicanism.—Boston Investigator.

SELF EMANCIPATION.-Four arrivals last Friday in this Township from the South, one on Saturday, in this Township from the South, one on Saturday, three on Monday, all of whom are able-bodied refugees from slavery; and although this process is gradual and slow, yet it is perpetual and effectual, through God, to the abolition of that system.

Canada, too, is much benefited by this constant influx

of laboring population. They are clearing up new farms in the forest, converting the timber into cordfarms in the forest, converting the timber into cord-wood and other marketable timber, and in this county they have added not only to the county Treasury largely, but to the butchers and merchants, during the past year, not less than £700 sterling. We know of several families, free people of color, who have moved here from the Northern States this sum-have moved here from the Northern States this summer, who have brought with them, property to the amount of £30,000.—Voice of the Fugitive, Canada.

REV. SAMUEL J. MAY. This distinguished phil-REV. SAMUEL J. MAY. I his distinguished parameters, and advocate of universal, immediate, and unconditional emancipation, and the unwavering friend of the American slave, came on a visit to this section of Canada, two weeks ago, to observe the condition and prospects of the colored people settled here. He has extended his observations to the range here. He has extended his observations to the range of 75 miles, in the various places, where they are settled, and we believe that he is well satisfied at the prosperity that they exhibit. The Rev. gentleman preached in Detroit last Sunday and Sunday before—morning and evening, of each day, and addressed an anti-slavery meeting in the second Baptist Church Detroit, Wednesday evening, 21st inst—lbid.

Rufus Choate, the oratorical grimacer, delivered an address before The Phi Beta Kappa Society of The Vermont University at Rudington Country of C

No Union with Slaveholders! BOSTON, AUGUST 13, 1852.

MR. STIMNER

ealth exhibits extreme sensitiv the most gentle reproof of Mr. Sumner, for the course he has pursued on the subject of slavery, -the only grea national issue, -since his advent in the U. S. Senat ore than eight months ago. 'It regrets to see even friendly criticism, though only the wisdom of his poli-cy is called in question; and it undertakes to exonerate him from all blame. 'The Senator from Mass, chusetts, it says, has acted as all men have right to act, in accordance with the dictates of his own judgment, and in his own time and way.' Be it so : but is it not equally the right of every other man to express his opinion as to the soundness of that Senator's judgment? The same plea may be and is mad to screen from rebuke every other congressional delin-quent, by his partisans. With us it has no force. By ar regard for that cause which is incomparably dearer to us than life, and in support of which we have kept nothing back, we feel obliged to impeach the judgment of Mr. Sumner, (leaving his motives untouched,) and to say, that, in our opinion, he has clearly demonstrated his unfitness to take upon himself the championship of the anti-slavery cause in the American Senate. His 'own time' we regard as no time—as culpable procrastination—as savoring of sluggish quietism rather than healthy agitation; and his way as a very mistaken way. 'No well-informed man, says the Commonwealth, has any reason to distrust Mr. Sumner's devotion to the cause of freedom No well-informed man does distrust him. Those who do, or who pretend to, are ignorant or malicious.' This is sufficiently dogmatical and personal; but, at the risk of being set down as either 'ignorant' or 'malicevery slave in our midst, how long will it be before we shall extend them a helping hand, provided we when, or in what manner, Mr. Sumner has evinced when, or in what manner, Mr. Sumner has evinced his television to the course of the same of the his devotion to the cause of freedom since his election to Congress? To what has he given utterance, or what blow has he struck, in its behalf? Into what deadly imminent breach' has it carried him? Where are the proofs of his courage or prowess? What sin gle opponent has he ventured to look in the face !-Would not a wooden image or a man of straw have done as much? Has he lacked opportunity? Others, in both houses of Congress, have readily found or John G. Whittier, in the National Era, makes the created it. A self-imposed silence, utter inactivity, for the long and wearisome period of eight months. (O how long and wearisome to the hunted fugitives ald find it a weak imitation of the highly and the millions in bondage !) a proof of or compatible with 'levotion to the cause of freedom'! And terest and derived significance solely because of his anti-slavery professions !

sons should be sufficient for his friends.' Now, we claim to be among his friends, and have long been or Making all due allowance ' for any delay latterly,' (to to his recent physical debility? Why, on this ground -if he had attempted at an earlier day to discharge this scene, without deliberation, hastily, rashly, reck. lessly, I pushed this question before the country. What! dumb a whole session of almost unequalle duration, in order to satisfy his man-stealing associ pressors! What! their idea of propriety, time, and ccasion, when a most tyrannical ensetment should be proceeded against, to be studiously consulted by him ! And yet this is his plea and defence! Did any thing ever drop from the lips of a sensible man more absurd than this? We ask all honest Free-Soilers, whether Mr. Sumner was sent to Washington for any such purpose.

The following is the view taken of this matter by paper friendly to Mr. Sumner-the Worcester Palla

'Mr. Sumner himself, in our view, seems to have Chaplin's bail in Maryland. We are now called to pay \$6,000 to indemnify his bail in Washington.

If the men of Washington, who, with such rare kindness and generosity, became Mr. Chaplin's bail, are suffered to lose by that kindness and generosity, it will be very disgraceful to the abolitionists.

Considering that Mr. Chaplin visited Washington

Considering that Mr. Chaplin visited Washington

Considering that Mr. Chaplin visited Washington

The chapter of the considering the public lands to the new States, and have left that undone? And, again; we cannot but think that he might have made his appeal to the been somewhat at fault. If the repeal of that law was so very insportant, could he not have made his motion at an earlier day in the session? Could he not have done it as well when he made his speech but think that he might have made his appeal to the Senate, to receive his resolution, on higher ground than he took; on the ground of right rather than that S4,000.

I am robbed of these \$12,000. I have been robbed of a great deal from time to time, in the sums which I have felt myself morally compelled to pay, in the purchase of the liberty of slaves. I greatly road

SPIRIT MANIPESTATIONS.

An Exposition of Views respecting the principal Facts, Causes and Peculiarities involved in Spirit Manifestations: together with interesting Phenomenal Statements and Communications. By Adin Ballou. Boston: Bela Marsh, Publisher, 25 Cornhill. 1852. pp. 256.

This is a work which we can confidently recom nend to all the humble, candid, noble-souled disciples of wisdom, however classed or designated. Whoever is acquainted with its author needs no assurance as to his candor, circumspection, moral dignity and courage, or philosophical acumen. The manner in which he has handled the subject of Spirit Manifestations'--- a subject every where exciting more or less attention, and eliciting the most conflictive opinions, pro and con-is admirable alike in spirit and ability; and no where have we seen the numerous objections to the reality and modes of these Manifestations so satisfactorily answered. For a lucid statement of the contents of this volume, see an ar-

FREE DISCUSSION. It will be seen that our presen number exhibits a pretty wide scope in its discussi Our correspondents are in active antagonism with each other, and in their zeal to uphold what they believe to be the truth, manifest commendable fidelity to their convictions. In our opinion, they differ from each other, in regard to the Bible question, rather from a misapprehension of the views really entertained by each than from a want of agreement as to vital principle and moral obligation. Of course, we do not hold ourselves responsible for any of the scutiments advanced by them, beyond allowing them an impartial hearing.

THE NATIONAL PORTRAIT GALLERY OF DISTIN-GUISHED AMERICANS. No. I. Philadelphia: R. E. Peterson. Boston . Addison Bancroft.

This publication contains two handsomely engrave portraits of Washington, and one of Mrs. Washington, with short biographical sketches. The work i to be completed in forty numbers, at 25 cents each It will doubtless secure a wide sale.

West India Emancipation—the Juniler at Fra MINGHAM. As the Liberator contained, last week, an extended and interesting report of this celebration, copied from the Commonwealth, the Secretaries think it unnecessary for them to occupy much room with their official report. See next column.

OF EMANCIPATION IN THE WEST THE REJECTED PARAGRAPH—COMPRO-INDIES.

The Massachusetts Anti-Slavery Society celebrate The Massachusetts Anti-Slavery of the glorious event of the eighteenth anniversary of the glorious event of the peaceful emancipation of Eight Hundred Thous-and slaves, in the British West India Islands, by a general meeting at the Grove in Framingham. Their invitation to all the friends of freedom, to join with them on this occasion of mutual interest, was promptly and very extensively complied with. On one of the most beautiful and auspicions days of the season, a large multitude (estimated to be from two to three and) assembled at the Grove aforenamed. As the first of August fell this year on Sunday, the celebration was had on Tuesday, August 3d.

The meeting was called to order, soon after 10 o'clock, by FRANCIS JACKSON, President of the Mass. Anti-Slavery Society, and WILLIAM LLOYD GARRISON. of Boston, was unanimously chosen to preside.

An opening hymn was sung. Mr. Garrison made some appropriate opening remarks, in which he said that this great gathering was our answer to all the talk and threats about the finali-Slave Law. We have here, he said, a free platform; not like the Baltimore Whig and Democratic platforms, which inculcate the most detestable sentiments -platforms which we defy, and spit upon.

G. W. F. Mellen of Boston made a few remarks ind read some original lines. The following additional organization of the meetng was reported by the Committee of Arrangements, and accepted by the meeting :

President,

WILLIAM LLOYD GARRISON. Vice Presidents. Effingham L. Capron, Worcester Edmund Quincy, Dedham; Francis Jackson, Boston; Henry Watrous, Groton, Ct.; Adin Ballou, Milford; William Whiting, Concord. Secretaries. Samuel May, Jr., Jeicester : William H. Fish, Hopedale ;

Committee on Finance. E. D. Draper, Milford; Lewis Ford, Abington; Andrew Wellington, Lexington; Joshua Spooner, Worcester.

Joseph J. Locke, Kingston, N. H.

Mr. Garrison said there was one painful reflection for us to-day, viz that it is not American emancipa-tion which we come to celebrate. But, as we have not yet reached that, although its coming is as sure as the truth of God, we rejoice to celebrate an event so remarkable, so successful, and so encouraging as that of British West India Emancipation. And as no part of the British Empire had done more than Scotland, to accomplish that emancipation, he would call upon a gentleman whom he saw in the audience, a native of that country, Mr. J. C. Cluer, to take the stand.

Mr. CLURR made a brief, but animated and effective speech. He appealed to the working people to help onward the anti-slavery cause. He exposed, with much humor, the shallow ery of the pro-slavery Whigs of Boston and else where for the laws-enforce the laws, respect the laws, &c., when the Fugitive Slave Law was in question; but who defied and trampled upon the laws, and encouraged all to violate them when they were aimed at the traffic in Rum !

Mr. Garrison next invited Charles L. REMOND the stand. Mr. Remond said he found it difficult on this occasion to speak as he would to this great and sympathizing audience. Slavery, he said, degrades other men in this country, besides the colored people. I see, said he, many white men-educated men toosubdued in soul and spirit by the influence of slavery. Daniel Webster is not the only white slave. He instanced Edward Everett, Rufus Choate, and many other Northern men, who had basely cringed before the threats and demands of the slaveholders.

Mr. Garrison, after some remarks, in the course of which he paid an appropriate tribute to ELIZABETH HEYRICK of England, who had been the first to see and proclaim the right and duty of Immediate Emancipation, called upon Lucy Stone of West Brookfield to take the stand. Miss STONE complied, and made a modest and cloquent appeal to the women who heard her to do their duty to three million and a half of en-

CHARLES C. BURLEIGH WAS next called upon. Many men, said he, tell us that West India emancipation is a failure. Who are they, who tell us this? They are the identical men, who are defending American slavery, joining in the slaveholder's compared commerce. And that this assemblage of horrors rican slavery, joining in the slaveholder's compromises, and loudly maintaining that all anti-slavery agiexciting these very people to rise in arms among uses. Websters and Clays, the Buchanans and Casses. I truded them; thus paying on former crimes commit-am not discouraged in my anti-slavery labors, said which he urges them to commit against the lives of Mr. Burleigh, when I hear these cries from these men. another.'

Mr. Garrison said, we are often most falsely Had this paragraph been allowed to remain in that charged with hostility to the Christian ministry and Declaration, there had not been a slave in the nation pulpit-instead of saying, as the accusers ought, the at this hour. Slavery, with all its guilty horrors pro-slavery pulpit. As abolitionists, we have nothing to had been utterly extinguished in ten years from the say about the pulpits and ministers of the land, save time of its adoption. But, alas for this nation and for as regards this question of the enslavement of three this world! it was blotted out. How? Solely by millions of men amongst us, and their position in re- the very spirit and means which adopted the Fugitiv lation to this question. We have ever been ready to Slave Law of 1850. The Declaration was discussed in honor the pulpit and its occupant, which are faithful Congress from the 2d to the 4th of July; and the disto their duty. He invited Rev. Theodore Parker, of cussion turned almost exclusively upon the question Boston, to the stand, who was welcomed with great Shall this clause touching slavery and the slave trade

Mr. PARKER, after saying that he was not often called upon to defend the pulpit of the land, and that he feared Mr. Garrison would not be able to stave off from himself the charge of hostility to the pulpit, by inviting him (Mr. P.) to the anti-slavery platform, proceeded to make a very interesting speech, which was listened to with the closest attention.

[The Secretaries are happy to say that Mr. Parker will himself kindly furnish a report of this speech, for

publication in the Liberator.] An interesting discussion followed on the present causes of the depreciation of some of the estates, &c. It was shown that the general social and moral results had been good, and could not be otherwise than good, if my information be correct. From that hour to this, God has promised that 'righteousness shall exalt a nation.' We know that the emancipated people are improving, socially, physically, mentally ;-very many have become owners and proprietors of land; -some have arisen to high and responsible official positions. A hymn was sung, and an adjournment was had for an hour and a half.

AFTERNOON. Some time previous to the time fixed for re-assembling, the large and increased audience were again in their seats.

Addresses were made by Dr. FARRAR of Maine,

An original hymn, by Rev. John Pierpont, was

JOHN C. WYMAN of Dedham, Rev. JAMES F. CLARKE, EDMUND QUINCY, and STEPHEN S. FOSTER. Rov. Mr. Poss of New Hampshire, said that he

heard Gen. Franklin Pierce of New Hampshire, say that he loathed the Fugitive Slave Law. He was compelled to terminate his speech abruptly, by the announcement that the cars were then ready to take passengers from the Grove.

The Finance Committee collected about \$36 for the

expenses of the meeting, and in aid of the cause. Thus terminated an unexceptionably good and pleasant meeting, which we cannot but believe will be the means of scattering much anti-slavery truth and

WM. LLOYD GARRISON, President. SAMUEL MAY, JR. W. H. FISH, J. J. LOCKE,

MISE OF 1776.

LENAWEE WATER-CURE, Michigan, July 26, 1852. To R. D. WEBB, Dublin, Ireland :

DEAR RICHARD-No man in Europe has felt and shown a deeper interest in the nature of America slavery, and its relations to Church and State, to our domestic and social condition, than yourself. The of fort made by this nation, to effect 'a more perfect union' between liberty and slavery, and to harmon ize them both with our domestic and social sympa thies, affections and maxims, and to model our polit ical, religious and social customs and institutions as to give offence to neither, will, in the future, con stitute one of the most remarkable chapters in this world's history. To perfect and perpetuate this un natural union has occupied more thought, more anx lety, more eloquence, and more time and effort, than all other subjects of public concern. More prayer and supplications have been made to God to assist the people of this country, not to destroy, but to recon cile the existence of slavery with justice, with purity ty of the compromise measures, including the Fugitive and truth, than for any thing else. The national prave to God for seventy-six years has been, 'Let there be no collision between Liberty and Slavery. Unite them more perfectly, in a fond, loving, eternal em So, in Congress, slaveholders and non-slaveholders

have sat side by side, ever since the nation had a be ing, and shaken hands together, in loving commun ion. On the bench of the Supreme Court they have enjoyed equal honor and respect. In the office of the Chief Executive, the lords of the lash, the shackle, the slave harem, the slave auction, and the slave pen have ruled 48 years out of 64. On one side of our presidential chair, Slavery has stood; on the other, Liberty. In all our schools and seminaries of learning, in all our conveyances for travelling, in all ou places of public resort and amusement, slave-owners and non-slave-owners have shared a joint dominion and been alike honored and rewarded. In our domestic circles, and around the family altar, the prayer has ever been-'Lord, create "a more perfect union" between slavery and liberty.' In the pulpits and at the communion board, slave-breeders, slavetraders, slave-drivers and slave-hunters have been equally welcomed and honored with others; and from the entire American church, the daily and weekly prayer has arisen- Lord, Lord, make ", more perfect union" between slavery and liberty, and never let that bond be broken that binds them together.

Twenty years ago, Anti-Slavery raised its sterr and commanding voice, and said- In the name o God and Humanity, let slavery be abolished, and thus let that union be forever dissolved.' The sole and single aim of anti-slavery is, to cut asunder, in Church and State, in the family and on the Exchange the last ligament that binds liberty to slavery. When this is done, AS IT WILL BE, then, and never before slavery will die; for it cannot stand, one moment except as it is held up by liberty. In its own strength and by its own vitality, it could not exist an hour.

Do you know the first step in this great American enterprise? for such it is, emphatically, a national enterprise, to effect 'a more perfect union' between sla very and liberty. Before me is a copy of the Decla ration of Independence, as it was drawn up by Thom as Jefferson, and as it was presented to the committee appointed to draft it, to the Congress then assembled in Philadelphia. It was presented, I think, on the 24 of July, 1776. The various items of it were discussed, and alterations made, till the 4th, and then it was adopted and signed by the delegates. The great objects of the document are two. 1. To assert the equal rights of all human beings to ' life, liberty, and the pursuit of happiness.' 2. To set forth the reasons for avowed rebellion against the British Government the reasons which, in their view, and in the view of this entire nation, would justify armed resistance to any government. Among the reasons to justify such resistance is one contained in the following paragraph taken from the Declaration as it was written by Jefferson, and presented to Congress by the committee Speaking of the British King, or Government, is

· He has waged cruel war against Nature itself; violating its most sacred rights of life and liberty, in the persons of a distant people, who never offended him ; aptivating and carrying them into slavery in another hemisphere, or to incur miserable death in their trans-portation thither. This PIRATICAL warfare, the oppro-brium of infidel powers, is the warfare of the Christation must cease; these are the men who lament over the alleged failure of the West India experiment;—the Westers and Class the Rechause and Class the Rechause

be retained or blotted out? Twelve States (or Colonies as they were then) were represented in that Congress. Ten of them would have adopted the Declaration with that clause in it; two, SOUTH CAROLINA and GEORGIA, stood out : threatened stormed, bullied, as they have ever done; refusing to sign it and threatening to stay out of the Union, and to go over to the British, rather than belong to a confederacy that opposed slavery and favored liberty. The other ten States cowered, and finally vielded hoping that by some means SLAVERY and LIBER-TY might be made quietly and lovingly to exist toondition of the British West India Islands, the gether, and in equal favor and honor under the same government.

Such are the facts, relating to that rejected clause the only enterprise in which this nation, as a nation has been earnestly, uniformly, and unremittingly engaged, has been to bring SLAYERY and LIBERTY together in 'a more perfect union,' and to make them KISS EACH OTHER, in all the legislative, judiciary, and executive departments of government; in all the churches, in all the schools, and in all the domestic circles of the country. Slavery and Liberty have been decked with equal titles, honors and rewards, in Church and State, and placed side by side, in presence of all the people, and there made to kiss each other as loving, united, congenial spirits and friends. And if, at any time, the angel of liberty has shrunk away from the feetid breath and loathsome embrace of the bloody, polluted demon, she has been driven up to it by oaths, by threats, by fines, imprisonment; by whips, revolvers, bowie-knives; by muskets, cannon balls and bomb-shells. As Liberty has reluctantly approached to receive the kiss of domination, and as she lay shivering, gasping and dying in the embrace of Slavery, priests and politicians, Church and State, the entire nation, rent the heavens with their prayer-'GOD GRANT THEM "A MORE PERFECT UNION."

Dear friend, this is no fiction; it is a true and simple statement of facts touching the efforts of this republic, since July 4, 1776, to effect a union between slavery and liberty. COMPROMISE, I know, is the word; but it simply means 'A MORE PERof the Church and State a simple fact, as the records the Barbary States of America. O, main the Barbary States of America.

only national enterprise in which this nation, any tion, has been engaged with untiring, unry tion, has been engaged with matring, unranged to severance for seventy-six years, has been to rea this union between slavery and liberty; to keep this union between startery and morny to topped two essential, irreconcilable contradictions is less two essential, irreconcitative contradictions in the fellowship; and to extinguish every desir, as patrate every effort of the people to dissolve desay. trate every effort of the people to dissolve de an imbruting. God-defying Union. The first Osepmise was to reject, at the command of South Cara and Georgia, (two States which Massenaeth as with less than one-tenth of their territory, on with less than one-tenth of their termory, could swallowed at one mouthful,) the only efficient results favor of liberty, from the Drivers Independence. The last Compremise was make June, 1852, in Baltimore, when the two authors have June, 1802, in Dattimore, when the two miles a little parties solemnly assured the world data great object of the organization of the Whit ask great object of the organization of the wing add, mooratic parties is to hunt fugitive sixts, because the Fugitive Slave Law of 1850, and to pet done the Fugitive clave than or labory and sheep, be discussion of the question of liberty and sheep, b discussion of the question of mostly and sarry, but in and out of Congress; to break up all insidence meetings; to destroy all anti-slavery press; is a meetings; to ucatry and any penal; is a length of the leng ry books; to suppress all conversation against siver in private and public; in a word, 13" to read attempts at ronewing, in Congress or out of h the attempts at ronewing, in congress or out at a pagitation of the alayery question, under where shape or color the attempt may be made. At Paging shape or color the attempt may be made. At Paging shape or color the attempt may be besorted fools and hypocrites! Resist, indeed the besotted roots and mypocities in the in edge nation, in Church and State, (for both htre, is edge just entered into the above Compromise,) will be themselves, in such a conflict, as contemptible in per er as it is disgusting in hypocrisy and malignant er as it is the day of the second of the sec tion of the slavery question, whenever, whenever, and however the people see fit to agitate it. The in the true spirit of American compromise between alayery and liberty, the Church and State are pleds ed to do it; the one, ostensibly, to maintain and the

ccute the Bible; the other, the Constitution But I must stop, or you will not read what I say to you—nor will any body else. I wish, and doubles others do, that I could learn to feel, think, talk and scrite shorter on slavery. I do try hard to but it of no use. Liberty is eternal, and I have about oncluded that we must also write eternal letters in fare of it. Indeed, I mean to be an eternal, 'living eptle' for liberty, and against slavery; and my cane prayer shall be, that every human being may re and be the same,

But one word more. Will you not take the above rejected paragraph; comment on it, giring the facts relating to its authorship, its presentation to set rejection by the Congress of 1776, and the reases its rejection, and the whole as bearing on the subject of American Compromise between slavery and Electy; send it to the London Advertiser, and my sthe papers that will publish it; that the friends of liberty in Europe may have a perfect understanding of the history of this Compromise, so fatal to the individual and social morals of this nation, and so ruinous to the influence of the example of this republic in favor if human liberty? It would show the truth and need sity of the position of the American Anti-Size Society-- 'NO UNION WITH SLAVEHOLD ERSI

In grateful and loving memory of you and your, HENRY C. WRIGHT.

P. S. A word on other matters. The wheater is most abundant in Michigan, and all secured in a cellent order. The potato crop is much injured by drought; Indian corn, considerably damaged by the seed failing to sprout at the first planting. Themgrants from Europe, passing across this State b railway, from Detroit and Toledo, on Lake Ere, b Chicago, near the head of Lake Michigan in Lines, are innumerable; the daily trains often taking the and 500 at a time. They are bound for Wisconia Iowa, and Minesota. The skies of Michigan are yer clear; her air very pure, her soil easily cultivated at productive, and her people more generally intelligent and industrious, as a whole, than in any Wester State. Your home, dear friend, has been the temps. rary but most happy abode of many Americans. Sail we never see you among us, to show you carder skies, fertile soil, mighty lakes and rivers, and bond less forests ? and our SLAVES ? GOD HAVE MIL H. C. W. CY ON US, SINNERS!

RANDOM THRUSTS.

BY SHARPSTICK.

No night is so dark that never a star gleams out its sombre depths. No evil is so complete that are a grain of good results from its horrid course. I rum business has led to many discoveries in chemis and medicine. Slavery has excited much esmets cussion of the subject of human rights. The is blow whereby freedom of the press ha in France brings about one deliverance that America readers would be thankful for. The publication poetry 'contrary to common sense ' is prohibitel's that if the stream of science and literature is dansel up, a flood of nonsensical rhymes is checked sits same time.

A large lot of quack medicine circulars were find ed by the idle Members of Congress to their costs ents this summer. How extremely natural it me come to them to spread abroad tissues of bush gassy falsehood! But again-supposing then ? have faith in the preparations thus advertised-by extremely proper it is for them to send out notes how and where relief can be had for the sixtens, disgusting effects of their own official profiger!

One of the most popular literary journals of Botte displays two thistles very prominently in its vines Nothing could be more superfluous, after the less of fodder for asses spread in its broad, thick leaves

The church is regarded by many persons as a ser machine, whereby they can be periodically cleaned of impurities; and by others as a drag-store, which they can obtain remedies for the pangs of and sorrow; and by others as a parade-ground, which they can display the fashions. But a per church would be like some grand conservation wherein the delicate and fragrant plants of virus goodness, and religion were nurtured and brought such vigor that they could survive the barren soluti bleak air of the world in general.

Hosts of men, with no sentiments of their ort. will yet bark at any object against which they car find a leader to growl the key-note for them. Its puppyism is very common in politics. The enter course of a great party on momentous queriess shaped by the zig-zag, jack-o'-lantern wandersp after the 'spoils' of a selfish demagogue. How the are the people whistled and 'stuboyed' around a this way! How often do they submit their necks ma collar, labelled with some artful catchword; Her often will they bite the hand that seeks to bless the -show their teeth at the truest beneficiors the have—and howl down measures which would be d incalculable service to themselves, their country, and the world!

In referring to a death by starration in New Yes city, the Boston Post says it never heard of a Southern slave dying of that disease. May be you have but it is because the wrongs of the slave in charge districts are hidden and unpunished—not because wrongs do not exist. Would the last and lattering editor of the Post like to be worn out as a field like to some cotton plantation in seven years? Would be a some cotton plantation in seven years? like to receive a peck of corn and xoruxo susk his weekly support, and have to grind and cosk during the hours of night? These two materials facts are samples of the system of bondage erum is the Barbary States of America. O, that all North

man-stealing lord on no their degraded souls !

The death of about seventy persons by the burn-The death of amount of the Hudson river has roused much of a steamer on the officers and owners of the lost No doubt they deserve censure for covetous-No donot they done if seventy times seven as servilled by the burning of a vessel in war, and marierers would be honored and the deed med glorious.' Accidental slaughter is disand wicked, and its perpetrators must smart but intentional slaughter is noble and righteous. all perpetrators must be loaded with gifts. There all perpetrates mass to Anated with gifts. There batchers in a small way, will receive sentenand State Prison, for a punishment; but there partial that Scott, Taylor, and other regular section is a large way, receive calls to the White For a reward.

DIVINE AUTHORITY OF THE BIBLE. MILLWOOD, Knox Co., Ohio, July 28, 1852. Mr. BEAR PRIEND:

I vil now, with you permission, reply, through to Llower, to the remarks of Mr. Griswold. While Mr. Griswold admits that there may I of the Bible which are of no higher authorithis nerely human compositions, he adds, that he y at quite prepared to admit this of the schole. Will inweld answer the following ques ions ?

The Bibles in common use are all translation and he think any of those translations of divine athenty? Does he think any portion of those transcons of divine authority? Were not the translators the shele of the Bibles in common use merely has! Where they not all liable to err? Did they den! Have we not specimens of their errors in is remissions of the Bible ? Do not their transons offer from each other? Is there any one transmor which is of more than purely human authority? Are not the various Greek and Hebrete Bibles mer human collections or compilations of merely mu copies or transcripts of Greek and Hebrew was! Are the Greek and Hebrew Bibles all slike? is there two of them that agree ?

I say loubt talk but i out e in fi ing e y ear y go

g of idivid

-Slaver

your.

icat c

jured ed by

State, Erie,

isconsi are ver sted as telliges Wester e tempo

our ele d bound

E MER

s out

se. The

nation of thited; so dammed 1 at the

re frank-constitu-it must boastful-them to oil-how

f Boston vignette e hespi

n smut-cleansed store, at a of six and, on

virtue, ught to soil and

ir ewn, hey can a. This e entire stions is iderings in often und in eka to a! How is them is they ! be of try, and

South-haven't; obscure because d hand ould he tast for cock it obtaious tant in forthern ugh of

a Do not all the Greek and Hebrew manuscripts from not the Greek and Hobrew Bibles are compiled, He from each other? Did not one man collect of thousands of various readings from the Greek scripts of the New Testament alone? Is there of those manuscripts that is of undoubted authori-Isthere one by which the value of the rest can scertained? Are they not all equally doubt-

Suppose that the original writings of Paul and et, and their associates, were of more than human don't have not all those writings, or autographs, I'm and Peter and their associates, perished? i set a fact, that all the manuscripts of the was which go under their name are purely human ens of those works; or, rather, copies of copies, with were themselves but copies of copies?

h short, can Mr. Griswold point to any part of any Me, in any language, which has any authority, hand that of human printers, human translators, usin critics, and human transcribers ? I cannot. Il Supposing some parts of our Bibles to be of miy human, and other parts to be of more than oun authority, how are we to distinguish the one buthe other? Have we any superhuman instructor will as which parts they are, that are of more than hazm authority? Has Mr. Griswold anything more has haman authority for preferring some portions of the Bible to others ? Mr. Griswold says, that to repudiate the divine

schooly of the Bible is to sap all foundation of right al wrong, except man's fallible dixit. We ask is there as bundation of right and wrong in nature? In the words, is there not a natural difference in things emelres? Are not some things right, and others wrong, independent of the Bible? Is it the Bible that sale some things right, and others wrong? If so, here were no such things as right, and wrong before the Bible appeared. All things were alike. All things were indifferent. If the Bible alone makes ing right and wrong, those who have no Bible are a. They are incapable of either virtue or vice. Beir deeds are all excusable, sinless. As nine tenths of the world are without the Bible, nine tenths of the world are without a law; are incapable of sin or righteousness, of vice or virtue. But this is not the se. We know, from our own consciousness, that we are under a law, independent of the Bible. know that there are right and wrong, and therefore a foundation of right and wrong, where the Bible is unknown. Even the Bible itself teaches, that the founon of right and wrong is in nature, and that men who sereit heard of any outward law, are a law unto henselves. Paul, in his epistle to the Romans, speaks I the Gentiles as without excuse on this ground, at things visible revealed to them the character of and that they had the law, or the ' work of the

lesdes, he who says that we can have no certain thewledge of right and wrong without the Bible, up, in effect, either that it is not necessary to men's whether that they should have the means of knowing this right and wrong, or else that God, the kind tid mireral Father, has left nine tenths of his childon without what is necessary to their welfare. Is it many to men's welfare that they should have the nems of knowing what is right and wrong? If not, turese all disputation. If it is, God has left has banks of his children destitute of what is necesary to their welfare, unless men have the means of

Daying what is right and wrong without the Bible. M. Grawold asks, . What standard of moral conand his not been approved and disapproved by those to have not had the Bible as their standard? But ton Mr. Gravold think that those who have had the the is their standard, have always approved or disperel the same things? Does he believe that he vhe in our day regard the Bible as of divine otherity, approve or disapprove the same things in Does he not, on the contrary, know, that the sho regard the Bible as of divine authority the redicaly in their opinions of what is right and Take the question with respect to the Sabas a instance. Among those who agree in repring the lible as of divine authority, some believe an end divine authority. east, while others believe that the observance of a lay if rec'is not binding on Christians. Of those the that a day of rest should be observed, some and it is accessary to rest on the seventh day, while then believe that it is best to rest on the first day. those who agree as to the day on which they tes, there are endless differences of opinion as age ment to which the rest should be carried. as think it right to do a thousand things on their dr. which others think it wrong to do. Others is opinion as to the time when the day of rest, the Sabath, begins and ends; some contending at a begins on Saturday evening, and ends on Sunthe others, that it begins at midnight, and as a minight. Others are unable to say whether the day begins at the same time in all lengitudes, eg and at the same time in all pariginals. It is midthe Jeruslem, when it is near midday in certain en of America. Shall the Sabbath observers in a widely different longitudes observe exactly the to hears of rest? If so, one must begin his Sabbath andry night, and the others rather late on Sunon. Believers in the divine authority of the day as widely on a thousand other subjects, as s. Sabbath observances. How widely they a tartry, government, marriage, property,

Pine, equality, pastoral authority, diet,

asements, law, war, non-resistance,

trade, retirement from the world, &c., &c. !! It seems impossible that any men about it is the human sympathy and common fairtheir opinions of good and evil, right and wrong, than those who believe in the divine authority of the Bible And they differ as widely and as endlessly in their opinions of what is true and false. On subjects innumerable, and on matters of the greatest importance they hold flatly contrary opinions. It appears to me, the Bible, differ much less in their views of good and evil than those who hold its divine authority. How came Mr. Griswold to suppose that a belief in the divine authority of the Bible would produce unanimi ty on moral subjects, or lead all men to approve the same moral system, or the same rules of life?

Mr. Griswold thinks there is a necessity for a standard of moral action upon which dependence can be standard has been given us in the Bible. We ask, him from it. first, in what Bible is such a standard given? As we have said, all the Bibles in common use are transla-Is erring humanity to be referred to these for the decision of moral questions? Are the translations in

and righteousness; -suppose that every thing they teach were true, and that every thing they command were good -- would those who took them as their guide be necessarily preserved from error and evil? We think not. Before the Bible could guide men infallibly right, it would have to be infallibly read; and men cannot always read a book infallibly. It would next, have to be fully and infallibly understood; and we have no reason to believe that any man living is able thus fully and infallibly to understand the Rible

Does not Mr. Griswold see, that even if the English translation of the Bible were a perfect and infallible book, men would still be liable to err, unless they had infallible eyes to read, and infallible minds to understand the book ? Does he not see, that that which be lievers in the divine authority of the Bible follow, is not the Bible itself, but their own particular views of what the Bible means ! And are not all their views or opinions, as to the meaning of the Bible, human, fallible ? What does Mr. Griswold follow-the Bible, or his particular interpretation of the Bible? His own particular interpretation, of course. But is his interpretation of the Bible any thing more than a 'man's fallible dixit,' or a man's fallible opinion ? That men may err in interpreting the Bible is certain. It is certain that they frequently do err in interpreting it, else why such an infinite diversity of opinion among believers with the consoling reflection, that whatever is, is in the divine authority of the Bible as to its teachings and requirements? The Catholic thinks that he has an infallible interpreter of the Bible in the Pope, the priesthood, or the church. But the Protestant does not pretend to have any such interpreter. And even if he had such an interpreter, he would be no nearer to the truth; ble result of the opinion, that the 'will is always for he might still misinterpret or misunderstand the in- determined by the surrounding circumstances.' For terpretations of his infallible interpreter. He would still want an infallible understanding.

To me it seems manifest that we must trust in our own judgments, imperfect and fallible as they may be, whether we believe in the divine authority of the Bible or not. And it also seems manifest to me, that all men do trust infinitum, in an infinite series backwards, until we in their own judgments. Mr. Griswold follows his fal- stand at the omnific cause of all these necessitated cirlible judgment as much as I follow mine. The princi- cumstances, and wills are lost in a labyrinthian circle pal difference between us is probably this, that he fol- of endless necessitated or determined cycles. And to lows what he supposes to be a rational interpretation of predicate blame or praise upon a will so 'determined portions of the Bible, while I follow what I believe to by the surrounding circumstances, past, present and be true and just and good, whether I find it in the Bile or not. Mr. Griswold puts his best thoughts into scripture passages, and then follows them; while I do not trouble myself to force my good thoughts into scripture words, but follow them just as they arise in

I think it would be easy to prove, that no man living obeys the Bible, and that no man can obey it. I think it would be easy to prove, that no man living obeys one half of even the New Testament. I am mistaken if it would not be easy to prove, that no man ought to obey so much as one half of the New Testament. But these are matters for after discussion. It s enough for the present to show, first, that there is no book known upon earth that is of divine authoritythat there is no book known upon earth that is a perfect standard of truth and duty—and that if there were such it is done—commands, and it stands fast. Thousands, a book, we should still, at the best, have no surer guide (of whom the world was not worthy,) assuming and fect, fallible and erring interpretations and applications of such book. We shall be obliged, after all our disputes, to come to this, namely-each one to cherish and reduce to practice his own best thoughts, and his own divinest feelings, and to spend his strength in endeavoring to bring laws, customs, governments and institutions into harmony with them. We shall find, at length, that the law of God which see are to follow is written in our own hearts, or inscribed on our whole being; and that if the law thus written on the hearts of men be different in different individuals, it is because God stances, a mere machine, only acting as such surround has given to different individuals different tasks, or

Yours, very affectionately,

JOSEPH BARKER. P. S. Put me down five dollars towards making up the sum you lost by robbery, if the sum be not already J. B.

ENCOURAGING SIGNS

PLYMOUTH, August 1, 1852. DEAR FRIEND GARRISON-Notwithstanding the present servile position occupied by the great political parties, in relation to American slavery, and the criminal indifference manifested towards the anti-slavery cause by the church of the country, I cannot but believe that the signs of the times are most cheering. The body politic is hastening to a crisis, as the physicians say, and in a short time will come forth, completely cured, or remain where it is, 'dead as r stone.' Corruption in high places (even in the so called Christian church) will finally be unmasked and exposed—then the people will overthrow and crush it.

The action of the recent Baltimore Conventions, in relation to slavery and the Fugitive Slave Law, and the general silence observed by the American Church in relation to it, will tend to drive all the true disciples of freedom from these great pro-slavery armies, and consequently hasten the day when 'liberty shall be proclaimed throughout all the land, unto all the inhabitants thereof.' Already 'come-outers' have made their appearance from these corrupt organizations, who go for 'freedom and free institutions for all, and chains and fetters for none, and who will never consent to have free discussion denied on any subject, in any place. The Democrats of Townshend's district, (State of Ohio,) have repudiated the Democratic platform, and have pledged themselves to vote against the Democratic candidates. I should not forget to mention, that their noble representative, N. S. Townshend, has enlisted in the same enterprise. In other parts of the country, tidings continue to arrive, laden with these joyful communications. And, I think, we can confidently believe, that a spirit, debeen aroused, which will never tire, or faint, until the

> Yours, with unwavering devotion, W. H. R

ACKNOWLEDGMENT. Our thanks are due to the for various congressional documents.

THREE THINGS.

FRIEND GARRISON-Let me just join you, in the eart-felt expression and the joys, hopes and regrets, wakened by the clorious Finst or August.

Correct the printer's mistake, (very likely my own ault,) in my article of last week, which makes me say, that the only difference between myself and the lave-owner, 'lies in our circumstances, not in our ections,' (quite contrary to the truth, as well as very

heretical, whereas I wrote 'natures'—and
Explain wherein the 'complete hallucination of
mind' you deem me to be laboring under, consists, namely, in simply making a distinction between a man and his sins, so as to love and bless the one. while I denounce and hato the other-not separating the two, (for that is impossible,) but distinguishing between them. The whole of my doctrine is only this placed, and to which erring humanity may refer for Love a man, and because you love him, kindly but decision; and he tells us that he believes such a plainly denounce his sin to him, and try to sav

And here, if I did not fear you would think me trespassing upon your space, or animated by a comtions,-translations by fallible, erring men,-trans- bative spirit, I would,-for your own sake, for the lations by prejudiced, and, in some cases, by perjured sake of the cause, -be frank with you. I think there and ill-principled men. Are these to be depended on ? is 'hallucination' in this matter. Somebody is hallucinated ! Pardon me if I say I think you are. Pardon me if I say that I think all the rest of the abolitioncommon use any more than the works or words of ists are, and the whole outside world with them. Par erring men? Besides, the Greek and Hebrew books, don me if I say that I think the whole world (myself of which our common Bibles are translations, are included) has always been hallucinated in supposing themselves imperfect, are themselves unworthy of it to be right to denounce a man because of his sin.

And the whole world will find it out, yet, as I have. But suppose the Bibles in common use were per- The "hallucination' consists, not in distinguishing a fect; suppose they were, - what many believe them man from his actions, but in confounding them. The to be, the word God '-a mass of unmixed truth world will never be sane, until it learns to draw a line (distinction, not separation) between the offending brother and his offence-loving and revering the divinity enshrined in the one, while, for that very reason, it loathes the other, and endeavors to blot it from existence.

> Yours, for the right and best means, JOSEPH TREAT. Hartford, August 2.

FREEWILL persus FATALISM, OR THEISM versus ATHEISM.

To advocate the opinion, that man is a machine, acting only as he is acted upon, appears to me is to advance backwards. It is making the sun of science retrace his steps and once more lose himself amidst the darkness of heathenism, error and ignorance. It is to absolve man from all responsibility, and send him forth into society, an engine for good or evil, urged onward by the irresistible powers of omnipotence. It is to extinguish within his breast all sense of blame or praise, and thus make him a living falsity to his own consciousness. It is to stop all reform, except the result of blind, omnipotent fatality. It is to place daggers, bowie-knives and revolvers in every man's hands, where circumstances determine. It is to look with stoicism upon the sorrows of oppressed humanity, and listen to the groans and wailings of damnation right, because it could not have been otherwise.

To establish the universal belief of such a doctrin would be to sink our race to perdition, and spread the pall of death over the fondest hopes and expectations of the human heart. Such must be the inevitaif the 'present surrounding circumstances' necessitate or determine the present will, it must be remembered that the 'present surrounding circumstances were necessitated or determined by past circumstances, and those past by others preceding, and so on ad future, is as unphilosophical as to predicate them upon the mountain torrent, the ferocious tiger, the harmless dove, or the steam engine.

The doctrine itself is a denial of every man's selfonsciousness-a falsification of universal experience Evens the writers themselves, while writing the phrase, 'man's will is always determined by the surrounding circumstances, were self-conscious, (I think,) at the time, of possessing a self-determining power; so that they could have written different, or refrained from writing at all.

Instead, then, of the will being ' always determined by the surrounding circumstances,' it can, and often does rise superior to all surrounding circumstances, and, amid the contending elements of motives (common ly so called,) with its own omnific voice speaks, and circumstances to the car of their own self-inhered mentality, and dragged them, nolens volens, in their train. That man is always the creature of circumstance, necessarily governed by destiny, is false, dangerous. Man makes his own destiny, and is accountable for his faith and practice.

The doctrine I am opposing, tends to destroy all olicitude for right and justice; for if we are, to all intents and purposes, the mere creatures of circuming circumstances are pressing upon us, then of what use is anxiety-solicitude ?-for all anxiety or solicitude can only come, when circumstances press them out. Just as the cider is pressed out from the bruised apples, when submitted to the pressure of the screws.

The doctrine of friend Treat is the doctrine of fatalism, as taught by the ancients, which has long since been exploded. It maintained that every thing was controlled by fixed and unalterable law; that blind fatality governed men, and things, and God; yet all the universe was one great machine, in which each effect was preceded by a cause, which cause was only the effect of another anterior cause; and so on receding back to the Creator, who himself was only the effect of a cause, which was termed Fate. And thus the universe and its Creator acted and moved only as they were pressed upon by the power of Fate. What Fate was, or whether itself was subject to higher law,' the deponents said not.

The doctrine, therefore, of friend Treat, is closely allied to atheism. For if the human will is 'always determined by surrounding circumstances, past, present, and future,' then man is not responsible, account able for, nor causative of any of the evil which has existed, or does or ever will exist. The horrid conclusion is inevitable, then, that God himself is the sole author and causer of all the unmitigated evil with which this world and the universe have been afflicted. The thought itself is blasphemous-diabolical. To evade this horrid conclusion, men have con cluded that God himself must have been controlled by the same blind, irresistible influence. To clothe such a God with intelligence, with goodness, love, wisdom, was absurd. They, therefore, reduced God to a mere personification of irresistible materiality. To such conclusions does friend Treat's theory

I would therefore oppose to his theory of a necess tated will, that of a self-determing will-a theory i perfect keeping with universal experience, and every man's self-consciousness-a theory which relieve Jehovah from the foul slander of being the author of termined in its opposition to the Slave Power, has his responsibility, and awards to him praise or blame question of slavery is 'settled' by 'breaking every dent with the truths as taught by Jesus and Paul-(friend Treat says, he does not blame the slave owner. Hear Paul—' I withstood Peter to the face, because he was to be blamed.' See Galatians 2:11)—a theory which will one day carry forward the reform of our Hon. Charles Sumner and to the Hon. Orin Powler, race to perfection-a theory which harmonizes every attribute of God with the creation of man, for God

himself being a self-determining power of or within himself, created man in his own image and likeness, self-determining power within himself—a theory consistent with the exercise of love and hatred, friend Treat's cannot be; for to affirm love or hatred of a machine is preposterous, ridiculous, nonsense

In conclusion, I have no fears that friend Treat's opinions will ever become very extensive; for their absurdity, their falsity to experience, their abuse of common sense, their total subversion of every thing upon which moral conduct is predicated, must inevita bly confine them to but few minds. I hope, therefore, that friend Treat will urge their claim upon our con sideration; for I verily believe such a course will effectually show their falsity and foolishness. S. S. GRISWOLD.

Greenmanville, Aug. 5, 1852.

THE NATIONAL WOMAN'S RIGHTS CON-VENTION.

Held in Worcester, Oct. 22d and 23d, 1851, adjourn meet in Syracuse, N. Y., Sept. 8th, 9th and 10th, 1852. The friends of equality, justice and truth, are earnestly invited to assemble there, at that time, to discuss the important question of reform, technically termed Woman's Rights.

We propose not only to review the past, and co sider the present, but to mark out new and broader paths for the opening future.

The time has come not only for the examination and discussion of Woman's social, civil and religious rights, but also for a thorough and efficient organization-a well-digested plan of operation, whereby these ocial rights, for which our fathers fought, bled and died, may be secured, and enjoyed by us. Let woman no longer supinely endure the evils she may escape, but with her own right hand carve out for herself higher, nobler destiny than has heretofore been hers. Insamuch as through the folly and imbecility of woman, the race is what it is, dwarfed in mind and body, and as, through her alone, it can vet be redeemed. all are equally interested in the objects of this Con-

We therefore solemnly urge those men and women who desire, and look for, the development and elevation of the race, to be present at the coming Convention, and aid us by the wisdom of their counsels. Our platform will, as ever, be free to all who are capable of discussing the subject with seriousness, candor and truth.

On behalf of the Central Committee. ELIZABETH C. STANTON. PAULINA W. DAVIS, WILLIAM H. CHANNING, LUCY STONE SAMUEL J. MAY. Papers friendly, please copy.

> T NINETEENTH AN NATIONAL

ANTI-SLAVERY BAZAAR.

To BE HELD IN BOSTON, MASS., DURING THE CHRIST-MAS WEEK OF 1852.

The Managers of the National Apti-Slavery Bazaar feel it unnecessary, on the present occasion, to enter upon any full or detailed exposition of their principles or objects. These have been avowed and pursued for so many years, and with so much publicity, as to render such a procedure superfluous. We would not, at the same time, lose sight of the great fact, that there may be many among us, whose consciences and hearts have been but recently aroused to a sense of the importance of this great question, who, though feeling much, may be doing little, and who would gladly welcome a medium by which their exertions will be made effective toward the overthrow of American Slavery. To such, we would submit the very briefest outline of our principles and aim.

We regard the idea of property in man as unparal elled, whether considered in respect to its atrocity or absurdity-consequently, that all legislation based thereon is in the highest degree criminal. Any other doctrine outrages every intellectual perception and every human instinct.

Considering the above a self-evident proposition, underlying all religion and all morality, apart from whose recognition the words right, justice, become meaningless, we esteem its opponents, whether slaveholders or the spologists of slaveholding, as implicated in guilt of the most fearful description, both against that God 'who has made of one blood all nations of men,' and against their fellow-men generally, the rights of all being perilled by the enslavement of any.

The promulgation of this doctrine is the end and aim of our association. By its presentation to individual hearts and consciences the country through, we would arouse so deep a spirit of personal reand self-sacrifice as shall result in a national contriand self-sacrince as shall result in a national contri-tion and reformation. When this is accomplished, the American slave is free. No obstacles exist now, save those that ambition, and avarice, and cruelty, and those that ambition, and avarice, and cruelty, and kindred vices supply. When the heart of the nation becomes repentant, we may easily trust it to find the best modes of action for the accomplishment of its will.

To this result, and this only, our funds are devoted.
We have nothing to do with creeds or parties, with political enginery or theological warfare. In the name of the common Father of all, and in behalf of humanity, in its most suffering and outraged form, we appeal for help to all of every class, creed, clime or nation. Great as is the work, few and humble as Liberty party, as the Whize have proclaimed themor nation. Great as is the work, few and humble as are the laborers, we feel exonerated from all charge of presumption or folly as respects its undertaking. We are working in harmony with agencies vast as We are working in harmony with agencies vast as inscrutable, and it is not for us to draw back from this field of moral conflict, because to human vision the contending parties was to prove the contending parties was to prove the contending parties was to prove the contending parties. contending parties are so unequally matched.

We entreat that this appeal may be considered a personal one to all whose eyes it shall reach. We conjure you, the dwellers throughout this bread conjure you, the dwellers throughout this bread conjure you. conjure you, the dwellers throughout this broad country, to recognize an individual responsibility in this matter. Look beyond the petty emotions and interests of a merely mundane or conventional life, and terests of a merely mundane or conventional life, and ask, if the question of year duty to three millions of slaves was not settled for you, by the fact that your birth-place was the United States. This cause has claims on all, but in an especial manner on those who, by the very circumstance of position, must be. who, by the very circumstance of position, must be, f not its opponents, its abettors. We ask your sympathy, your money, your time and influence, and proffer medium through which all may be successfully employed. Any information necessary to individuals or associations desiring to co-operate with us, may be obtained by application to any member of the under-

Donations of money, or articles or materials for manufacture, may be sent to any member of the Committee, directed to the Anti-Slavery Office, 21 Cornhill, Boston, 142 Nassau street, New York, or to 3 North Fifth street, Philadelphia. Donations for the publication of the Liberty Bell, and communications for the same, may be addressed to A. W. Weston, Weymouth, Mass. ANNE WARREN WESTON,

ANN GREENE PHILLIPS, LOUISA LORING, HELEN E. GARRISON. CATHERINE SARGENT. HENRIETTA SARGENT, MARY GRAY CHAPMAN, MARY MAY, SARAH R. MAY, CAROLINE F. WILLIAMS, FRANCES MARY ROBBINS. MARIA WESTON CHAPMAN, CAROLINE WESTON, ELIZA L. FOLLEN. SUSAN C. CABOT. ELIZABETH A. COTTON. LYDIA PARKER,

DEATH OF HON. ROBERT RANTOUL, JR. The startling intelligence of the death of Mr. Ranor, at Washington, by an attack of malignant cry

pelas, on Saturday evening last, after a few days ills, was received in this city on Sunday, and rapidly pread throughout the Commonwealth, every where ausing a very profound sensation, especially in the District which he represented in Congress. He lacked only few days to complete his 47th year. He was one of the ablest men to whom New England has ever given birth. His intellect was singularly acute, active and omprehensive; his knowledge versatile, accurate, rofound, taking the widest range in literature, poliics, law, and the science of government; and his tendencies, for one so constantly involved in party conflicts, remarkably humane and progressive. In the cause of education and of temperance, he was an active and efficient laborer; and to no public man is so much due, as to himself, for whatever has been done in, this country to abolish that demoralizing instrument of barbarism, the gallows. But his moral stamina was no match for the sorcery influence of political partisanship, which sometimes lead him to sacrifice principle to expediency; and it is deeply to be lamented that his last public effort was a speech made before his constituents, characterised by great moral inconsistency, and declaring his intention to give his vote and influence to secure the election of the Democratic presidential candidates, PIERCE and KINO. His private character was without a stain.

The Washington correspondent of the Boston Post furnishes the following particulars of his illness :-

furnishes the following particulars of his illness:—

Hon. Robert Rantoul, Jr., died last evening. He was in his usual health up to Monday, the 2d inst., and had been some days previous to that time engaged in laborious investigation on the matters in dispute between Great Britain and the United States, growing out of the northern fisheries. At this time he had upon his forehead what he considered a small boil, which did not attract attention nor prevent his being in the House on Monday and Tuesday. On Wednesday morning, at breakfast, considerable inflammation of an erysipelas character was noticed around the boil, and he was necordingly prevailed upon to remain in his room, and procure medical advice. the boil, and he was accordingly prevailed upon to remain in his room, and procure medical advice. During the remainder of Wednesday and Thursday, the disease made no perceptible progress. On Thursday, a deepatch was sent, informing Mr. Rantoul's family of his illness. On Friday morning he conversed freely, and appeared much better, and expected in the course of a few days, to resume his duties in the House. On the evening of Friday, he became much worse, the errsipelas spreading over the whole face, and his brain being also somewhat affected. On Saturday morning Mrs. Barton switch Mrs. face, and his brain being also somewhat affected. On Saturday morning Mrs. Rantoul arrived. Mr. Ran-toul knew her perfectly, and made many inquiries of her, though his mind continually wandered. On Saher, though his mind continually wandered. On Saturday evening an effusion took place, one side of the body became paralytic and much swollen, with inability to speak. From this time he sunk rapidly, and expired at half-past ten o'cleck on Saturday evening. The Massachusetts delegation are making the necessary arrangements to have the remains sent to Beverly, and a part of them will leave Washington with the corpse at 4 o'clock this afternoon, and arrive in Boston to-morrow evening. ston to-morrow evening.

WASHINGTON, Aug. 9, 1852. Yesterday, at 2 1-2 o'clock, the friends of Mr. Rantou assembled at his lodgings to pay him the last tribute of respect. Senators Davis, Sumner and Chase, and Messrs Duncan, Goodrich and Fowler, of the Massachusetts delegation, Gov. Cleveland, and other mem-bers of Congress, were present. Both the Chaplains of Congress being absent, Mr. Fowler was asked to perform the services, which he did to the satisfaction of all. When concluded, the corpse was taken to the de-pot, and Mrs. Rantoul, attended by the Congressional Committee, departed on their melancholy errand.

In Congress, the event was appropriately noticed. logy on the character of the deceased, and a resolution to adjourn in respect to his memory was put and carried. In the House, glowing culogics were delivered by Messra. Mann, Fowler, McLanahan, Mace and Clark. The remains of Mr. Rantoul, in charge of Messra. Goodrich and Duncan, Representatives from this State, Messrs. Cleveland of Conn., and Eastman of Wisconsin, and accompanied by Mrs. Rantoul, left Washington at 4 P. M. Sunday, for Boston and Beverly. They passed through this city on Monday afternoon in the half past 5 o'clock train. The funeral took place at Beverly on Tuesday afternoon, at 2 o'clock, from Rev. Mr. Thayer's church.

There was an immense concourse of people at the ogy on the character of the deceased, and a resolution

There was an immense concourse of people at the funeral. Every store in the town was closed, and those on the Main street hung with black. The vessels in the harbor had their flags displayed at half mast. The scriptures were read by Rev. Dr. The son, of Salem, who also delivered an eloquent and ap-propriate address. Prayer was offered by Rev. Mr. Thayer, and the services were concluded by the beautiful hymn,

'Unveil thy bosom, faithful tomb.'

More Gagging in Congress.—In the House last Friday, Mr. Ingersell presented the resolutions of the Connecticut Legislature in support of the Compromise measures, including the Fugitive Slave Law, as a fair adjustment of the slavery question, and moved that they be laid on the table and printed.

Mr. Cleveland asked for a division of the question.

He wished to be heard on the matter, and at a suitable time would debate the question on printing the ing the printing at once.

It now seems that Hon. Edward Bates, Liberty party, as the Whigs have proclaimed them selves for years back, is a thorough settler.

The Christian Press is the title of a new reli character, it is at the same time an uncompromisi

the Free Soil meeting in Baltimore from one of the papers of that city, says:—

Foreign News.—The Pacific arrived at New York on Sunday. Kossuth had reached England in the Africa, and gone to London. The English elections are over—with the exception of five seats. There seems to be a small ministerial majority. There was seems to be a small ministerial majority. There was desperate election riot in Ireland, near Limerick. The soldiers fired on the mob, and killed eight. The American built yacht Truant, belonging to Mr. Grinnell, came in first at the Liverpool yacht race, and gained

her owner a prize of a piece of plate.

Louis Napoleon is going to marry a Baden princess, grand daughter of Eugene Beauharnois. She is a Protestant, but will make profession of the Roman Catholic faith princ to her union. The wreck of the Henry Clay has been taken

entirely from the water, and everything of value recovered from it. No additional bodies were found or anything in the shape of human remains. Mr. Winthrop having declined to be the Whig

candidate for Governor, the names of Clifford and Walley have been suggested in his place.

EF Hon. B. F. Butler has made a long reply to Senator Chase's letter. He vindicates the shameful course of the Barnburners.

Visitors in Newport. Every nook and corner is occupied, and crowds wander from public to private houses in search of accommodation. Burnt to Death .- A Mrs. Athaliah Smith of Hudson

N.H., was burnt to death on the 21st ult. Her clothing took fire while she was preparing dinner. Hon. John P. Hale.—The Commonwealth publish a letter from Hon. J. P. Hale, in which he announce that he ought not and cannot consent to accept the nomination for the presidency, if offered to him, by the P-ttsburg convention.

on the evening of the 17th instant, saya—
'In this connection we would say, that it is now very probable that Mr. Phillips will find time while in this section to address the citizens on the subject of slavery. Many are eager for an opportunity to listen to his persuasive eloquence for the slave. It may be well to say that Mr. Phillips is not connected with any of the political parties of the day, but is purely a philanthropist. As an orator, he has no superior in the whole State, and no man will soon forget the captivating earnestness of his eloquence, after once listening to it.' CONVENTION AT HARWICH. Our friends on Capo

Cod propose holding their annual Anti-Slavery Convention, in mass meeting, at Harwich, on Saturday and Sunday, Sept. 4th and 5th. It has usually proved highly attractive and very successful. If the state of our health, (which, for a month past, has not been sound) will allow, we shall gladly respond by our presence to the urgent invitation extended to us to participate on that occasion.

WENDELL PHILLIPS. The Greybook Sentinel, allud-

ing to an address which is to be defivered by Mr. Phil-lips before the Adelphic Union of Williams College

on the evening of the 17th instant, says-

To CORRESPONDENTS. The letter of our friend Daniel Poster, giving an account of his visit to Hyannis, is unavoidably deferred, with other communications, till next week.

PLYMOUTH COUNTY.

Sallie Holley, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows :-

Hanover, Friday evening, Aug. 13Abington Town Hall, through the day, Sunday, 15.
Pembroke Town Hall, Tuesday evening, Aug. 17.
Bridgewater, Thursday "19.
North Middleboro', Friday "20.

Further notice hereafter.

The anti-slavery friends in Plymouth county will understand, that Miss Holley can remain in this vi-cinity but three weeks, and consequently will be able to visit only about one half the towns in the county. The friends, therefore, will give all possible notice of her lectures, and avail themselves of the best opportunity to attend them.

LEWIS FORD.

BARNSTABLE COUNTY. DANIEL FOSTER, an Agent of the Massachusetts Anti-Slavery Society, will give his course of four Lectures at

NORTH DENNIS AND EAST DENNIS. Monday, Tuesday and Wednesday, Aug. 16 to 18. YARMOUTH PORT,

Thursday, August 19.

PEPPERELL, (Middlesex Co.)

An anti-slavery Convention will be held in this town on Saturday and Sunday, Aug. 14th and 15th, commencing at Central Hall, on Saturday evening, at 7 o'clock, and continuing at the same place on Sunday evening, at 5 o'clock; and will be attended by Mm. Lloyd Garrison and Samuel May, Jr. Mr. Garrison will also speak on the subject of slavery in the Unitarian meeting-house, on Sunday afternoop, at the usual hour of church service. QUINEBAUG, (Conn.)

An anti-slavery meeting will be held, on Sunday

next, Aug. 15, at Quinebaug, Windham county; and will be attended by Stephen S. Foster and Charles C. Burleigh. The meeting will be at the Hall, Quine-baug block, near the railroad depot, at the accustom-

BROOKFIELD, (Worcester Co.) STEPHEN S. FOSTER and ABBY K. FOSTER, Agents of the Mass. Anti-Slavery Society, will hold a meet-ing in the Universalist meeting-house in PODUNK, Brookfield, on Sunday, August 22d, commencing at

ANDREW JACKSON DAVIS

10 o'clock, A. M.

Will lecture at the Melodeon, on Sunday next, in the forenoon, at the usual time of public worship.

NOTICE.

CHARLES SPEAR will deliver an address in Wo-burn, in the Universalist Church, next Sabbath eve-ning, at 6 o'clock, on his late mission to England.

ANNIVERSARY OF THE WESTERN A. S. SO-CIETY.

The Executive Committee of the Western A. S. Socicty hereby give notice, that the Annual Meeting of the Society will be held at Salem, Columbiana Co., O., commencing on Saturday, the 21st of August, at 10 o'clock, A. M., to continue for three days. In behalf of the Executive Committee,

SARAH McMILLAN, Recording Secretary,

DIED—At Harwich, on the 8th instant, the wife of Capt. Joseph O. Baker, aged 31. She was a true friend to the cause of Reform, and passed away in the full hope of a future and an immortal existence of progression and happiness.
In Italy, Walter, youngest child and only son of James Russell and Maria Lowell, aged eighteen

months.
In Philadelphia, July 31st, of dysentery, Dr.

Parrish, in the 42d year of his age.

CLEVEN WEEKS IN EUROPE; AND WHAT MAY Clarke. Just published, and for sale by TICKNOR, REED & FIELDS, Boston. July 23.

BRAMAN'S SWIMMING BATHS.

(ESTABLISHED IN 1823,)

AT THE FOOT OF CHESNUT STREET. HAVE been completely fitted and put in order. This establishment now comprises upwards of Two Hundred and Twenty-Five Rooms, being the

largest in the United States, with pure Salt Water, and unequalled facilities for outside Bathing. The MILI, DAM BATHS have been just added to the Ladies' Department, which has heretofore been very much crowded. Connected with this establishment are also

WARM OR COLD, FRESH OR SALT WATER TUB BATHS.

Single Baths 12 1-2 cents, or 10 for a dollar. THE TREMONT BATHS, entrance from Tremont

Court, have been refitted, and are now open from sunrise till 10 o'clock, P. M. July 23. JARVIS D. BRAMAN.

JOHN OLIVER.

CARPENTER, No. 7 TRAVERSE STREET, CORNER OF FRIEND STREET. BOSTON.

SLATE at Anti-Slavery office, 21 Cornhill. Orders left there attended to every day.

The smallest job thankfully received and faithfully

He appeals to the public to give a young mechanic fair chance.

References: WENDELL PHILLIPS, R. F. WALLOUT.

THE SPIRIT WORLD.

IGHT from the Spirit World; comprising a Series of Articles on the condition of Spirits, and the declopment of mind in the Rudimental and Second spheres, being written by the control of Spirits. Rev.

velopment of mind in the Rudimental and Second Spheres, being written by the control of Spirits. Rev. Charles Hammond, Medium. Price, 63 cts.

The Pigrimage of Thomas Paine, and others, to the Seventh Circle in the Spirit World—a continuation of 'Light from the Spirit World,' written by the Spirit of Thomas Paine—50 cts.

Voices from the Spirit World: being Communications from many Spirits, by the hand of Isaac Post, Medium—50 cts.

tions from many Spirits, by the hand of Isaac Post, Medium—50 ets.

Reichenbach's Dynamics of Mesmerism, \$1 25.

Night Side of Nature—Ghosts and Ghost Seers.

By Catharine Crowe—\$1 00

Supernal Theology, and Life in the Spheres: deduced from alleged Spiritual Manifestations. By Owen W. Warren—25 cts.

Familiar Spirits and Spiritual Manifestations: being a Series of Articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary, together with a Reply by Veriphilos Credens—15 cts.

The Spirit Harp: compiled by Maria P. Chandler—25 cts.

25 cts. The Clairvoyant Family Physician. By Mrs. Tut-

The Chart voyages

The Chart voyages

The Revelations, the Great Harmonia, and all the other Works of A. J. Davis, the Clairvoyant.

For sale by

BELA MARSH,

No. 25 Cornhill.

WHEN I WAS YOUNG.

OR WHAT THE OLD WOMAN SAID TO HER DAUGHTER One summer eve I chanced to pass, where, by he cottage gate,

An aged woman in the sun sat talking to her mate; The frost of age was on her brow, its dimness her eye, And her bent figure to and fro rocked all unco

sciously. The frost of age was on her brow, yet garrulous !

tongue, As she compared 'the doings now' with those she was young.

When I was young, young gals were meek, and looked round, kind of shy, And, when they were compelled to speak, they di

so modestly: They staid at home, and did the work, made India

bread and wheaten, And only went to 'singing school,' and sometimes

night meeting; And children were obedient then, they had no sauc But minded what their mothers said, and learned to

say their prayers. on-a-days they know enough, before they kno their letters.

And young ones that can hardly walk, will contradic their betters. Young women now, go flirting round and looking or

And scarcely one in ten is found, who makes mends her clothes.

But there! I tell my daughter Folks don't do as they'd oughter, They had not oughter do as they do-Why don't they do as they'd oughter?

When I was young, if a man had failed, he shut up house and hall. And never ventured out till night, if he ventured or

And his wife sold all her shiney plates, and his came home from college, And his gals left school, and learned to wash and bake

and such like knowledge. They gave up cake, and pumpkin pies, and had th plainest eating,

And never asked folks home to tea, and scarcely

went to meeting. The man that was a bankrupt called, was kinde shunned by men,

And hardly dared to show his head among his to

But now-a-days, when a merchant fails, they say I makes a penny, His wife don't have a gown the less, and his daugh

ters just as many; His sons, they smoke their choice eigars, and drink

their costly wine. And she goes to the opera! and he has folks to dine He walks the streets, he drives his gig, men show him

all civilities, And what in my days were called debts, are now calle liabilities.

They call the men unfortunate who ruin half the city In my days, 'twas his creditors to whom we gave the pity.

> But there! I tell my daughter Folks don't do as they'd oughter, They had not oughter do as they do, Why don't they do as they'd oughter?

When I was young, crime then was crime-it had other name, And when 'twas proved against a man, he had to bear

the blame; They called the man that stole, a thief-they wasted no fine feeling :

What folks call petty larceny, in my days was called They did not make a reprobate the theme of song and

As if the bloodier were his hand, the brighter was his glory!

But there ! I tell my daughter Folks don't do as they'd oughter ; They had not oughter do as they do, Why don't they do as they'd oughter?

From the German of Chamisso. Behold her busy with her linen, You ancient dame with silver hair, The briskest of the washerwomen, Though six and seventy years are there ! So she has followed, year by year, The honest toil at which you find her. Filling with diligence the sphere Of useful labor God assigned her.

In her young days, (for she is human,) She loved, and hoped, and wedded too: Well has she known the lot of woman, Seen cares and sorrows not a few. Her dear sick man she sought to save, (Three children faithfully she bore him,) Nor did she bury in the grave

Her faith and hope when earth closed o'er him.

The precious charge, now laid upon her, With cheerful energy she bore; She trained them up in fear and honor, Virtue and prudence all her store. At length, to seek their livelihood, They took her blessing, and departed; A lone old woman now she stood, Yet cheerful, hopeful, and stout-hearted.

She spared, and scraped, and saved each penny, And spun by night the flax she bought, And of the flax-thread yards full many At last she to the weaver brought. He wove her linen white as snow; Her needle and her scissors plying, A spotless burial-dress she so Prepared against her day of dying.

Her dress-her burial dress-with pleasure And sacred pride she lays away ; It is her first and last-her treasure The fruit of many a toilsome day. She puts it on, God's word to hear, When sabbath-bells sound holy warning, Then lays it up again, to wear The night before th' cternal morning.

And would that I, when night shall find me, Might read in life's last sinking sun. That I had wrought the work assigned me, As this good dame her task has done : That I had learned life's joy to drink In such a full and even measure, And could upon my grave-clothes think, At last, with such a heart-felt pleasure.

> KEEP TO THE RIGHT. 'Keep to the right,' as the law directs, For such is the rule of the road: Keep to the right, whoever expects

Securely to carry life's load. Keep to the right, whatever you do, r claim but your own on the way; Keep to the right, and hold to the true, From morn till the close of the day.

The Liberator

LETTER PROM A PUGITIVE SLAVE. Copy of a letter from Thomas H. Jones, a fugitive slave, and a Methodist minister :-

'LIVERPOOL, (N. S.) July 15, 1852. REV. AND MUCH REVERED SIR-When I call to mind which is not unfrequent, your generosity and brotherly kindness to me, an unworthy creature, I am constrained by such recollections to address a few words they feel themselves disgraced by such relationship to you, merely to inform you where I am, and how I and therefore, deny the fact of being connected by bloo strained by such recollections to address a few words ifax. I found that my health was not as good as usual; that I was much debilitated. After a little time spent in and about Halifax, I came to this place, where have tarried almost ever since. I have visited several villages in this (Queen) county. At times, I have been quite indisposed; but now, thank God for it, I am enjoying tolerably good health. My wife and one child are here with me. She came here to visit me, because I could not or dare not go to her in

O, my worthy brother in the Lord, pardon my freedom! How hard is the lot of the man, whose misfortune it is to be born of my color-though the great Creator has thought proper that it should be so. therefore will submit, for it is his righteous will. I dare not proceed further on such a subject, lest I am

My wife has received a letter from a lady in North Carolins, stating that she has my wife's son, and will sell him for \$850, provided the money can be made up soon. She has been offered \$1000 for him, but has been kind enough to make this offer to us.

I have succeeded, through my wife's exertions

and near Boston, and my own in this country, to realize \$324,00 towards making up the sum. Some times I get quite discouraged, and again I rally and atrive on. If I can but get him freed from bondage and slavery, I think I could endure any thing in the shape of hardships in this life, to the end of my earthly career. I intend to go to old England, and state his case there, before I will give up all hopes of such comfort as the redemption of our son from all human, or rather inhuman, bondage. When I look at the kind recommendations you were pleased to give me, together with others, I am thereby stimulated to perse-

Pardon, dear Sir, my liberty in thus addressing you. May God Almighty bless you and yours, even in this present life, is the sincere prayer of Your unworthy brother in Christ,

THOMAS H. JONES.

P. S. Dear brother Foster, before I quite close up this letter. I want to make a few more remarks. I am now under the roof of an esteemed friend, at Mill Village, William H. Whitman, whose home has always been an asylum to the poor fugitive slave, who had recently escaped from the land of boasted liberty. He has, in these respects, obeyed the commands of the dear Redeemer. When I was a stranger, he took me in; if hungry, he fed me-thirsty, he gave me drink; and when weary and faint, I would find myself rested and refreshed at his residence. But, thank God, the best of all is, that so soon as a slave lands on British soil, his shackles fall off. Since I have been on British ground, I find more time to study, and to learn the evils of slavery, than I could ever find in all my life previous to my coming here. Now it seems to me I can see our noble friend, WM. LLOYD GARRISON, and his noble band, on the platform and in the pulpits, pleading for the poor oppressed and down-trodden slave. I see that the old missionary has visited the British Provinces, and wherever that missionary goes, converts are made. I mean the old Liberator, 21 Cornhill. I have received several copies from the Agent, Mr. Walleut. I have sent some to the West Indies, where converts have been madethanks be to God for it ! I hope, Sir, that there will not be a lady or a gentleman of color who may have the means, but will subscribe for that excellent paper; and if they do not want it themselves, let them send it across the water to British subjects. I have frequently lectured on slavery, and exhibited the handcuffs, collar, chain, cowhide, and the paddle, showing many friends in this country what constitutes the liberty of the United States of America.

T. H. J. Yours, &c.,

DEAR GARRISON-I send on a copy of this letter, because I feel sure it will interest the readers of the Liberator, and it will also gratify friend Jones to have it published in the columns of your paper. I know brother Jones to be a man of noble spirit and pure character. He officiated, for one year, with entire acceptance, to the Wesleyan Church in Salem, and fight of faith, and laying hold of eternal life. was just engaged to preach for them another year, when he was compelled to flee from this republic to the British monarchy, because he had once been slave, and had dared to run away and assert his manhood. Friends in Concord gave him some \$25 to help him get away to a place of safety. We will try to help him a little more, in his present effort to redeem his child from slavery. Will not some one who reads this appeal from the poor fugitive slave parents, send on a trifle to R. F. Walleut, 21 Cornhill, Boston, in answer thereto? Will not the True Wesleyan publish this letter from a brother in the Wesleyan Church, and ask the members of that denomination to add their mite, to help on this plan? I shall present this matter to the congregation to which I minister, and will send to Mr. Wallcut whatever I get for this poor persecuted child of God.

DANIEL FOSTER. Concord, (Mass.) July 31, 1852.

RELATIONSHIP.

Yours, ever, for humanity,

W. L. GARRISON:

DEAR BROTHER-Though I am an unknown and obscure man among the great men of our age, yet suffer me to express a few thoughts in favor of my relationship to thee and the rest of mankind. Notwith standing the report that thou art an infide! I feel fully persuaded that thou believest, with the Apostle Paul, that God hath made of one blood all nations of men, to dwell on the face of the earth. Therefore, I am related by blood to thee, and to all the rest of my fellow beings that dwell on the face of the earth, my brothe in chains not excepted, nor the man who has gone in the way of Cain and Gorsuch.

But the above is not the only ground on which ! claim to be a relation of thine; for, if I am not very much mistaken, we are related by nature, that is, by one common social human nature. Human nature is not, as some suppose, utterly opposed to all good. Neither is it brute nature ; but it is the noble nature of man, which God pronounced very good. And we know that it is good, for it is this very human nature that clearly distinguishes us from the brute creation, and demonstrates the truth of Moses' declaration when he says In the image of God created he man.' This nature then, is divine; it shows the divine law written in our hearts by the Creator's pen, and it is to this human nature that our great Teacher appeals in his lecture on the mount; for a divine law to regulate ourselves toward our fellow-beings. Thus, 'all things whatsoever ye would that men should do to you, do ye even so unto them.' The phrase, 'whatsoever ye would,' appeals to the human nature of every man; while the phrase 'do ye even so unto them,' tells us how to apply the divine laws of human nature to others. Therefore first inquire of our own hearts, what we would have others do unto us, and then the rule says, do ye even so unto them. Man may be a thief, robber, murderer, or slaveholder, yea, the vilest and most selfish of men; still, in him dwells human nature, on which is written the divine law, to which we can appeal with great con-

verily believe, have yet been able to get entirely beyone the reach of such appeals. Is it not evident, from th above remarks, that we are all related as brethren No matter how wicked a man may get, still he is ou brother, in possession of human nature, to which we may and should appeal for his redemption. Now, since it cannot successfully be denied that we are all thus re ated, of every grade, character and color, it seem strange that some of our fellow-men, even preaches refuse to acknowledge this relationship. I suppo came to be here. Lest autumn, when I came to Hal- and nature. Thus the delicate white man discovers hi black relation. The long-faced good man disown his wicked brother, or the selfish rich man disowns h poor relation, and the bigoted Jew disowns the Ger tile. So now we see this relationship denied by a mu titude of sects, and this denial has opened the doc for crimes of every dye. Even now, brethren are ha ting, robbing, defrauding, belying, oppressing, stealing and murdering brethren. O, what a family of wicked children! They refuse to acknowledge their relation ship as brethren; therefore they have divided them selves off into little narrow-hearted and contracted brotherhoods, quarrelling and fighting with each other They consider it lawful to commit the most abominable depredations upon each other, and then in solemn mocke ry they heighten their guilt by claiming that they are the bedient and well approved children of their Oh ! what base rebellion, under the garb of friendship Well might heaven weep, while hell rejoices over th triumph of such base hypocrisy and corrupt principle

> and righteousness, let us go forth in battle array agains the vile and corrupting principles of this narrow-hear ed relationship that disgraces the world. Yours, for God and the right,

How shall we bear it any longer, ye friends of re

orm ? Come, let us arise, and in the strength of trut

THRUSTS AT THE BIBLE.

A P ROWMAN

DEAR GARRISON-What is the meaning of all this ue-and-cry against the Bible? Why is it that some o our abolition friends cannot write an article, short or ong, without a thrust at the Bible? It seems to me that this crusade against the book is altogether up called for and unnecessary; for, as was said on anothe occasion, 'If this work be of man, it will come to ought,' without the aid of Henry C. Wright or Jo seph Barker, or of all others combined; but if it be of God, it cannot be overthrown.

Let me say to these opposers of the Bible, that notwithstanding their scoffs, that blessed book i highly esteemed, and loved, and revered by many, very many out-spoken, storm-proof abolitionists, and they are exceedingly grieved to see in the Liberato such thrusts at that good old book. And I ask again why this crusade against it? If pro-slavery minister and church members will drag in the Bible to sup port the soul-destroying, heaven-daring system American slavery; why, let them do it-let them en joy all the consolation it can afford them. But you could not make a soul of them believe that the Bible sanction the enslaving of them or their wives or their children-always excepting the Rev. Dr.

Reformers are engaged in a great work, far too great for them to descend to make war on the Bible. And who needs the consolations and promises contained in that precious volume, if the reformer does not When his name is cast out as evil, when he is opposed by minister and people, by Church and State when he is considered a pestilent fellow, a mover of sedition, a turner of the world unside down. O how cheering to his desponding soul, how reviving to his weary spirit, are the precious promises, the blessed assurances like the following :- The Lord God omnipotent reigneth ! The Lord reigneth, let the earth rejoice! God is our refuge and strength, a very present help in trouble; therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. When thou passest through the waters, they shall not overflow thee; neither shall the flame kindle upon thee, when thou art called to pass through the fire.' The Bible is full of precious and glorious promises to those who put their trust in God, and who lean on his almighty arm. And who needs to trust in that arm more than the reformer? The huge and towering sins that curse our world, such as Intemperance, Licentiousness. War and Slavery, with all their concomitants, will never be uprooted and banished from the earth, without the aid of the Lord of hosts, and we never should have known where to apply for this aid, but for the Bible; therefore, let reformers cease their war upon it. Let them press onward and upward, fighting the good

THE BIBLE QUESTION.

RIPLEY, (Ohio,) July 30, 1852. To Joseph Barrer :-

DEAR FRIEND-I have read your letter in the Lib erator, with deep interest and much satisfaction. The sentiments you offer meet a hearty response in my own breast. The Bible is certainly a book of truth and error. The prevailing nation, that the Bible is the only fountin of truth, is deep-rooted and vastly popular. In laboring to correct men's view of the Bible, you will have mountains of error, prejudice and superstition to contend with. As your lectures to the people can reach only the few, I hope you will go on with your investigations, through the columns of the Liberator. You say, 'I wish to prove to them, that the only Bibles known among the people at large are put imperfect human translations of imperfect human transcripts of long lost books; and that those long lost books, of which our popular Bibles are but imperfect translations of imperfect and discordant transcripts, were themselves, most probably, but imperfect and discordant compilations of merely human compositions. You say you wish to prove these things to the people; and if they be true, I hope you will. A knowledge of these facts is kept from the people, and in lieu of this knowledge, it is continually being asserted, from ten thousand pulpits, that the Bible is of divine origin—that it is a full expression of the divine will to man; being the whole ruth, and the truth only.

I regret, exceedingly, that Thomas Gilbraith has rejected the Liberator, because your letters have been sublished therein. Does he fear that truth will not bear investigation? He will not give his support to the Liberator, because he is unwilling to aid in circulating what he deems to be error. Can he not tolerate the honest expression of a sentiment in the Liberator, even though it differ widely from his own views ?

I have an instance, in my mind's eye, of a man who was a friend of progression, devoted to the cause of human freedom-a subscriber and an agent for the Liberator. He was 'converted,' and joined a pupular church, and rejected the Liberator. He afterward became a popular preacher, and settled in a popular town, and is now supported by a popular church. His life is now being spent in the good work of saving souls, rather than siding in the free dom and elevation of the human race. Hoping that you will continue your letters in the

iberator, I subscribe myself, most truly, Yours, in the final triumph of truth over error. JOHN CADWALLADER.

THE BIRLE

munication in the Lib DEAR SIR-In your co of July 9th, you declare- To entirely repudiate the Bible, except as of human authority, is to sep all foundation of right or wrong, except man's fallible fidence, when our cause is just, and founded on truth. dixit.' Allow me to say, I consider this position very By these powerful appeals, many of the vilest of all erroncous. To take from the Bible its claims to divino

| villains have been reached and reformed, and none, I origin, is to check and roll back the flood of popular , Those in which the demonstrations were of a heteroance and delusion which has darkened the minds of men for centuries. It is most injurious to the happiness of man to believe the laws of right to be founded on the pages of any book, especially one which is the offspring of a dark and barbarous age. The laws of right exist only in the nature of manthe harmonious relation of the different departments of his own being with each other, and their prope adaptation to all things external. Unchangeable and eternal are these laws, and it is impossible for man to undermine their foundation. The principles of Physiology and Phrenology, understood among men, are ed to work for man a sanctified redemption, to which, in point of intrinsic value, the salvation of Jesus Christ is not to be compared.

That you may be guided into all truth is the earr

THE LIBERATOR AND PREE DISCUSSION. MIDDLÉFIELD, Geauga Co., Ohio, August 1st, 1852.

FRIEND GARRISON-Enclosed, I send Three Dollars -\$2,50 to pay for the Liberator one year from April 30, 1852, and 50 cents as a donation in part of the money of which some pitiable knave has seen fit to rob your office.

I have taken the best and freest paper in the world for nine months, and must say that I am not a little surprised at the rejection of the Liberator by our friend Thomas Galbraith, and the reason he assigns for his course; as, in my opinion, it is the best, or one of the best recommendations it has, or any paper can have, to print the views of all parties, thereby giving a chance to receive the good and rejecting the bad, wherever it may be found, according to Christ's commandment—for he says, 'If ye find any evil in me, reject the evil, but receive the good;' and if that is the case in reference to him, why should we restrict it when applied to a book, which some call a divine revealation from the Heavenly Parent, but which is, or was the coult the parties of many get their own ideas reflected back?—
Why are the communications, purporting to come from distinguished men, often inferior in style to their mortal productions?—8. How is it that the spirits of persons still in the flesh pretend to come from the elievers in the spiritual origin of these Manifestations can make tables move, and get responses from dead animals and fictitious characters?—10. If from dehave, to print the views of all parties, thereby giving at best, only the opinions of men having a portion of the spirit to profit withal, and which has passed through the hands of designing priests, and heathenish, tyrannical kings, until it has got into the hands of the worst slaveholding tyrants the sun ever shown upon-meaning, of course, this slave-breeding and slavery-extending nation, and the corrupt and hypocritical priests of theology and lower law politics.

I hope friend Galbraith will take the sober, second thought, and not deprive himself of so much good as there is in the invaluable Liberator; and if there is a sceming evil, by the course of strict justice it pursues to all its correspondents, let him remember the New Testament has a text, which reads in this wise- 'A portion of the spirit is given to every man to profit withal, and in some place in the book of books, another, asserting that God is no respecter of persons; and then he will not throw out the expression again, which is in his letters, respecting our indomita. ble friend for the slave, Henry C. Wright. But enough for the present of this.

Do not cease the agitation, nor give up the ! No Union with Slaveholders ship; but keep the agitating ball in motion, until Slavery, spiritual and temporal, is excluded from the world.

Yours, fraternally for Freedom. JAMES CLEMENT.

THE METHODIST CHURCH.

South Abington, July 25, 1852.

FRIEND GARRISON-In this age of light and intelligence, is it not really astonishing that so much ignorance, wilful blindness and criminal indifference exists among the Methodist clergy, respecting slavery in the M. E. Church? In conversation, a few days since, with a Methodist preacher—one who professes to be an abolitionist, and to have made great sacrifices for the cause-he boldly and roundly asserted that the Methodist Church North had no slaveholders in their communion, and that they had no connection or fellowship whatever with the Church South, or with slavery. In proof of this, he referred to the speech of Rev. Mark Trafton, in the N. E. Convention, as a 'finality' on that point; taking care, however, with that valiant gentleman, to leave the Convention before the reply came. In further conversation, he declared that there was no more impropriety in meeting in General Conference with slaveholders than for Whigs, Democrats and Free Soilers to meet in the Congress of the nation. On being reminded that the church professed to be the representative of Christianity, while Congress made no such claim, he replied, that the church itself derived its recent (a.k.). regarded. For a considerable time to come, doubtregarded, that the church itself derived its power to be a
church from this same Congress! Dark indeed must be
the minds of the people, when ignorance or depravity,
such as this, can find refuge and support within the
stricts. The mild are described by the power with the continue to embitter the experiences of mankind. We must endure these evils with hopeful enclosure of the church and pulpit. S. D. patience. They will gradually be overcome with

From the Practical Christian.

MY FORTH-COMING WORK, ON SPIRIT MANIFESTATIONS.

At length, after greater hindrances and delays than Artength, after greater indeances and delays than I anticipated, my promised work has got through the press, and gone to the bindery. How soon it will be ready for delivery, I cannot precisely say, but probably in the course of a few days. Mr. Bela Marsh, 25 Cornhill, Boston, as Publisher, will manage its sale, and supply all the considerable orders; the sale, and supply all the considerable orders, and with mountaints presentation and help me never to shrink from my just response bility, whether I receive from mortals smiles of frowns, applause or sneers, honor or contempt, being the sale, and supply all the considerable orders. but sufficient quantities will be kept at Hopedale for the convenience of friends in this general region. The exact price remains to be fixed by Mr. Marsh. A part of the edition will be bound neatly in cloth, and a part sent forth in pamphlet form, with hand-some paper covers. Prices will be adjusted equita-bly to kinds and quantities. The work is compribly to kinds and quantilies. The work is comprised in 256 pp., 16 mo. The following is a general Branch, a Protestant Methodist paper, introducing delineation of its contents.

TITLE PAGE.—An Exposition of views respecting the principal facts, causes and peculiarities involved in Spiril Manifestations; together with interesting Phenomenal Statements and Communications. By Adin Ballou. 'If a spirit or an angel hath spoken to him, let us not fight against God.' Acts xxiii: 9.
'Are they not all ministering spirits?' Heb. i. 'Believe not every spirit, but try the spirits whether they be of God.' I John iv: 1. Boston: Bela Marsh, Publisher, 25 Cornhill, 1852 PITH OF THE PREFACE.—This little book is an

exposition of the author's views respecting Modern Spirit Manifestations, commonly designated as 'the knockings,' 'the rappings,' 'the tippings,' 'the writings,' &c. It contains also a collection of authentic statements concerning phenomenal demonstrations, together with interesting communications purporting to have come from departed spirits. The author publishes it for the following reasons:—I. Because he deems the subject worthy of scrious consideration, and desires to aid in commending it to public attention. 2. Because he sees the extremes into which over credulous believers on one side, and pertinacious skeptics on the other, are running, and desires to guard honest minds against all rash and wholesale conclusions. 3. Because he believes that a just and discriminating faith in spirit manifestations, such as he sets forth, will promote the regeneration of mankind, individually and socially. 4. Because he believes that only the dawn of these manifestations has yet appeared, and desires to assist in preparing all well-disposed minds for the brightness of the approaching day. And 5. Because his conscience requires him to bear an out-spoken testimony for the truth, while it has few adherents and many opposers, and thus to make his position clearly understood by friend and foe. friend and foe-

CHAPTER I.—A general statement of Phenomenal Facts—Theory of Matter, Spirit, Human Spirits, the Spirit World, Spiricity as a communicable and interchangeable Element between Spirits, Mediumship, &c.—The Cardinal Truths of New Testament Christianity not contradicted, but corroborated by modern Spirit Manifestations.

CHAPTER II.—Three classes of cases to be con-

The classes of cases to be taken up are thus distinguished: I. Those in which all the important demonstrations were most evidently caused by departed spirits. II. Those in which some of the important demonstrations were probably caused, or at least greatly affected, by undeparted spirits. III.

encous, incongruous or derogatory character.

Chapter III.—Cases under Class First continued

Chapter IV.—Cases under Class First concluded

CHAPTER IV.—Cases under Class First concluded
What I myself have witnessed—Effect of my own
feelings and state of mind—Doctrine declared by
Spirits, stated under seven heads.
CHAPTER V.—Cases under Class Second—General Statement of Facts—Conclusions drawn—Indiscrimination and Extremes, whether of Credulity or
Sharticism deprecated.

Skepticism, deprecated.
CHAPTER VI.—Cases under Class Third—Gen eral Statement of Facts—Explanation—Partial and Imperfect Media—Low Spirits—Summary of the Exposition thus far.

CHAPTER VII. — General objections answered

CHAPTER VII. — General objections answered.
General objections as distinguished from particular
—Obj. 1. It is incredible per se; a humbug—Obj.
2. Against Mediumship—Obj. 3. Against such exceptionable Media—Obj. 4. The Manifestations are uncouth and vulgar—Obj. 5. They are the effects of Electricity, &c. Obj. 6. They are the effects of Mesmerism, &c.—Obj. 7. The communications are lying and contradictory—Obj. 8. They are of no importance—Obj. 9. They cause disease, infatuation, and insanity—Obj. 10. They are anti-Bible, infidel, heretical, &c.—Obj. 11. It is all of the Devil. CHAPTER VIII,-Particular objections and diffi-

culties answered—1. Common people cannot dis-tinguish between reliable and unreliable Manifestaions, hence more mischief than benefit will result -2. Admitting all you assert, what good can be ex--2. Admitting all you assert, what good can be expected from these Manifestations?—3. If you admit that some of the effects are Mesmeric, why may not all be?—4. If some of the communications are low, lying and contradictory, how can we trust any of them?—5. If there are so many low spirits, why not a sovereign Devil at the bottom of it all?—6. How is it parted spirits, why have not these Manifestations happened before?—11. If you go the length you do on this subject, will you not be obliged to believe also in the old exploded notions and stories about presentiments, apparitions, haunted houses, ghosts, lemoniacs, and even witches?—12. If you run into uch vagaries, do you expect to retain your reputation for common sense, or even for sanity?

As the last of these particular objections is rather

personal to myself, in its immediate application, and s the answer to it may be timely in certain quarters. I quote them both, that my attitude as a free mar may be unequivocal to friend and foe.

Obj. 12.—If you run into such exploded delusions nd wild vagaries, do you flatter yourself you can retain your reputation for common sense, or ever

Ans.—My reputation for good sense and a soun nind I have jeopardized again and again during the last thirty years. I never had a great deal to take care of. The little that I have, has been lost and found again several times. I am persuaded tha it is best cared for, when I forget it in the pursuit of truth and duty. I do not pretend to despise, or to be wholly indifferent to my reputation. But after the wholesome experience and discipline I have under convictions on all subjects of serious importance to human welfare, and to risk the consequences. I have not habituated myself to ask leave of men to investigate any subject, nor to form my own opinions, nor to express my convictions on proper occasions. It is not for me to exact any man's concurrence, favor or respect. Each has his own rights, duties and respon sibilities. Each must reap as he sows. If I can so act my part in life as not to despise myself when efore God's Looking-Glass, I shall endeav to be satisfied, however weak, credulous, or insane may be reputed to be by the 'wise and prudent' world At any rate, I have respect enough for this world. At any rate, I have respect enough for the immortal part of my nature not to be a slave even to reputation. My mental freedom has cost me so much, besides its own intrinsic worth, that I am de-termined, with divine help, not to be flattered, sneered or frightened out of it. orance mistakes, perverts and abuses all things

Ignorance mistakes, perverts and abuses all things. Hence the dark history of human superstition; the general dread of evil spirits, ghosts, goblins and witches; the barbarous punishments inflicted on persons presumed to be in compact with infernal beings; and all the abominable persecutions carried on in the name of religion. But I trust an era is dawning, whose noon-day, glory will emancipate the children of men from this dark and cruel threldom,—an era in which 'the truth,' shall be established—an era in which the truth,' shall be established—an era in which the truth' shall be established,—an era in which Charity, surmounting the temple of Justice, shall ra-diate her beams over the whole earth, till the high wisdom over folly, righteousness over iniquity, nercy over cruelty, charity over selfishness, spiritualism over carnalism, and happiness over misery. For this glorious consummation, all who have drank at the fount of divine Love and Wisdom will work earnestly, heroically, and with indomitable perseverance.
With these, though it be as one of the least amon ngh it he as one of the least amon and help me never to shrink from my just responsi bility, whether I receive from mortals smiles o efaction or persecution. And if, by such fidelity to my highest light, on this or any other subject, I lose the little reputation hitherto accorded to me for common sense and sanity, may I never doubt that

CHAPTER IX.—Specimens of the opposition—Extracts from the Puritan Recorder, an Orthodo: and recommending an article from the Boston Pilot a Roman Catholic paper—Article from the Gospe Banner, a Universalist paper—Brief Comments.

The design of this chapter is to furnish the reader

God and the future will take proper care of it.

and to place on permanent record, an illustration of the nature, spirit and character of the opposition which has arrayed itself against Spirit Manifestations Naturalists take great pains to preserve specimens or are vegetables, insects and animals. Even veno mous reptiles and uncouth monsters are though worthy of such preservation. With somewhat of the same motives, I embalm the following viperous pro

CHAPTER X .- Advice to believers and friends: 1 Against yielding up reason, &c.—2. Against reaching after too much—3. Against the disorderly treatment of the Manifestations—4. Against feeling obliged to receive what purports to come from departed spirits without question or consideration—5. Against disregarding the imperfections of Media, &c.

CHAPTER XI.—Of what the remaining chapters treat—Manifestations at Woonsocket, R. I.—Remarkable ones at East Blackstone, Mass.—Mr. Harvey Chase's statement respecting his former wife's hand—Seeing Spirit-hands. CHAPTER XII .- John M. Spear's Mediur Remarkable cases of healing, or the relieving of pain through the touch of his hand—Drawing curious

igures and symbolic representations-Receiving texts nd skeletons of sermons to preach from at particula CHAPTER XIII.—Communications purporting to come from the spirit of Adin Augustus Ballou, who departed this life February 8, 1852, through Eliza-beth Alice Reed, of Hopedale, writing Medium, &c.

CHAPTER XIV .- Concluding chapter- Remark able Manifestations in Boston—A strong case in former times among the Methodists in England—Visible Presences and Wonderful Writing in New York—Dr. Buchanan ou the Extraordinary Demonstrations at Cleveland, O.

The Work itself will presently appear, and invite the candid examination of all who feel interest enough to give it a perusal. ADIN BALLOU.



CURES WITHOUT PAIL CUTS.
CUTS.
CUTS.
CUTS.
BUUNDS, CHAPPED HANDS
BILES, FELONS, SORES,
SORE EYES,
CHILBLAINS,
INJURY BY SPLINTERS,
RING WORM, SALT RHEUM,
ERYSIPELAS,
SHINGLES,

To Tall And Tall And

vo

Ref

Extrac Brans, a ington's iss1:— The C

TRY IT ONCE YOU NEVER WILL BE WITHOUT IT The Good it Does is Felt at Ones, CURE IS SURE AND PERMANENT
RUSSIA SALVE
VEGETABLE OINTMENT

Has cared thousands of the above traits.

Has been used and sold in hoton in the last furty? Fars, and in within have seed the test of time.

EVERY MOTHER WITH CHILDREN ALL HEADS OF PARILIES,
Should keep a Box in the Cupbest, or on the Box,
handy to use, in
CASE OF ACCIDENT. Price, 25 Cents per Box.

Pat up in large vite metal bases, with an engrand wrimpner, seining in the above engaring.

Without which more are greates.

P-Sold by all Postmarter, Apothecaries, and Grocers, and wholesale and ertail by REDDING & CO.,

PATENT ÆOLIAN PIANO PORTES

HESE Instruments, with the improvements made THESE Instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the Æolian, renders them capable of the softest tones of an Æolian Harp, and of being amount of the property of the softest tones of an Æolian Harp, and of being amount of the property of the Flute or Clarionete, Horn or Basoon, with see has and with the other the Piano Forte accompanions thus combining orchestral effects, by the same perfense at the same, time.

thus combining orchestral effects, by the same prisma at the same time.

Piano Fortes with, or without the attachmen, will selected by ourselves when desired, and sent to a part of the country, and warranted to give satisfation or the money refunded.

The patent is owned by ourselves exclusively forthe State of Massachusetts, and no other person of pensa in Massachusetts have the right to manufacture theels struments. And, as many of the Piano Forte main and others in their interest have said the Zolian smoothment injured the Piano Forte, and will not keep in making the word of the Piano Forte, and will not keep in my with it, we hereby notify all persons, that in future a shall-apply the attachment to our own instrument main expressly for the attachment, and no other. These we can with confidence warrant to stand; several of site we have known to remain in tone one year and my can with connected warrant to stand; several of such we have known to remain in time one year and see without tuning; and but very few of the attachmen even those applied over five years since, have been been at all. We have applied upwards of 1100 of the attachments, and will give the names of the purchase to those who desire informa T. GILBERT & CO.

No. 400 Washington St., Bonn

BOOKS

BOOKS.

UNCLE TOM'S CABIN, or Life smong the Lawly.

By Mrs. Harriet B. Stowe. Price in paper \$\(\) in cloth \$\pm\$1,50. A Defence for Fugitive Stare, splat the Acts of Congress of February 12, 1793, and systember 18, 1850. By Lysander Spooner. Stem The Unconstitutionality of Savery, by the same uthe, 50 cents. Narrative of the Life of Fredgrid Insplan 25 cents. The Branded Hand: or Trisy'and Improvement of Jonathan Walker, at Pensacols, Farids, in aiding Slaves to escape from Bondage, 25 cts. In Anti-Slavery Harp, 12 cts. Narrative of Beny Weson, af Fugitive Slave, 12 1-2 cts. Walker's France Slavery, for Youth, 6 cts. Walker's France Slavery, for Youth, 6 cts. Walker's Ben'y I've & American Chattelized Humanity, 8 cts. Auto-Biograph of Henry C. Wright, \$1. The Proceedings of the Woman's Rights Convention, held at Worsestet, Ma. of Henry C. Wright, \$1. The Proceedings of the Woman's Rights Convention, held at Worestet, Ms. Oct. 15th and 16th, 1851, 23cts. Savery Lina and Speeches, by Horace Mann, 75cts. Children, the Hydropathic Management, in Health and Discase. It Joel Shew, M. D., \$1. The Hydropathic Encycloped. dresses, and Occasional Sermons, in two volumes, by Theodore Parker, \$2,50. For Sale by Bels Mank 25, Cornhill.

WORCESTER

Water Cure Institution No. 1, GLEN STREET.

PHIS Institution is well arranged for the freatmet of individuals at all seasons of the year. TREES, &c. - For full board and treatment, from \$ 310 per week. Treatment without board, from \$

to \$4 per week.

Each patient should furnish one linen and heavy cotton sheets; two woollen blankes; comfortable, and old linen for handages.

Out door practice attended to as usual.

Office hours from 2 to 4 P. M.

N. ROGERS, M. D.

Water Cure at High Rock SA SMITH has leased of Jesse Hutchisses becautiful Rock Cottage in Lynn, as a Water Car Establishment.

This cottage stands on a romantic hill, almost is

entre of Lynn, some 200 feet above the city si overlooking the finest seenery on the cost. Then ter is most excellent, and the location a very denies and pleasant one. Terms from \$6 to \$10 per six payable weekly.

ASA SMITH, Proprietor.

Miss L. A. SMITH, Physical

Lynn, Mass., June 16, 1852. GREAT CURE!

OF MAHALA ROBBINS' SCROFULOUS BE NOT THE EYES AND HEAD, BY IS PORTER'S ANTI-SCROFULOUS PANACEL DR. PORTER, -- Dear Sir :- I feel in duty bonds

every other Panacea. MAILAS Brewster, Mass., April 2, 1852.

Manufactured at 169 Hanover street, Boston, Sal by CARTER, COLCORD & PRESTON, Hand street; REDDING & CO., BREWSTERS, SII-ENS & CUSHING, and by Agents through is

HIGHLY IMPORTANT TO FEMALES!

MAD. BOIVIN'S PREPARATORY PARTURIES. OR FEMALE RELAXING EMBROCATION.

FOR MITIGATING THE PAINS OF CHILDREN THIS wonderful agent, for an external application of the discovery of Madame Borris, cor of a most celebrated Female Physicians of Paris, and agreement blessing of the age for mingstring the rais of child-birth. It is perfectly harmless in in the Hundreds of females have already used it is Assessing to the most gratifying results.

C S. Eastman

and the input is any to it in the input is input is any to it in the input is any to it in the input is any to it in the input input in the input inpu Exu Dough July 9
Ther American a sect the first secretary of the secretary of