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The Agents of the American, Massachusetts, rania and Ohio Anti-Slavery Societies are auof to receive subscriptions for the Liberator. The following gentlemen constitute the Financial e, but are not responsible for any of the debts the paper, viz :- FRANCIS JACKSON, ELLIS GRAY EDMUND QUINCY, SAMUEL PHILBRICK, and

Fin the columns of THE LIBERATOR, both sides o or question are impartially allowed a hearing.

VOL. XXIII. NO. 27.

WM LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Manbind.

J. B. YERRINTON & SON. PRINTERS.

No Union with Slaveholders!

THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH

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 se

THE STIPULATION TO SURRENDER FUGITIVE SLAVES ON engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandise, under

the name of persons . . . . In fact, the oppressor representing the oppressed! . . 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 THEREIN

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

ds of the South prescribed, as a cond

# BOSTON, FRIDAY, JULY 8, 1853.

# WHOLE NUMBER 1170.

# SELECTIONS.

From the Practical Christian of April 23. MEGED INCONSISTENCIES OF NON-VOT-

BY ADIN BALLOU.

spondent has called my attention to that art of the Controversy new going on in Tux Lin-part of the Controversy new going on in Tux Lin-ling between Wendell Phillips and Horace Mun, in which Mr. Mann argues that holding office all cotag under the Government of the United estes are just as consistent, as taking out patent ness, parenasing copy-right books, paying duties at the Custom House, buying goods on which imosts have been paid, making use of post office dities, and paying common taxes. My corremaily brethren, and the professed Non-Resistants satered abroad, all profess to be conscientiously eropalous against office-holding and voting under is United States' Constitution, I ought to write a sticle showing, if I can, that Mr. Mann's argudoes not demolish our plea against voluntary articipation in the existing government. I con-ied to do so for one principal reason; viz., the hee that some people, at this moment of inquiry, my real what I have to say on the subject, who elerwise might treat the matter with indifference. here several times published my views on these hists and shall undoubtedly repeat in this article me things heretofore uttered by myself and As to the controversy between Messrs. lies and Mann, it would be impertinent in me aterfere with it at all; and I beg to be conbred as alluding to it only with reference to the gicular points specified, and to these only as illections of inconsistency often made against my-off and associates, by people in general who attach gest importance to political action. As to these, adall the other topics under discussion between ad all the other topics under discussion between lesses. Mann and Phillips, they are abundantly able to manage their respective sides of the contro-test without any of my assistance. I hope, there-ies, to be regarded as meddling only with my own

The subject, as I am now to treat it, may be conelerel under two general inquiries : I. What are the obligations and responsibilities

medarily assumed by office-holders and voters under the Constitution of the United States? The obligains and responsibilities of voters must be subsantially those of the officers for whom they vote. presentatives, agents and servants of the voters. by exercise officially the powers, perform the has agreed they shall. Therefore, what they do in corlines with their prescribed official agencies, heir enters virtually do through them. This is eir roters virtually do through them. plain and undeniable, so far as respects the govelerated States. Because these governments are scaratively Republican, deriving all their powers from the will of the voters, ascertained by fair poll under a settled agreement that the majority shall tale. These governments are of the voters, and for the voters. The voters constitute the Civil Society of this Union, and its several States. Hence all afters are mere agents or servants of the voters. The voters are both the primary and ultimate portners, acting through their chosen agents; and all who are not voters are mere subjects; just as truly subjects to the coters, as they would be the Russian Empire. They are the ruled-not the haber. Is it not clear then, that the acting voters and office-holders of this nution voluntarily assume stantially the same obligations and responsibili-ies! What are these obligations and responsibili-

They are both general and particular. The gener hes are prescribed in the National and State estitutions. The particular ones are prescribed a the National and State Lanes. So far as our reseat purpose is concerned, it is not necessary to ties the particular obligations and responsibilities voters and office-holders. It will be sufficient betice the general ones, and of these only a few of the more comprehensive; i. e. those prescribed in the National Constitution. I will not refer to the State Constitutions, nor to the Statute Laws, other of the Union, or of the States.

The Constitution of the United States purports to her of the Union of the United States purports the best laws.

have been ordained and established by the Peois, (i.e. by the Voting People) of the nation, ex-resing their original sovereignty. It purports to issitute a General Government, with definitely rescribed and limited powers. And it expressly declares that the powers, not vested in the General fament, are reserved to the States, or to the ple. In this respect, our National Government a units any government of the Old World, per-lass I might say on earth. It was designed to lare as little latitude to the mere discretion of said agents, and to contingencies, as the nature

of the case would justify.

The next grand characteristic of the Federal Consatulon is its supremacy. Having prescribed the Legislative, Judicial and Executive powers to be used all with due particularity, it declares, in Article VI.

Article VI., as follows:

This Constitution, and the laws of the United Satis which shall be made in pursuance thereof, as all treaties made, or which shall be made, unis a treaties made, or which shall be made, unier as authority of the United States, shall be the
spread law of the land; and judges in every
sate shall be bound thereby, anything in the Consizion or laws of any State to the contrary notvibstanding. This is a broad and sweeping

me the oaths or affirmations, by which Attornal and State officers are bound to support the supremacy of this Constitution. The Presiouth, as prescribed in Art. II. Sec. 1, is med thus: 'I do solemnly swear (or affirm.) tat I will faithfully execute the office of President of the United States, and will, to the best of my bility, preserve, protect and defend the Constitu-tion of the United States.' And lest any National a Sate officer, worthy of note, should be inclined becale proper support of the supreme law of the half, Article VI. Clause 3d prescribes as follows: The Senators and Representatives before mentioned and the members of the several State Legislature and all executive and judicial officers, both of the United States and of the several States, shall be beautiful. bound by oath or affirmation, to support this

Continuou. This makes a clean sweep. Here is a general ash or affirmation, by which not only members of Congress, but members of the State Legislatures and all executive and judicial officers, both of the lated States and of the several States, must be located to support the Federal Constitution. This natter is actually carried so far in the State of lane, that a ministered the general is not quali-

to support the National Constitution! He swears outh or affirmation which has been made mon sense interpretation and understanding of it.
On most points its meaning is obvious; that is, the
intention of its framers and adoptors, qualified by
the settled legal and political usage of terms, are
plain. On controverted, doubtful, and nice points, what is to be done! On these the decisions of the Supreme Court, public opinion, and private judgment must all have place in determining the ques But these controverted, doubtful and nice points

are not the ones which trouble Christian Non-Resistants, with the exception of those that relate Resistants, with the exception of those that relate to chattel slavery. For my own part, I am willing to admit that there are strong Anti-Slavery clauses in the Federal Constitution, which can never be fully and fairly carried into legitimate execution without crippling, if not undermining chattel slavery. I am also willing to admit that Lysander Spooner, Gerrit Smith and others have shown the Constitution to be technically susceptible of an Anti-Slavery construction throughout, if public opinion should imperatively demand it. At the same time, I honestly and firmly believe that the framers of this Constitution, the adopters of it, and an overwhelming majority of its supporters ever since its adoption, have always meant and understood it to recognize and guaranty the assumed inhabitants of the Country. This brings me to my second inquiry; viz. derstood it to recognize and guaranty the assumed right of slaveholders to their slaves as property, so long as chattel slavery should continue unabolished by any one or more of the original United States. I honestly and firmly believe that this Confidence is an original united for the original United States. I honestly and firmly believe that this Confidence is an original united for the Country. This brings me to my second inquiry; viz.

II. What are the obligations and responsibilities of people who are mere subjects of any National or State Government; and who, as such, exercise the common stitution was designed to uphold the slave-trade by national force for at least twenty years; that it citizens!
was designed to enable slaveholders to recapture In the their fugitive slaves, time without limit, every-where throughout the United States and Terri-tories; that it was designed to clothe slaveholders with extra political power in the general Govern-ment, in the ratio of three-fifths of their slaves; and that it was designed to protect them against slave insurrections, whenever occasion should require. Nor do I believe that this Constitution, with its present provisions and in its present form,

grant letters of marque and reprisal [alias piratical Privateers' licenses.] \* \* to raise and support armies; \* \* to provide and maintain a navy, &c., &c. Art. I. Sec. 8. 'The President shall be commander-in-chief of the army and navy of the Unithese same people, when they have been prosecuted the States, and of the militia of the several States at law by others, and, as they believe, unjustly when called into the actual service of the United States.' Art. II: Sec. 2. With the several States accused, can rightfully and in the several States are people, when they have been prosecuted at law by others, and, as they believe, unjustly states.' Art. II: Sec. 2. With the several States are people, when they have been prosecuted at law by others, and, as they believe, unjustly accused, can rightfully and in the several States. Art. II : Sec. 2. With these the entire instrument throughout is in perfect agreement. The Government instituted by this Constitution is, Constitution is to support the doctrine and the Constitution is to support the doctrine and the practice, that war is necessary, justifiable and right, at least in certain cases. To take an office under dication. This is right: this is uninjurious to any at least in certain cases. To take an office under party. Therefore it stands on entirely different party. Therefore it stands on entirely different ground from the prosecution of another at law, are also implied threats of injurious force. or reservation. And to vote for a man to hold such an office is to authorize, request and urge him to take such an engagement; which is morally the same thing as to take it one's self. All this is same thing as to take it one's self. All this is linventions, or copy-rights for useful books, or take blain, and undeniable. If men have no scruples legally executed deeds of land honestly purchased, of conscience against it, of course, they may bind &c. Why! Because it is right per se, and justifithemselves and their representative agents to act able, that inventors, authors, and real proprietors

accordingly.

But what if a man religiously believes all war and all preparation for war, by land or sea, to be wholesale murder, and preparation for wholesale murder? What if a man believes that a letter of justice, equitable rights, and the permanent evidence. men-stealers as innocent and honorable members of it! A Civil Society which, by its declared fundamental and supreme law, sanctions both War and Slavery! A Civil Society whose highest Legislative, Executive and Judicial powers are administered by Slaveholders and Warriors! Can be consent to be counted at the polls, or in a legislative Halk, with such colleagues, under a bond that the majority may rightfully rule, and shall rule, even by force and arms if necessary! Remember, that holding these offices, taking this unqualified engagement to support the Constitution, and voting for men to fill such offices under such engagements, are robuntary acts—not compulsory ones. Remember, that they are voluntary assumptions and exercises of gueramental power—not the overawed submissions, or peaceable conformities of subjects, who

versal over National and State officers. Besides this, most of them are bound by oath or affirmation to discharge the particular datics of their respective offices according to law. But their particular oaths do not limit or qualify this common oath or affirmation, to support the Constitution of the Unicided States.

Degoverned by certain laws for the common good. So when a man makes up his mind to vote at the become a voluntary associate in governmental matters with slaveholders and warriors, as his cocqual colleagues. When he helps elect a Representative to Concrets. affirmation, to support the Constitution of the United States.

Congress, or consents to be such a Representative, he voluntarily consents to take the prescribed outhout of the United States. to support it entire, in all its Articles, Sections and liminary qualification to that office. This oath is to support it entire, in all its Articles, Sections and Clauses. No exceptions or reservations are provided for. No conscientious scruples are contemplated in this obligation. According to schose interpretation, construction or understanding is a minumbound by his oath or affirmation to support this Constitution! According to a fair, honest, common sense interpretation and understanding of it!

On most points its meaning is obvious: that is, the loand to recognize and treat slaveholders and was bound to recognize and treat slaveholders and war-riors in that body as his political equals. He is bound to recognize and treat them, not as great criminals against God and humanity, but as men fit to enact laws and rule over the nation. Now if a man holds slavery and war to be right and justifiable in certain cases, or if he holds that slaveholding, and man-killing in war, are necessary, unavoidable and excusable wrongs, to be ranked with the com-mon errors and imperfections of mankind, then he can conscientiously adjoin himself to the National body politic, and act in it. Then, consequently, he can take office and the oaths of office, without

privileges of mere subjects-not those of co-governing

In the first place, they are bound not to exercise any privilege of the law or government which is sinful per se, according to their own acknowledged principles of righteousness, or which is of very doubtful moral influence. In the second place, they are bound not to exercise any privilege of the law or government, though right per se, which they cannot exercise without the use of some wrong means, or without binding themselves to some wrong condition. But they can honorably and inwith its present provisions and in its present form, will survive the abolition of chattel slavery, nocently exercise every clear natural right, and Practically the support of the one is the support of the other. And when the public opinion of the country can no longer tolerate chattel slavery, it inseparably connected are also justifiable, by their own acknowledged principles of moral rectitude.

But if the Constitution were completely purged of its pro-slavery: if it were remodelled into the most radical Anti-Slavery document conceivable; still it could not be conscientiously supported by Christian Non-Resistants, until purged also of its pro-war characteristics. About these there is the contrary to their acknowledged principles of more interesting the contrary to their acknowledged principles of more interesting the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contrary to their acknowledged principles of more interesting that the contraction is a contraction of the contraction of pro-war characteristics. About these there is no controversy, and can be no mistake.

Congress shall have power \* to declare war, solutely injurious force against their injurers, even in self-defence. And as they cannot, in good con-science, do any thing of this nature, they cannot, in good conscience, ask government to do it for them, especially a government declaratively making penal injury and the sword its dernier resort. But proofs of their rectitude and innocence. Why Because they are not the prosecuting coercive party but are haled before the tribunal without any vol as it ever has been, one whose acknowledged dernier but are haled before the tribunal without any vol-resert is the halter and the sword. To support its untary proceedings of their own, and are there only

to use the natural right and justifiable privilege of

marque, i. e., a commission to a Privateer to cap-ture any vessel, armed or unarmed, on the high able. But your Non-Resistant patentees, copy dence necessary to render just claims unquestionable, and yessel, armed or unarmed, on the high seas, belonging-to people of a nation against whom war has been declared, is an authorization of piracy? What if a man believes slaveholding to be nothing but persistent man-theft, begun, continued and sustained by war, on the sole ground that might makes right? What if in his immost soul he conscientiously feels that the Constitution of the Nation, as it was originally intended, ever has been supported, and is now being executed, absolutely upholds war and chattel slavery! With such views, convictions, and conscientious scruples, can be hold one of these offices, in which he is bound by oath or affirmation to support this Constitution unreservedly and unqualifiedly! Surely not. Can he vote for a man as his delegate, representative, and agent, to hold such an office with such an engagement! Surely not. Can he voluntarily adjoin himself to a Civil Society which recognizes men-stealers as innocent and honorable members of it! A Civil Society which, by its declared funda-

ber, that they are voluntary assumptions and exercises of governmental power—not the overaced submissions, or peaceable conformities of subjects, who are ruled over by assumed authority, and ultimate unlimited military power. The actual voters and the office holders are Rulers. They are Rulers by their own voluntary decision. Therefore they are morally responsible for all they deliberately agree and swear to support. The body politic or Civil Society in this country is declaratively formed by a 'voluntary association,' as set forth in the following extract from the Preamble of the Constitution of Massachusetts: 'The body politic or distinct the state of moral protest against the sins of the government. They are more subjects of the government, in the part of the government, against the sins of the government. They are not support such that it is right to expend the collected revenue in maintaining any evil institution. They may denounce the impost tax as unjust, and the use made of it as wicked. Neither do they pay such duties as voluntary contributions to the government's treasury. They pay them as coerced special constitution. The says and of the several States, must be said of the several States, must be sayed to support the Federal Constitution. This actually carried so far in the State of the marry a couple, until he has taken an oath a marry a couple, until he has taken an oath a marry a couple, until he has taken an oath a marry a couple, until he has taken an oath a marry a couple, until he has taken an oath a marry a couple of the Constitution. They pay them as coerced to support the Constitution to support the Constitution. They are not obliged even to say that it is right to expend the collect these duties, nor that it is right to expend the collect these duties

of paying common direct taxes. So far as any of these taxes are for just and commendable objects, Christian Non-Resistants ought to approve of them, and pay them willingly. If they know them to be unjust, or to be imposed with a view to evil uses, they ought, as good men, to tostify against them. Yet their principles require them to submit to the 'powers that be,' so far as never to resist evil with injurious forces; and even to suffer wrong rather than to do wrong. But as they do not themselves vote the taxes, nor enforce the payment thereof, nor entangle themselves with the machinery of government, they are morally responsible neither for levying the taxes, nor for collecting them, nor for expending the money raised, any farther than they voluntarily approve the acts of the ruling body politic.

Constitution? The United States shall guarantee the every State a republican form of government; shall protect them against invasion; and, on Ar-FILCATION OF THE LEGISLATURE CANNOT BE CONVENED, AGAINST BOMESTIC VIOLENCE!! If that Legislature, or Executive, happen to be slaveholders, is not their application to be answered! Has Mr. Mann ever read the Constitution! It seems hardly possible to account for the stupendous intrepidity of some of his statements on the hypothesis that he ever has. I wonder whether Mr. Mann is to enlighten the rising generation at Antioch in Constitutional Law.

Mr. Mann is good enough to inform us, substantially, that the words of the Fugitive Slave Clause do not, legally interpreted, mean slaves. Mr. Mann was for several years the head of the Schoolmasters of Massachusetts, and is, shortly, I believe,

body politic.

masters of Massachusetts, and is, shortly, I believe,
4. Christian Non-Resistants can innocently and to renew his connection with the honorable busi-

reasportation Company, or leegraphing Company.

The government constitutes one of its departements a public Express and Common Carrying Company, and fixes the prices to be charged on letters and packages carried. This is all right per se. To me

But he admits that the Clause was meant to it is a great convenience, and I use it accordingly. I do so innocently and honorably, because no con-I do so innocently and honorably, because no condition is exacted of me but to pay a small and reasonable charge on each article transported for me. No oaths, affirmations, or even opinions are exacted of me. I am no more required to pledge my support to government, than I am to help keep the engine on the track of a railroad when I pay for my ticket at the depot. The responsibilities of the parties are only these: The post-office department engages to carry and fetch letters and packages at certain stipulated prices. I get my accommodacertain stipulated prices. I get my accommoda-tions by paying these prices, and without any other conditions. This is the whole of the responsi-bility on both sides. As for sueing the govern-ment for losses or damages, I cannot do that, any more than I could sue an individual, or an Express

Company for delinquencies.. Now, do Christian Non-Resistants pledge their support to the Constitutions and governments un-der which they live, by merely taking out patents securing copy-rights, receiving deeds, paying impost duties and direct taxes, and using the facilipost duties and direct taxes, and using the facili-ties of the post-office! Are they morally responsi-ble for all the war, slavery and wickedness of the government, so long as they exercise these rights, and use these privileges! And is there no radical difference between doing these acts as peaceable subjects, (just as we might do such or imiliar acts in Russia, Torkov or Long by reprinsimilar acts in Russia, Turkey or Japan by permission,) and voluntarily taking office with an unqualified oath or affirmation to support the Constitution as the supreme law of the land, or adjoining ourselves voluntarily as voters to the ruling body politic! To my understanding, the whole matter, with its just distinctions, is perfectly clear.

[Boston Correspondence of the Anti-Slavery Standard.]

THE ARGUMENT .- The Correspondent rebuketh the Exitors as accessories to Sucade.—He holdeth on to his incognito.—He illustrateth by a figure of a kettle.—Mr. Mann on the three-fifths basis.—On Insurrections.—On the meaning of terms, His Morality.—The Correspondent congratulateth the Buckeyes.—Mr. Mann and Time.—His Law.—Our unstatesmanlike conduct.—Mr. Mann and Job .- Sudden Conversions .- Greased Lightning .-The Doctrine of Repentance.—The Correspondent giveth Mr. Mann and the Free Soilers the best of dvice .- He blesseth them and concludeth, &c. &c Boston, June 28th, 1853.

I see you published Mr. Mann's Letter of June d. in your last number, so I suppose you intend 3d, in your last number, so I suppose you intend to give your readers his second one, giving his views of the Constitution in regard to slavery. Isn't it a funny production! If he hadn't asked you to oblige him with a beam in your garret on which to fasten this rope with which he proposed to hang himself. I should think you fairly particeps crimins. And I am not quite sure that you are not accessories, after the fact, to the violence he has done himself. I am not going to answer him. The fact, and the fact, to the violence he has done himself. I am not going to answer him. The fact, are imprudent enough to anywit. If I understand Mr. Mann's explanahis letter as occur to me as I write.

is letter as occur to me as I write.

Mr. Mann, I am told, has been a lawyer, practising at Dedham, a shire town, chiefly cele-brated for having produced Fisher Ames, and for common minds, and which seem to us to admi being the residence of your Corresponding Editor, for whom (as such) I feel a degree of regard, in spite of his unprincipled attempts, from time to time, to filch from me the credit of my letters. Well, Mr. Mann having been a lawyer, I wonder whether he was not the one that put in the famous also in the case where the contract for heads. plea in the case where a man was sued for break-ing a borrowed kettle, viz: 1, He never borrowed it was whole when he returned it. I think

Mr. Mann's doctrine on the three-fifths clause is of the same calibre. 'It is a rule of disability,' saith he, for the disadvantage of the South. Of the South, certainly; but is it of the slaveholders! His argument is this: A. is allowed four votes on condition he steals five of his neighbors and keeps them in chains, and Mr. Mann cannot see that this is any temptation to A. to keep on stealing, because, if the five neighbors badn't been stolen, they and A. together would have had six votes! The South, of course, is weakened by the three-fifths basis. It is the slaveholders, the dominant minority at the South, that it strengthens. I wonder whether Mr. Mann is going to instruct the ingenuous youth of

same moral responsibility. The same may be said , Constitution? \* The United States SHALL GUARANTES | interval between then and the 11th of June, he has

4. Christian Non-Resistants can innocently and rightly transmit and receive mailable matter through the post-office establishment of the United States' government, or any other government on earth, by paying the equivalent charged for such service; without any more moral responsibility for what is done with the post-office revenue, or how the operations thereof are carried on, than would devolve on them in employing the same or similar services to be done by an Express Company, or a Transportation Company, or Telegraphing Company.

The government constitutes one of its departments a public Express and Common Carrying Company edged as obligations many things in his letter.

cover slaves, and I suppose will not deny that South Carolina and Georgia came into the Union on that understanding. His sublimated morality, then, in his last letter and this, when condensed from the vapor of fine words that contains it, seems to crystalize itself, substantially, into this shape to crystalize itself, substantially, into this shape: Massachusetts has got certain powers and privileges by the consent of Carolina, by agreeing to this clause; having got them, she may keep the powers and privileges, while she juggles Cartolina out of the price, by pretending a great concern for a certain third party, (the negroes,) and by urging certain rules of legal interpretation! She is to keep the oyster, and give the shell to Carolina! She is to keep the merchandise, but to refuse to pay the consideration, because some ingenious lawyer has ferreted out a flaw in the terms of the contract! I wonder whether Mr. Mann is going to teach the adolescent Buckeyes Morality, mong other things! Welcome your new Mentor, I sons and daughters of Antioch; for, verily, such

Godliness may be made Great Gain!

But Mr. Mann is of opinion that, though this was the intention of the Clause, still our fathers only meant that it should last a certain short time A very pretty theory! And an original, it must be admitted. The only trouble about it is, as my old mathematical professor used to say of Perpetual Motion, that 'it won't go!' All the evidence is on the other side. All the debates show that the founders of the Constitution did not regard the Abolition of the Slave Trade as likely to be any naterial injury to Slavery itself. But the long but obstinate fight over the three-fifths basis Clause proves that there they considered themselves buildfor generations. Yet that Clause would last no longer than the Rendition Clause. Nor, indeed so long. For as long as fifty slaves, or one, re-mained, that Clause would be operative, whereas the other would be obsolete.

I have said that this argument of Mr. Mann is

original. Nobody, I apprehend, will ever claim it as his thunder. It is, indeed, a most robust and heroic proposition. Mr. Mann, bred to the bar, practising at it, and, probably, not insensible to the opinion of the Profession, lays down the principle, that a form of words competent to mean Slave' up to a certain (or uncertain) time, by the mere operation of time, loses that signification As if the lapse of time could change the lega effects of a phrase! If the words of that clause ever described a Slave, they always will, as long as one exists. And if they were not competent to describe Slaves always, they do not now. I wonder whether Mr. Mann intends to teach Law at Antioch Mr. Mann, towards the conclusion of his letter

has done himself. I am not going to answer him. the TRUTH; and, therefore, are imprudent enough Not at all. For I should be obliged, according to his request, when he (virtually) begged us to let him alone, to renounce that incognito in which I into of his reasons for not regretting this opportunity of his reasons for not regretting this opportunity of his party have risen superior to should have to disperse that profound mystery which has brooded over my personal identity, and they were fighting so hard, that they had not time to stand forth under my own name. This is more than I am willing to do. So I shall not reply to Mr. Mann has done the thing that Job wished that him, but only make such rambling remarks upon his adversary had done. He has written a book, and not only written, but published it. Now this book contains sundry statements quite at variance common minds, and which seem to us to admit constructions of the Constitution quite as ultra and pro-slavery as any we hold. I can only quote a few, and those the briefest; there are plenty more.

'The Constitution proceeds upon this doctrine when THE CONSTITUTION PROCESS Upon this doctrine when it provides for the recapture of fugitive stayes.'

An escaped slave could not be recovered before the adoption of the Constitution. The power to seize upon escaping slaves was one of the motives FOR ADOPTING IT.'-pp. 195-6.

it was whole when he returned it. I think he must have been; for I don't believe any other lawyer could have made this plea for the Constitution; to slavery could have made this plea for the Constitution; to slavery consists in this, and in this alone: that when this government was created, slavery existed in a portion of the States; and, by certain provisions in the Constitution, the existence of this slavery was recognized by lapse of time, that best of tinkers, as to become a sound Anti-Slavery kettle, fit for any honest man to cook his dinner in, either at Washington or in Massachusetts.

Mr. Mann's doctrine on the three-fifths clause is of the same calibre. 'It is a rule of disability,'

eccived an illumination, and he now says:—
So far as pro-slavery implications are concernd, I should not have the sugurest objection to taking the Commission and the oath of a Marshal to-day' -- because he wouldn't do what he thought, in March, a U. S. Marshal was bound to do? So nimble is Mr. Mann in changing his ground that, I ween, the very 'swiftest lightning' would have to be greased before it could overtake him.

Now we Garrisonians believe in Repentance. It

Now we Garrisonians believe in Repentance. It is our mission to preach it without ceasing. We, therefore, should think nothing the worse of Mr. Mann for having changed his opinion. On the contrary, we should respect him for it. But he must admit that whereas he was once blind, he now seeth, or else confess that holding the opinions he does now, he very successfully concealed them when he was in Congress. When Mr. Brownson turned Catholic, he admitted his former errors of Faith, and all who believed him honest, respected him for it. But what would have been thought of him, if he had pretended that he had never been anything else!

The only tenable political Anti-Slavery ground is that of Gerrit Smith and Lysauder Spooner. Mr. Mann has now taken that ground, as decidedly as he is, probably, capable of taking any ground, and nonwealth endorses his letter. lemen, let us have no more shilly-shallying more talking to Buncombe, as if you held the usual opinions of the Constitution, when you don't. Let your Members of Congress talk so, there. Incorporate your principles with your platform, and don't try to make it look as much like the Whig and Democratic ones as you can. Make Gerrit Smith your political leader and Lysander Spooner your chief editor, and men will know where to find you, and you will begin to be felt in the country as you have never begun to be yet. Amen .- p. r.

From the London Morning Advertiser. REV. DR. LANG-AMERICAN SLAVERY. To the Editor of the Morning Advertiser;

Sm-At one time, twenty years ago, the Legislature of Virginia were very near passing an act for the emancipation of slaves in that State; but a reaction has taken place since then. The land of the statesman who said, 'Give me liberty, or give me death, has become more pro-slavery than ever. While the Virginians were retrogressing in the path of humanity, the abolition agitation fostered by William Lloyd Garrison in a Baltimore jail, and in a Boston printing-garret, gradually became a great national movement, causing the foundations of slavery to shake to their very centre. Therefore, quoth the Rev. Dr. Lang, because Virginia has gone backward since Garrison wrote those immortal words, 'I will be as harsh as truth, and as mortal words, 'I will be as harsh as truth, and as uncompromising as justice—I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard'; he, and those who co-operate with him, are the primary cause of this perfidity! Such is Dr. Lang's

I deny in toto that the recreancy of Virginia is to be attributed to the course pursued by the aboli-tionists. Dr. Lang makes a statement which he

annot support by a single fact.

The Rev. Dr. Lang is a Protestant minister. He probably reveres the memory of Luther. Does he believe that the denunciations which that great reformer hurled against ecclesiastical despotism caused Popery to flourish! Unless Christianity be a delusion, and history a lie, an evil, to be over-come, must be exposed in all its wickedness, just s the abolitionists have laid bare the iniquities of

that system which chattelises humanity.

Does Dr. Lang know the dark history of the
American Church! Does he know how that, year
after year, the religious bodies have become more nd more allied to slavery! Has he compared the action of the churches on slavery with what it was for many years after the Revolution! Because in for many years after the Revolution: Because in the faithlessness of the professed teachers of the gospel of liberty, he may to some extent learn the reason of Virginian apostacy. He knows, of course, what has become the staple trade of Virginia; and in that shameful commerce, so profitable in a pecuniary sense, and so debasing morally, can he not detect one great cause of the retrogres-sion of that State, without attempting to attach the guilt to such men as William Lloyd Garrison and George Thompson, who, at least, have shown as much devotion to their principles as Dr. Lang

has to his.

I will give Dr. Lang a field for inquiry. Can he find out what would have been the condition of slavery in America now, if the powerful voice of Garrison had not been raised, if George Thompson's earnest eloquence had been silent, if Theodore Parker's pulpit thunder had never been awakened, if Lovejoy had not engaged in those labors which caused his martyrdom, and if such books as Weld's 'Testimony of a Thousand Witnesses' and 'Uncle Tom's Cabin' had not been circulated throughout the length and breadth of the land! If, instead of endeavoring to arouse the American Church, and endeavoring to arouse the American Church, and to awaken the moral sense of the American people, the abolitionists had concentrated their strength upon the Free Labor movement, what would now have been the condition of that Church and that nation; and what would now have been the fate of

I thank God, Sir, that the abolitionists have de oted their energies as they have done; because, after all, however valuable the commercial helps proposed by Dr. Lang may be, moral agencies are necessarily more powerful, and, in the long run, the most successful. And if any one doubts this, let that person just compare abolitionism in America now with what it was when Garrison first spoke. Then, mob law was rife against it in every town and village of the North. Lovejoy was massacred in Alton, in Illinois; Garrison was mobbed in Boston; Tappan's house was demolished in New York; Thompson was hunted through Massachusetts by hired assassins. Now, anti-slavery Wesleyan missionaries dare to preach freedom to the slave in North Carolina, and Cassius M. Clay and John G. Esp of Kentucky.

the slave in North Carolina, and Cassius M. Clay and John G. Fee of Kentucky.

Let Dr. Lang push forward the Free Labor movement. It is one of great importance; and in any practical scheme he will, I doubt not, have the carnest co-operation of all abolitionists; but, as he values the cause of emancipation, and believes in the power of great principles to triumph by moral means, do not let him calumniate those who are engaged in a different department of anti-slavery labor to himself.

Yours, respectfully.

Yours, respectfully, F. W. CHESSON.

Mrs. Srows. A correspondent of the Commonwealth says he saw Mrs. Stowe and her husband at a meeting of members of the Society of Friends, held during their yearly meeting in London, for the purpose of promoting the free labor movement. Mr. and Mrs. Stowe both addressed the company, which 'consisted almost exclusively of ladies.' Mrs. Stowe spoke admirably.

SPIR

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No links with Slaus-

Extracts from a pamphlet entitled 'The Higher Law A Sermon for the Times-Delivered in Chiltonville (Plymouth Co.) Church, on the Morning of Thursday, the Seventh of April, being the Day appointed by the Governor of this State as a Day of Public Fasting, Humiliation and Prayer. By the Rev. Ar-EXANDER DUNCARSON.

If this country is to be truly blessed, and to be If this country is to be truly blessed, and to become truly great, if God is to smile upon her, if she is to cease being an object of remark to other nations, if her stars are not to bedimmed by her stripes, then let this evil of slavery perish, let it be numbered with the things that were, let its eternal cessation stand as a monument of our Christian enlightenment and progress. While it remains, it wounds the heart, it pains the soul, it harrows the feelings, it cools upward desire and onward tendency. Oh! what a country this might be were it not for this foul blot,—how proudly we could stand up before the nations! what a majestic front, what a lofty mien present to the world!

God-like, erect, with native honor clad.

But this evil blots all, stains all, degrades all, But this evil blots all, stains all, degrades all, curses all! There are three questions I should like to ask in connection with this evil: Has that been done which ought to have been done! Is that done which may be done! Will that be done which can be done! To the first two, an emphatic negative is all the reply that can be given; to the last, the people and the church can alone reply. If what can be done by the church and the people is done, the evil has perished, its doom is sealed, its end is come; let but the church give a united voice against this gigantic sin, and it has breathed its last. This sore must never be allowed to beal till the disease has been wholly rooted out; no cicatrizthe disease has been wholly rooted out; no cicatriz-ing till a cure is effected. Can we coolly stand by and see millions sunk in helpless bondage, and their children's children—not in some distant island of the Pacific, or even in monarchical Europe, but here under a republican flag, and within a few hours' ride by railway car—under our own heavens, and within our own land! Let monarchy do what it pleases,—it has become effete and nearly defunct in the world,—but republicanism should eschew such a thing. What a thought, what an idea,—an immortal being, a candidate for heaven or hell, to whom time has been given to enjoy and prepare himself for heaven, reduced to under joy and prepare himself for heaven, reduced to such a position! Can language describe it! His whole life absorbed between labor and suffering, and his mind left in midnight ignorance; no Bible for him, so that not only time must be rendered to him miserable, but, so far as slavery is concerned, his happiness in eternity snuffed out and extinguished too! Surely wormwood and gall are given him to drink, and the iron emphatically enters his soul. Such a case cries aloud at the doors of the Christian sanctuary. Does not our Christianity, our religious profession, dictate a course altogether opposite to such a state of things? Can you, can I, can our fellow Christians be silent? Shall no cry, no tear, no sigh, no groan from the 'house of bondage,' move us to our duty! Is there no Moses to plead with Pharaoh that the children of slavery may be set free! Have you thrown around the last legislative act (the fugitive slave bill) the mantle of your protection! Do you say 'it is a law, and we must obey it!' This should be the last sentiwe must obey it?' This should be the last senti-ment uttered on the very ground where the Pilgrim Fathers stood—where those noble-minded men first unfurled the standard of liberty on this continent. Did they not utter, did they not hold, did they not voluntarily expatriate themselves from their native country, because they contended for the opposite of this tame and pusillanimous sentiment, it is a law, and we must obey it?' Did these immortaliz-ed because they contended for the opposite aw, and we must obey it? Ind these immortanted heroes—heroes in the best sense—not lay down the principle, that 'no law was to be obeyed that contradicted the law of God!' And did they act out the principle! Yes! at the expense of comfort, kindred and country, they cleared their consciences and did their duty.

Slavery will not smother, it cannot hide, it can not be concealed. No lustration performed by the pulpit or the pew will soften down its hideons form, no legal measures render its iniquitous procedure pure and innocent, no com-mon agreement to suspend speech or action can ever oblivionize its horrors, entomb its woes, or sepulchre its groans. There it stands, a wholesale iniquity—the sum of all iniquities. To endeavor to hush it up is suicidal policy; it will only make

the reaction the more severe; it will irritate and An example is expected in all moral things from the Christian world, and from the Christian church. Who are they that ought to fill the first ranks? The Christian man and the Christian minister. for action, for practical religion, for a development of the law, 'love thy neighbor as thyself,' what-soever ye would that men should do to you, do ye even so to them,' if not to us! If we prove even so to them, it not to us! If we prove re-creant, who is to uphold the sacred cause of re-ligion! Is it possible that a Christian minister, a man of God, one that ministers at God's holy altar, that bears the censer of Jehovah, whose office, whose duty it is to sound the trumpet and give the warning, can throw his own protection and the protection of the sacred desk around this monstrous iniquity! A minister of God, a follower of Jesus, a preacher of those truths that proclaim liberty to the captive, and yet defend slavery! What in-consistency of all inconsistencies! How is it possi-ble, how is it conceivable! If the church stands back, it will paralyze her efforts, and break the right arm of her strength. So soon as she shakes hands with iniquity and temporizes with duty, her power is gone; she no longer stands up conspicuous before the world, fair as the moon, clear as the sun, and terrible as an army with banners. The church oppose it, whatever its name or its nature. What opping down from truth, and from the noble occupied, when this sin, that so ramifies itself into occupied, when this sin, that so ramines itself into the very soul of this country, can be so slurred over and protected! If such policy is continued, it will destroy the confidence of friends. Within every church there are some that have taken action in this matter; what can they think, what can they say, if this evil is not witnessed against by the church! Such a course of action must retard the progress of religion, seal up the usefulness of the sanctuary, and make the church ineffective in the accomplishment of much good; and this spiritual inadequacy must grow in an increasing ratio. For as men grow more intelligent, and consequently more observant, the policy must be discovered and If then the church is to be saved, and progress, if she is to become really efficient for od, her only and her wisest and her most Chris to shake herself from this evil. To countenance slavery must cripple her means, drain her exchequer, and shake her finances. The friends of the slave, of liberty, of humanity, are increas-ing, and the late legislation to check the growth has only increased the adherents alike in Great Britain and America. These men cannot and will not subscribe as they would otherwise do, were the church acting out consistently her duty. So that by and by, as the patronage has been given to the by and by, as the patronage has been given to the South, finances must come thence also. Is it not painful to the Christian bosom, that such things exist! It is not merely the deficiency of means, but the same course persisted in must drive ultimately the best, the most Christian, the most enlightened, the most humane men beyond her pale, either to set up new Christian organizations, or t either to set up new Christian organizations, or to worship God at home, or to drop into a state of lukewarmness and apathy. And further, this path which the church by her silence on this subject seems wishful to tread, will generate a broad spirit of carelessness in the masses of society. There is enough in man, enough in the world, enough in the general frame-work of society, to stand in the way of his conversion, without the church by her action giving additional reason for separation from God and goodness. Let an honest manifestation be given by the church against this sin, and it is gone. The church has a moral power here of

tion be given by the church against this sin, and it is gone. The church has a moral power here of the strongest kind, and if she uses it not, it is tratorism to duty and to God. O how strange that the church will fast, lament and humble itself, and at the same time fail to lift up its voice like a trumpet against this sin! Why stand guilty of the gross hypocrisy of fasting before our brother whom we have not seen, and hold or assist to hold, or remain silent, while our brother is held in bondars, whom we see? To act in such a way is an

dage, whom we see? To act in such a way is an infinite departure from those holy, enlightened and thorough-going principles that should characterize the Christian man,

HORACE MANN.

HORACE MANN.

Horace Mann has at length spoken in regard to slavery and the Constitution. Heretofore, he has been on both sides of the constitutional question. Now he finds no support of slavery there. We wish he could have announced this conviction on the floor of Congress, and not have waited till the eve of his retiracy to the shades of a literary life. But thanks to that pressure which has brought it even now. May its application be vigorously continued, till all who are in possession of office, or who seek for power, shall avow the revolutionary sentiment that 'slavery cannot and shall not be legalized.' Let it be engraven upon every platform, and written in letters of blazing light over the entrance way to every office. Slaveholders speak out not only their most radical convictions, but also their most ultri imaginings, while too many antislavery men suppress their most thorough convictions, in the very places where, of all others, they should be most freely uttered—the places where, if uttered, they will most effectually dispense terror to the heart of slavery. This is the great temptation of the connection of a moral with a political reform. It is the work of the moral reformer to proclaim truth, however unpopular, that he may correct the heart and manners. It is the business reform. It is the work of the moral reformer to proclaim truth, however unpopular, that he may correct the heart and manners. It is the business of the politician to secure a majority, and too often by any means—especially by suppression and palliation of the truth. Politicians may ever be safely watched, however high their moral position, or however holy their purpose. With the moral sentiment of the majority below them, the temptation is an ever present one, to sacrifice principle for success—truth for numbers.

Mr. Wendell Phillips's speech before the late New England A. S. Convention, published in the No's of the Standard and Liberator, though made

No's of the Standard and Liberator, though made before the two last letters of Mr. Mann were written, is a valuable accompaniment, not to say answer, to these letters. It seems to us one of the best we have ever seen from its author.—Anti-

UNPAIR. The usual fairness of the Hartford Republican in the treatment of opponents, is marred occasionally by an unworthy exception, in its tone toward the leading non-voting abolitionists. We have lately noticed several illustrations of this. and give the following as a specimen. It would better become the Palladium or Times than the being drawn over the face of the sun, so as to afford pro-

Parker Pillsbury, in a recent speech upon Phillips and Mann, said, 'When he (Mann) lifted his hand against the Lord's anointed, (Phillips,) he seemed to fall like lightning from heaven.'

This application of the term ' the Lord's anointed' to Mr. Phillips is quite gratuitous by the Re-publican. Though a mind set upon hunting flaws and faults might so understand Mr. Pillsbury's and faults might so understand Mr. Pillsbury's language, to our apprehension it is an ungenerous perversion of his meaning, appealing to the strongest prejudices against him. We received his metaphor as referring to the Cause, not its advocate; (that Cause which proves its anointing, as did Jesus, by 'proclaiming deliverance to the captive, opening the prison to the bound, and setting at liberty the bruised,') to that uncompromising principle—the soul of that Cause—which Mr. Mann had assailed with his compromising philosophy. When such an interpretation is, at least, as easy as an odings one is it cities. odious one, is it either generous or fair to give the latter! The Republican might profitably take to itself some of its own advice to 'the Garrisonians.' -Pennsylvania Freeman.

'Horace Mann's Extinguisher.' In these words former alann's Extinouisme. In these words frederick Douglass's Paper characterizes the letters of Mr. Mann, in which that gentleman has endeavored to set aside the judicial and commonly received interpretation of those parts of the U.S. Continuous which was a second to the continuous continuous and the continuous con ed interpretation of those parts of the C.S. Con-stitution which are supposed to refer to slaves and to slavery. 'We look,' says the editor of that paper, 'upon the Mann and Phillips controversy as the last serious one which we shall have on the question of the propriety and righteousness of voting under the Constitution.' Such language seems to us not only absurd, but unwarrantably boastful and self-complacent; but never mind We at least can await without anxiety the full re sults of Mr. Mann's labors. In our judgment, he has said nothing which has not been quite as well said at least a dozen times before, and as often triumphantly answered .- A. S. Standard.

#### From the N. H. Independent Democrat. MISS SALLIE HOLLY.

PLYMOUTH, June 25th. FRIEND Fogg:-We had the pleasure, on Friday and certainly a most rare and eloquent speaker.

notice, but more than all to the paltry spirit of sect and party, that has long ruled a majority of our towns-folk. Efforts were made to obtain one of the ly and unkindly received, they were not urged. Thanks to the kindness of Mr. Shepherd, the gentlemanly preceptor of our Academy, his hall was freely opened, where the few who wished met, and heard one of the most touching appeals in behalf accident occurred to mar the pleasure of the occasion of suffering humanity we have ever heard. As Miss Holly has been at Concord, we can say little till near the time for the arrival of the trains.

that is new in her behalf, but allow a word from those who heard her here.

Her manner of speaking is in perfect accordance with the glorious truths she uttered; sadly in carnest as she told the story of 'slavery as it is,' but fired with indignation at the recreancy to free-dom of the political powers of the North, and, more than all, of the Northern Church. In most eloquent and powerful language, she traced the downfall of the republics of the old world, fallen alone by their desertion of the principles of right and justice, the only hope of man, or nations. She then turned to the thought that one day the same may be told of our own land—that we, too, may one day go out from among the nations of the earth,

f history,' and from the same cause.

So she spoke to us; and after some appropriate singing by a few of the young folks, we went away, sorry that the bitterness of prejudice should deprive

people of such a rare address.

Miss Holly, we believe, is on a tour to the mountains, unattended but by the best wishes of those who sympathize with her work. We hope, where e may go, she will receive, at least, the respect due to an honest, elbquent woman. Those who are with her in anti-slavery feeling, will respect her most for her noble efforts in behalf of the slave.

Yours, &c.,

Sallie Holly addressed a crowded assemblage at the Universalist Church, in this city, last Sun-day afternoon at five o'clock. Every nook, corner and aisle of the house was jammed full to running over; hundreds being unable to gain admittance. She possesses a strong, musical voice, of consider-able compass, and well cultivated. We have never heard a woman speak as well. In manner, matter and language, her address was nearly faultless, making and leaving a strong impression upon the audience. Without any effort to spe the logician, she brings her artillery to bear directly upon the heart, the manhood and womanhood of her hearers. and every discharge tells upon the serried ranks o the enemy. If her address here is a fair specimen of the spirit and power with which she everywhere meets and grapples with this giant evil of Amerimeets and grapples with this giant evil of Ameri-can Slavery, we can most cordially bid her a hearty God-speed, and commend her and her efforts to the friends of freedom wherever she may go. Heaven help her, and, through her, the slave to all the rights to which he has an inalienable claim.—Concord, N. H., Independent Democrat.

NEW STYLE OF FIREWORKS .- The official paper published the following as a part of the programme of fireworks in this city, on the evening of the 4th: Tribute to the Afemory of Daniel Webster .- A new

and appropriate design, representing a beautiful ceno-taph, resting upon a base, hung with emblems of mourn-ing, bearing the inscription, 'Webster: born 1782— died 1852.' Upon the right and left are Burning Censors mingling their incense with a brilliant halo above, enclosing the words, 'I Still Live.'

As he still lives, the maxim, Nil mortuis nis As he still lives, the maxim, 'Nil mortuis nisi bono,' does not hold good. Therefore the authorities of our good city, with a nice appreciation of what is due to the principles of the men of '76, have formally announced that Daniel Webster will be introduced on this occasion, attended by 'Censors.'—Commonwealth.

THE LIBERATOR.

No Union with Slaveholders.

WEST INDIA EMANCIPATION

The Managers of the Massachusetts Anti-Slave Society have great pleasure in announcing that they have engaged the beautiful Grove in Framingham for a Mass Meeting, in celebration of the 19th Anniversary of the Abolition of Slavery in the British West Indies.

The Boston and Worcester Railroad Company will run Special Trains of Cars to the Grove, from Boston and Worcester. FARE-From Boston, or Worces ter, or Milford, to the Grove and back, fifty cents.

aspect of the weather continued up to the hour that the train left Boston for the Abington Grove, and no doubt discouraged a considerable number from attending the celebration; still, the company was much larger than was anticipated under the circumstances, and in view of the fact that the usual accommodations, as to an extra train and the reducing of the fare to half-price, were not granted by the Rail-Road Company. The regular hour for starting was 8 o'clock, but it was not until almost 9 that the train left for Abington. Fortunately tection from the intensity of his beams. On arriving at the Grove, we found a great multitude already brought together from various points of the compass in vehicles of almost every description, and all ready to participate in the most fitting of all the celebrations of the day in the Commonwealth. Their appearance was highly cheering, and their demeanor throughout the proceedings worthy of the noblest cause which the age

At half past 10 o'clock, the meeting was called t order by FRANCIS JACESON, Esq., of Boston. The fol lowing list of officers was then proposed by SAMUEL May, Jr., in behalf of the Committee of Arrangements and unanimously adopted :-

President,
CHARLES LENOX REMOND, of Salem. Vice Presidents, FRANCIS JACKSON, of Boston; BOURNE SPOONER, of Plymouth ; THOMAS J. HUNT, of Abington;

OLIVER JOHNSON, of New York. Recording Secretaries, ROBERT F. WALLCUT, of Boston ; ALONZO J. GROVER, of Abington.

Finance Committee, JAMES N. BUFFUM, of Lynn; NATHANIEL B. SPOONER, of Plymouth; SAMUEL MAY, Jr., of Boston ; REUBEN H. OBER, of Boston ; JACOB LEONARD, of East Bridgewater.

Mr. REMOND, on taking the chair, made a few brief ut pertinent introductory remarks, and, during the day, successively introduced the following speakers to assembly, whose speeches gave the highest satisfaction, and were loudly applauded-viz :- WILLIAM J. WATKINS, Rev. A. T. FOSS, WENDELL PHILLIPS, OLIVER Johnson, (associate editor of the Anti-Slavery Standard.) WM. LLOYD GARRISON, and HENRY C. WRIGHT. The President made the concluding speech, in a very spirited manner. We regret that we are not able to give a full report of the proceedings; but, in our next evening last, of listening to an Anti-Slavery lecture, by Miss Sallie Holly, of Rochester, N. Y., well known as an earnest worker in the field of reform, yet had time to write out. Between the speeches, varinumber, we shall try to give such sketches as were ous anti-slavery hymns were sung by the whole comand effect by a promising band belonging to Abington. It was estimated that not less than three thou meeting-houses for the evening, but being cold- sand people were on the ground. Never has there bee a better anti-slavery observance of the Fourth on that consecrated spot, of the whole cherished series-and no higher panegyric need be bestowed. Not the slightest accident occurred to mar the pleasure of the occasio

> For the Liberator. LIBERTY.

What ! boast of Freedom, while ye bind Three millions of our race in chains, Whom ye have doomed to every kind Of outrage, torture, pains !

Prate loud of Liberty! and steal The infant from his cradle bed ; And o'er him let the iron heel Of foul Oppression tread !

Boast of your Liberty ! then tear The baby from its mother's breast ! Heed not her cries, or tears, or prayer-Stripes may put them to rest!

Praise God for Freedom ! and consign The maiden pure to Lust's embrace! Body and soul is she not thine -Bought in the market-place?

Bless God you 're free! then sunder all Affection's dearest, holiest ties! What right have slaves to feel at all? What claim to sympathies?

Have ye not heard God's priest declare That they are slaves by Heaven's decree? That He has doomed them all to wear The badge of slavery? -Who then shall dare resist the Lord,

Or fight against His holy will ? Do not th' expounders of His word Say, slaves shall be slaves still ? Hold, hypocrites ! these priestly lies

Shall be no refuge in that day When your huge tower of blasphe Shall crumble all away Before the power of Truth, which God Shall yet make Sovereign of the world,

Scattering its healing life abroad, While Wrong 's to ruin hurl'd. ALFRED GIBBS CAMPBELL PATERSON, N. J., July 4th, 1853.

RAPPING TO SOME PURPOSE. A friend in Plymouth county, writing to us in reference to the Anti-Slavery debration at Abington, on the 4th instant, says that probably not less than five hundred persons were at the meeting in the grove, who never attended such i neeting before, and who were brought there solely by the advice of spirits out of the body, as they believe. This was 'drumming up,' instead of 'knocking under, and the consequence was, we had a very 'spirited meeting. What measures will the 'Union Safety Com mittee' take to put a stop to this novel but effective mode of renewing the anti-slavery agitation?

Communications from Rev. S. S. Griswold, Dr. A. Brooke, and 'J. P. B.' are on file for insertion in

A SERMON FOR THE TIMES. We have received, and read with great satisfaction

pamphlet entitled 'THE HIGHER Law: A Sermon for the Times—delivered in Chiltonville (Plymouth County) Church, on the Morning of Thursday, April 7th, 1853, being the Day appointed by the Governor of this State as a Day of Public Fasting, Humiliation and lished by request. The author of this discourse (which is very appropriately designated as 'A Sermon for the Times') is from Scotland, and has not long been a resident in this country. On his native soil, he claimed to be the friend of the slave, and therefore the foe of slavery. It is gratifying to find that, in the land of his adoption,—in which to be an abolitionist is a very different and much more difficult matter than it is in the old world, especially for a clergyman,—he preserves his integrity of soul, and, undeterred by a pro-slavery public sentiment, is outspoken and faithful in regard to our great national stain, curse and sin. As almost every one from the other side of the Atlantic, whether traveller or sojourner, whether here to gratify his curiesity or to make his abode permanently, whether clergyman or layman, whether of high or low degree, falls down and worships the Moloch of Slavery almost as soon as he lands on our shores,-no matter what may have been his anti-slavery professions up to that Christian consistency, touching the colossal, all-prevailing sin of our land. Every portion of his discourse is so excellent, that we would gladly publish it in our columns, if we could find room for it. It enunciates a salutary warning against the growing spirit of aristocracy, arising from accumulated wealth, so perceptible in every direction. Its testimony against the war spirit is also clear and uncompromising. It declares that "no -when, where?' How seldom it is that the pulpit bears such a testimony as this on the subject of war ! As a specimen of the manner in which Mr. DUNCANSON bandles the question of slavery, we refer our readers to the extracts we have made from his discourse, in a preceding column.

The CHRISTIAN EXAMINER, for July, has been received. The table of contents presents the following I. Spiritual Mechanics. By Professor Lovering.

II. Religion, Civilization, and Social State of the Japanese. By W. Y. A. Bradford, Esq. III. Poetry. By Rev. F. D. Huntingdon and Rev. Thomas Hill

IV. The Errors and Superstitions of the Church of Rome. By Rev. Dr. Burnap. V. The Character of Archbishop Cranmer. By Rev.

VI. Heresy in Andover Seminary. By Rev. C. T. VII. The Doctrine of Regeneration. By Rev. Rufus

VIII. The Crusades. By C. C. Smith, Esq. IX. Professor Farrar. By Hon. John G. Palfrey.

X. Notices of Recent Publications. XI. Literary Intelligence.

XII. Religious Intelligence.

Crosby & Nichols, Publishers, 111 Washington street,

MEYER'S UNIVERSUM. Vol. II. Part 1. New York: Herrman J. Meyer, 164, William st.

We hail with pleasure the appearance of the second olume of this elegant and instructive book of prints. It is gratifying to know that the success of the work has been such as to justify the publisher in bringing it out in an improved style. The engravings in this number are executed with much much taste, and are accompanied with appropriate letter-press descriptions. They consist of 'Columbia Bridge,' (Susquehannah); 'Scenery on the San Juan River,' (Central America;) 'Luxenburg,' (near Vienda); and 'The Valley Goecksu, near Constantinople.

VOICES FROM THE SILENT LAND; or, Leaves of Consolation for the Afflicted. By Mrs. H. Dwight Williams Boston: Published by John P. Jewett & Co. 1853.

Death is ever busy, and human bereavements are instantly taking place, under circumstances requiring all the props that faith and hope can furnish to enable the soul to bear up under its load of grief. Here is a volume well-calculated to solace and cheer in the dark hour of mortality. Its selections have been made with excellent judgment and taste from the writings of Jeremy Taylor, John Bunyan, Mrs. Hemans, Elizabeth B. Browning, Mrs. Norton, Mrs. Sigourney, Bernard Barton, Washington Irving, Bryant, Halleck, Sprague, Longfellow, Pierpont, Wordsworth, &c. &c. 1858.

ILLNESS OF MR. ESTLIN. In the Anti-Slavery Standard, of last week, is a letter from our friend RICHARD D. WEBB, of Dublin, in which he says- Within the last fortnight, we have been much alarmed by the sudden illness of our valued friend, Mr. Estlin, of Bristol; but you, in common with all the friends of the anti-slavery cause in the United States, will rejoice to know that he is rapidly recovering, and that, with care, we may hope his valuable health will be completely rees-

Non-Vortng. We ask the candid perusal and careful examination of the article on our first page, from All this was proper; but in a speech made on an ocea-the lucid pen of Adra Ballou, respecting what is in-sion prior to the Exeter Hall meeting, Prof. Stowe (if volved in being a voter under the Constitution of the we mistake not) spoke as though he regarded the use of United States, and in vindication of the non-voting po- slave-grown cotton as a crime, but said we could not do sition of Non-Resistants and Disunionists, on the solid without it—that is, we could not cease to be partakers ground of absolute morality and inflexible regard for of the guilt of slavery, until free cotton was presented principle. The absurd and monstrous attempt of certain sophists and hair-splitters of the Free Soil school, and therefore it will never deeply impress the conto make submission to government, in cases where no science. 'Thou that sayest, slave grown cotton should violation of conscience is involved, equivalent to giving not be purchased or worn, dost thou buy or wear it?' it sanction and support,—nay, breathing into it 'the If the answer is in the affirmative, of what value is the breath of life, and making it a living soul,'-with all outcry? its warlike provisions and pro-slavery comprom exhibited by Mr. Ballou in its true light. 'If the Lord be God, serve him ; but if Baal, then serve him.

REV. A. T. Foss. Referring to some lectures recent ly delivered in Providence by this efficient laborer in and impressive anti-slavery addresses by Sallie Holler. the anti-slavery vineyard, the R. I. Freeman says:— The first address—on Sunday, June 26—was listened to

is argumentative, able, and very conclusive in his rea-soning—keeping the attention and interest of his audi-ence from the beginning to the ending of his discourse. Who have been tried and not found wanting. At the soning—keeping the attention and interest of his audience from the beginning to the ending of his discourse. He reminds one of John P. Hale, whom he resembles, we should judge, both in personal appearance, and in that breadth of good humor for which the latter gentleman is so distinguished. The Free Soilers in Pravidence, as well as the anti-slavery men and women, deserve to suffer all the loss which they may experience, and more too, perhaps, for going elsewhere than to the place where the cause of Freedom and Humanity was so ably pleaded as it was at Amity Hall, last Sabbath. We hope that Sunday will not be considered, as it evi-We hope that Sunday will not be considered, as it evidently is by some of our friends, as too holy a day to be employed in such work as unrivetting the fetters and breaking the chains from the limbs of more than three millions of enslaved human-beings.

masterly speech made by Mr. Phillips at the late N. E. A. S. Convention, pays the following tribute :-Again has WENDELL PHILLIPS examined the constitutional question in a speech of such eloquence and power as should electrify the nation. There must be ong Free Soilers, a large number who have intellect to perceive their subterfuges all demolished, although, alas! the number honest enough to acknowledge it sin of slavery was treated in a most faithful manner will probably be few.'

LEITER FROM ARCHBISHOP WHATELY. The following letter has just been received by us from Archbishop WHATELY, of Dublin :-

SIR,—A copy has casually fallen into my hands of the Boston 'Linenaron,' [4th March,] in which I am described as the author of a Review, in the 'North Prayer. By the Rev. ALEXANDER DUNCASSON. Pab-British,' of 'Uncle Tom's Cabin.' I am not the

> I happen to know that it is from the pen of a lady, elergyman's widow, in the South of Ireland. As I wish for neither credit nor discredit that is no fairly due to me, and as I presume you do not mean to nislead your readers, please to give notice and correct tion of the mistake.

Your faithful, humble servant, RICHARD WHATELY, Archbishop of Dublin.

W. L. GARRISON, Esq.

It is very proper that the Archbishop should make this disclaimer, under the circumstances; but the mis-take, which he attributes to us, did not originate in our columns. We merely copied an article from the New York Evening Post, in which it was said, 'The last number of the North British Review contains an article on American slavery and Uncle Tom's Cabin, which trial-hour, -Mr. Duncanson deserves a double share of we have just ascertained to have been written by Rich credit for the example he has set of manly courage and ard Whately, Archbishop of Dublin, and author of the popular work on logic, which generally bears his name.' As we gave credit to the Post for this statement, would have been more appropriate, in the first instance for the Archbishop to have sent his correction of it to that journal, instead of to us,-though, of course, we very cheerfully publish it in THE LIBERATOR, and have no doubt that it will be as readily copied by the editors of the Evening Post. Of course, the object of the change of position, no alteration of civil statute, can Archbishop is simply to place on the brow of the real give to any man the right to kill '-and treats as an author of the article in the North British Review, the absurdity a distinction like this, 'A man dare not, by laurels which the Post sought to bind around his own. the laws of Heaven, kill as a man, but he may kill as It must be very flattering, certainly, to the lady who a President!' It truly says, 'Wherever the war spirit wrote that article, to have its authorship attributed to exists, it is essentially opposed to popular freedom - so profound a scholar, so distinguished a writer, and so and it pertinently asks, In what country, amongst eminent a polemic as RICHARD WHATELT; and, on the what people, have the sword and liberty lived together? other hand, we are sure he will not feel disparaged by the supposition that an article so excellent in its spirit, so forcible in its style, and so lucid in its reasoning, was the production of his own pen.

#### ANSWER TO MR. SIMONDS'S QUESTION. ANDOVER, June 30th, 1853.

Sin,-I have just now seen your question to me, in Tur LIBERATOR of 24th inst. The report of my remark is inaccurate, and your understanding of it wholly a mistake. Rev. Mr. Burnet, who spoke before me, had stated that Great Britain consumes four fifths of the American cotton-referring, of course, to her manufactories In reference to that remark, I stated that cotton-growing is the great support of American slavery, the culture of rice and sugar being, in that respect, of comparatively little importance. America, I said, consumer but little of the slave-grown cotton, compared with Great Britain; referring, of course, as Mr. Burnet had done, to the manufactories.

My object was to show the British people that it is their duty, as anti-slavery men, to use the facilities, which they have in abundance, and which are possessed by no other nation on earth, to bring free labor into fair competition with slave labor in the culture of cotton, which has now got to be almost as universally a necessary of life as corn, and of it, as yet, slaveholder have nearly the entire monopoly. It is a great shame; it need not be, and it ought not to be. British India, Australia, Africa, the West Indies, are all open to the culture of cotton by free labor; and in many of these places, as good cotton can be grown as in the United States. The culture only needs a suitable encourage

Many of the best anti-slavery men in England enter tain these views. It was at their repeated and earnest request that I brought the subject before the meeting and after the meeting, they expressed their entire approbation of what I had done.

C. E. STOWE Respectfully yours,

As to the comparative amount of cotton used by Great Britain and the United States, we are not able a this moment to refer to statistics on this point; but, instead of the former using 'four-fifths' of the whole cotton crop of the South, we doubt whether she uses more than double the quantity consumed in this country. America is rapidly becoming her own best customer, as to the raw material, and by the diffusion of her cotton fabrics throughout the world. The question at issue, however, is not so much the amount of consumption itself, as it is the guilt involved in that consumption. However well-intentioned may have been the re marks of Prof. Srows, on this point, at the Exeter Hall

anniversary, it is certain they operated like a 'wet blanket ' upon the proceedings ; not because they trou bled the consciences of those who listened to them, but because they seemed to be unjust and invidious-to erect a subterfuge, behind which all the pro-slavery bodies in America might take shelter-to decry and discourage all moral and religious effort as useless for the abolition of slavery-and to intimate, pretty distinctly, that any further remonstrances and appeals, on the part of the religious and philanthropic people of England, to the American conscience and heart, would b worthless, as they were more guilty than the Americans themselves. Prof. Stowe now says that he was misapprehended, and that what he desired to accomplish was to stimulate British capital and enterprise to the cultivation of free cotton, as a practical and powerful instrumentality for the overthrow of American slavery.

## MISS HOLLEY IN THE GRANITE STATE LITTLETON, N. H., July 4th, 1853.

Our people have just been favored with two earnes We do not think Mr. Foss an eloquent speaker, but he by a very large audience, with the profoundest attention. The next address, on Wednesday, though not who have been ' tried and not found wanting.' At the close of each meeting, a contribution was made by those who were willing to help the Anti-Slavery Society' system of lecturing, and by this means, \$9.65 were col-

During her stay here, Miss Holler obtained five new subscribers to THE LIBERATOR; making, in all ten copies now taken in our place. This is truly cheering sign, when it is remembered that, for several years in succession, only one copy was taken here.

Miss Holler's lectures have made a strong and last-

ing impression on the minds of many; but, like poor famishing, famous little Oliver, we 'ask for more MERITED COMPLIMENT. A highly esteemed medical Let other faithful and weary laborers in our cause make friend at the West, in a private letter, referring to the refreshing visits to the White Mountains, giving lee Truly yours, CHARLES HAZELTINE tures on their way.

> Rev. THEODORE PARKER delivered a very able and impressive discourse, in the Music Hall, on Sunday last, in reference to the approaching anniversary of American independence, in which the great nations It was worthy of the man and the occasion.

METHODISM VS. SLAVERY.

A few weeks since, I attended a session in Palaya A few weeks since, a marchide a session in Palsyn of an Association of Methodist ministers—the since body which met at Walworth three months previous

which met at wasword three mounts previous.

The question pending was—Shall a rule be made, excluding all slaveholders from the M. P. Chard. Mr. Beals took the ground that the Bible as slavery, and quoted the usual texts. In reply, the alayery, and quotes the usual texts. In repy, the Alden, of Penfield, said if Jesus Christ was the above of American slavery, let me never pray to him the of American sustains the devil as him. He has tioned a case that occurred in the South. A Method sold the child of his slave, and the mother papel is him on her knees to save the child, and he whipped be from her knees. Now, said he, raising himself me. with strong gestures, 'if any man should serie as h that, if there was a stake in the fence, I would be him. Elder Chase, of Newark, (son of the di Prod. ing Elder,) said that slavery was sin per u, tol le could not believe the Bible to be a revelatin from God, if it sanctioned slavery. When the Church let is glavery, she let in all abominations. The Cherch of slavery, and let in all accommations. The Chief of America is the bulwark of American slavery, solving out its sanction, slavery could not exist; and is a doing, she had made herself a hissing and a by-sed He stated that he knew one Presiding Eder in Lag Genesoe Conference, who voted for Pierce and King-(would not the President promote him, if he knew it? He said, if he believed as Br. Beals did, he would never again bow the suppliant knee to Christ; he would be soon worship the devil.

Elder Dennis, Presiding Elder, of Macedon, vished to make a few remarks, that all might know where he stood on this question. He had been called a Hosner. ite.' He gloried in it, and said the time would come when Br. Hosmer (Editor of the Northern Christian Advocate and Journal) would be ranked with Clarken and Wilberforce, and shine in the annals of coming time. He then gave an account how this question was managed in the last General Conference, to give it the go-by-he having been one of the Committee to when the subject was referred. He called on his brethen to arouse and resist the aggressions of slavery; for miss they did so, it would soon say to them, 'Mind your or

Last and least came Elder Goss, of Sulphur Springs and truly, his speech was a 'sulphurate.' He said a a certain time, the sons of God assembled, and Satus came also amongst them. In our times, when the perple of God assemble, these imps of hell will come in and take notes, and send false statements to that fall sheet, THE LIBERATOR; and he hoped if there were any of those foul imps of hell present, they would not go away and make false reports. He then closed by saying that slavery had existed in the Church, and to pass a rule to exclude slaveholders would be to enact an a post facto law, which they had no right to do.

The vote to exclude stood 15 yeas, 3 nays; and on the following day, some four or five more voted 'Ye.' LEVI J. HICKS.

Walworth, Wayne Co., N. Y., June 5, 1853. LECTURES OF REV. A. T. POSS.

BLACKSTONE, June 23, 1851

MR. GARRISON :

The people of our vicinity were favored, last Scales by a visit from the Rev. ANDREW T. Foss, which as hardly fail to result in good to those who listened to his manly and eloquent addresses. Mr. Foss has rare qualifications for a travelling anti-slavery lecturer. T great physical energy, he unites a thorough knowledge of his subject, and a simple and earnest elequents, which appeals to the minds of his hearers with great

In the morning, he spoke at Chesnut Hill Meeting house—an ancient edifice, built in the simple style Puritanic times, with its naked posts, its spacious sond ing-box, and cumbrous galleries and descens but In the afternoon, he addressed a large and highly inteested audience at the Baptist church in Waterford is lage, and closed the labors of the day with a letters the Methodist church in Millville, to a large saf-

I will not attempt to give any synopsis of these istures, for those who have had the good firture h listen to Mr. Foss will readily understand what the must have been; and those who have not heard his would be able to gain but a faint idea of the maner is lectures, by any description that I might give. I last of no lecturer calculated to produce a better effed is the community than Mr. Foss.

Massachusetts Anti-Slavery Society to find an opposition tunity to speak in three churches, in the same town, a a single Sabbath; but such has been the grant a anti-slavery sentiment in this vicinity, (thanks to zeal of the agents that have been sent among us,) is Mr. Foss was received with the utmost cordialry, at was earnestly invited to come again at all of the jars in which he lectured.

Collections were taken, during the day, to the smess of nearly ten dollars, and every thing seemed is incate that the meetings had been productive of god. h is to be hoped that, whenever consistent with the to rangements of the Society, Mr. Foss will be allowed a visit us again, as our people will ever be pleased b Truly yours, listen to him.

## A PRIENDLY TRIBUTE

The following letter is from a much respected free of our cause in Northern New York; and though as written for publication, we do not doubt his willings to permits its insertion in THE LIBERATOR :-GREENWICH, June 28, 1883.

My DEAR MR. GARRISON: I owe you an apology for not sconer sending rot # pay for THE LIBERATOR, and thanks for not discultuing it.' I now enclose \$3, which please credit is at account. I cannot do without THE LIEFERTOR, SELE prayer is, that you and it may long be spared to per the cause of the slave, of humanity, and of right is a guilty world revile, a corrupt and corrupting prishood cry 'Infidel,' I must have and read, and my and ily must have and read THE LIBERATOR, for its worth to make this a better world, in spite of the tesching priests, who can see that it is a sin to marry of niece, but cannot see that it is a sin to sell one's durf ter into prostitution and slavery-of priests, the sa see the exceeding sinfulness of promiseuous datest but cannot see the sin of buying and selling months of their own churches like beasts in the market priests, who find no difficulty in ascertaining that an do marry their nicces, that church members & " miscuously dance, but cannot learn whether slavely ing is tolerated and practised in the Presisters Church, and therefore appoint a committee of six holders to inquire. Be not broken-hearted, my sir, be not discouraged when such men ery There are times and occasions when no one crist is thief, stop thief, so loud and long as the thief himse How happened I to think of the illustration!

The friends of the slave in this place have I been called to mourn the death of Mrs. Assum Mowny, than whom the bondman never had a tree friend. But she has left a testimony behind her while cannot be mistaken. Among the last acts of her ar ful life, she gave an annuity to the Free Congregation Church of this place of fifty dollars, so long is be shall maintain their 'open and avowed antidate's and temperance principles.' The position of this chief, is, and always has been since its organization, Notice with all the chief. with slaveholders or their apologists, with maker, w ders or drinkers of intexicating liquors. I am her? to say the church values the condition annexed to annuity more than the annuity, and they than for that Mrs. Mowry was enabled thus to bear a dying timony in favor of those principles which she had in your day her life to the principles which she had in the last in the la

woted her life to sustain.

With mingled sentiments of respect and esteen, I am truly your friend, LEONARD GIBES. -

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UNION OF ABOLITIONISTS.

us time when the public interest is so alive to the has time an anity—when the dawn of reaction is beauty to depet the dark clouds beneath whose sales the accuraci Fugitive Slave Law was conceivclass the accuracy when its unprincipled projectors of and consummated—when its unprincipled projectors of abettors, disappointed and chagrined at not receivof the resard of their infamy, are sinking beneath the the reacher they do not already fear the indignation marsh, a they do not all quarters there is a cry for stion when thousands, aroused by the terribl our which the Fugitive Law has brought to their of the one hand, and by the truthful, the behing and thrilling story of the wrongs of the slave les Store, on the other—is it not desirable, is i of the utmost importance, that the opponents o prof, of every hue and shade of sentiment, should wented, at least in charity, sympathy, and in purof not in their modes of operation? The writer ben encouraged to present these thoughts, from fact that there seems to be a desire, on the part of and a tendency on that of the two wings of the and servery movement, to break down the barriers long separated them, and unite by one hat have so long separated them, and drifte by one early broad to admit of every variety of honest opin is and sincere purpose, shall have the effect to concern in the sincere purpose of all more powerfull grief the common enemy. Too long has much of the against the enterprise been directed against its friends after than its foes. Too much of its ammunition has he visted in cross-firing from camp to camp, the ocsouth of each believing their own to be the only oper and defensible ground, and striving to compe peother to come up to their position. This state of poster to come up to the poster of the cause, and inconsiderate, if not blameable, especially in tens of mea who claim to be, and are, independent their thoughts, and bold in giving them utterance to be intolerant towards those who are with us in pur get of a great truth, or for the accomplishment of a part mil, yet, who believe its success nearer or more ertain by other approaches than those we choose pler, is to do much towards breaking down the very sinciples for which we contend, and which are necess ar for the emancipation, not only of the slave, but of de whole human race. Freedom of thought, individuality of opinion, is

ne virtue, and wherever found, should be respected al chrished, even though it sometimes fall into error but leads her advocates into lonely, and frequently groy paths. The reformer is necessarily often isolate d; things that, to the unreflecting, the selfish and the printed, may seem right, to him are gross errors heald hulk of a system in which he has been floating y is narrow, its atmosphere too vitiated for his com inter safety. He breaks forth from the hold, but finds seresting place on its main or quarter-deck, nor yet wift on its highest mast. He constructs his little skiff, asi launches, alone, upon the broad sea, trusting in and making for the haven of truth. Soon, others they his example. One applies his oars vigorously burafter hour, and day after day; another spread little sail, and trims it to catch the varying wind; pather, less fortunate, having neither ours, sail or lot, throws over a plank, and commits himself to the greats of the sea. Shall these mariners quarrel on ther way! United as they all are in detestation of the ed from which they escape, desirous as they all are to unreatone destination—the haven of truth—is it polis, is it right, that they should quarrel? that he who per should cease in his labor to break his oar upon the back of him who thinks it better to sail ? or that he who all should waste his ballast in pelting him who boldly cohes the spray and agitates the waters with his and or shall they both unite in denouncing their bother who floats more slowly upon his plank? is them ass their efforts in harmony for a noble purper. What hope is there for the fettered crowds in but ship's hold, if those who have escaped destroy one mother by their contentions? Let us apply these thoughts, remembering that differ-

est men have different gifts ; that every man has his ssa way of acting and thinking, and that the peculiarlies of each find their place somewhere within the wide rage of duty; that these several means are adapted ts their appropriate ends in the wise economy of refen. Shall Luther chide the more mild and timid virtues of Melanethon, or shall Melanethon rebuke the infemitable energy of Luther? The one breaks out the new read through hill, and cliff, and ledge; the other grales and finishes it, that the engine of progress may arry the world safely along its track. Co bose, shall my brother denounce me, because my concome makes it an imperative duty for me to vote spinst slavery, or shall I condemn him because he, in sincerity, thinks otherwise?-or shall I find fault with the non-voter for the most scathing words he may utter against the system and its upholders? Certanly not, if I have a heart to feel or a thought to rethe the slave's unutterable wrongs. Shall he complain of me, if, with other habits, tastes and talents, I speak less leadly, less deeply? Certainly not, until he finds m faithless to the cause.

The work of this age demands the united efforts of il It cannot be accomplished in a day, nor a year. will put to task the persevering and undivided enerpa of thousands, perhaps millions; for never, in the atory of the world, has civilization struggled with an ed so gigantic in its proportions, so base, so cruel in wirkings, so tenacions of its existence, or so fearful its consequences. Yet, gigantic as it is, base as it is, fauful as it is, it must fall. The old may slumber siently in their graves, the young may pass the boundtries of middle age, before that day comes, but it will me. It is the glorious future, to which the present imilicantly points. We see it in the restless aspirathes of the slave, and in the ceaseless terror of the master. We hear it in the muttering thunders of the veril's indignation, and in the still, but unerring voice of hope, whispering in our own hearts. That day may shatened by union of effort; it will be delayed by distance and dissention.

The Slave Power itself sets us an example worthy mintion. Sections forget their jealousies, families their feeds, and individuals their resentments, to rally ves a determined and desperate front in support of the alamons system. All other interests, however mobeatons, are buried or forgotten. Banks, tariffs, puble lands, and internal improvements are neglected, this private and public morals, and even religion, are rept ruthlessly before the Moloch monster, or crushed beath its weight. Every plan suggested, every the proposed for the public good, must pass the colad of a rigid scrutiny, with special reference to its aring upon the peculiar institution, and is approved or andenned, accepted or rejected accordingly. When ne, actuated by selfish motives, in defiance of right as truth, and for the most ignoble purposes, form besselves into a union so firm, so determined, what thought be expected of those who claim to be actuated by the higher motives of benevolence, justice and patriotba! Is it not imperative upon them to act in harmoh it not madness longer to do otherwise? There from enough for each to work, without turning aside weipon. There will be, in the gathering contest, spertunities for the boldest actions and for the manilettion of the highest heroism. Let there be union Let honest differences of opinion be moulded by

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mearance and charity into a firm and indissoluble tion of sympathy and of purpose. 'Union is strength.'

THE WEBSTER MONUMENT. EAST BRIDGEWATER, July 3, 1858.

DEAR SIR,—A statement appeared in some of the Boston papers last week, (it first appeared in the Jour-nal, I think,) to the effect that 'the friends of Daniel Webster in the Old Colony were making an effort to build a meaument to his memory, on a high point of land (Sprague's Hill, so-called) in Bridgewater, and that several hundred dollars had been subscribed for the purpose, "—I quote from memory. I wish to correct the statement, through your columns; or rather, the misstatement. The 'subscription' referred to reads thus (I give you the substance) : 'That the subscribers. being desirous of building an observatory on Sprague's Hill, agree to pay the several sums set against their names for the above purpose; five dollars constitutes share, and each share is entitled to one vote.' would ask, with candor, what that has to do with Webster Monument 1 The Journal calls on the friends of Mr. Webster in Boston to contribute their money fo the accomplishment of the object. I wish they would contribute their money, and help us build an observatory from which we can see the rice swamps in South Carolina. We am already see (at an elevation of twen-ty-eight feet from the ground) the steeples of more than thirty synagogues, under whose spires scarcely a word can be spiken for freedom! Some pro-slavery wag, suppose, thought he should make a capital hit by the above false statement. I think that most of the people in the 'Old Colony' are satisfied that Mr. Webster built for himself a monument, on the 7th of March 1850, more enduring than bricks or stone; and I think but that very little money can be collected for building

AMERICA THE CHAMPION OF SLAVERY

such a monument, unless every stone is stamped INFAMY

Yours truly,

Read the following letter from Washington, and see how unblushingly it is announced to the world that the United States will allow of the abolition of slavery in Cuba, neither by Spain, nor at the intercession of Eng land or any other power, but will declare war rather !

WASHINGTON, Saturday, June 25.

It appears to be believed here as well as in Havana British Government is about to take som that the British Government is about to take some strong measure for the suppression of the importation of slaves from Africa into Cuba. Such a measure is probably called for by public sentiment in Great Britain, and is in conformity with the policy of the British Governham from Jamaica in 1840, and ever sin has been implicated in many fanatical movements. ment. The measure to be adopted will not, necessarily, be of a character offensive to the United States. But it seems to be generally supposed that the British Govern-ment will force upon Spain some measure for the aboli-tion of slavery in Cuba. This would be offensive to the United States under present circumstances, and, for that reason, I do not think the British Government will adopt it. That Government must be well advised of the fact that the conversion of Cuba into a free negro community will not be tolerated by the United States.

Though this Government is not advised, except

through rumor, of any such movement on the part of the British Government, yet, I have no doubt that the administration will attach so much importance to the rumor as to induce them to ask an explanation on the

rumor as to induce them to ask an explanation on the subject, or at least to make some representation to the British Government of our views and interests in regard to it.

Should it be found that Great Britain intends to adopt any such measure, our Government will be forced to take some immediate and strong steps for its prevention. It is very possible that the British Government will go far enough in this matter to force the United States to take possession of Cuba, even at the hazard of a three years' or ten years' war. But I repeat that Great Britain will not, in my opinion, take a course which will inevitably involve a war. She can stop the African slave trade, and avenge herself of Spanish perfuly, in a mode not offensive to the United States. She can nid essentially in a project for the cession of Cuba by Spain to the United States. That will arrest the slave trade, will inevitably involve a war. She can stop the Airican slave trade, and avenge herself of Spanish perfidy, in a mode not offensive to the United States. She can aid essentially in a project for the cession of Cuba by Spain to the United States. That will arrest the slave trade,

the United States will require that Cuba shall come un-der its dominion, and that its slave institution share in the common destiny of the institution as it exists in the

The World's Temperance Convention .- The Committee appointed at the Brick Church meeting in New York, (the exclusives.) for the purpose, have issued their call for a World's Temperance Convention, to commence on the 6th of September, and to continue four days. Delegates are invited from all temperance associations and organizations, and all friends of Temperance in every part of the world, are also invi-Temperance in every part of the world are also invid, and assured of a cordial welcome. What does this mean? Have they repented of their

exclusiveness and abuse of the temperance women, who once before assembled at their invitation? Or do they consider women only as appendages to persons? In this words to negro men and women on the plantations. Freeman thinks they have come to the conclusion that women are a part of the world, and will be counted in a Temperance Convention. We doubt it. Those Rev. Hunkers may theoretically believe in instantaneous conversion, but they don't often exemplify it in any such manner as this supposition would indicate. Individuals of them are very rarely converted to any really progressive position, much less a whole committee in one batch, and converted they must be to do it. We can hardly think Drs. Marsh, Hewitt and Co., in the flush of their success, would have appointed a committee not entirely in harmony with their plans. We have had too much experience with Protestant Jesuits to trust them on any such easy terms as the Freeman is disposed to do.—Ohio A. S. Bugle.

Dark Dqing.—Alfred, who was the chief mover of the late contemplated servile insurrection, made a fierce assault on the keeper of the police jail. He bit him, struck him with a chain, and caused the blood to flow. He will be examined on the 27th, and probably ordered for execution.—N. O. Orleanian. them attend their Convention. The Pennsylvania Freeman thinks they have come to the conclusion that

guage of the Call put forth by the exclusives is, honestly used and interpreted, sufficiently comprehensive to embrace all the friends of temperance, without regard to complexion or sex, yet it is narrow and restricted in their interpretation of it, and does not include women their interpretation of it, and does not include women their upon the combatants. Charles Johnson, a conviction of the combatants of the combatants of the combatants of the combatants. 'as a part of the world.' It seems clear to us that 'a from confinement. He was afterwards seen in his prison whole World's Convention' should be called, by those uniform, marching in the ranks of the fantasticals. whose regard for the Temperance cause is paramount to all sectarian considerations, in language so explicit that none can mistake it : and of its success we entertain no

Case of Dr. Bushnell .- The alleged heretical statements put forth by Rev. Dr. Bushnell of Hartford, in some of his recent publications, were brought before the General Association of Connecticut, (Congregational,) at its recent meeting in Waterbury. After an animated discussion, a resolution was adopted, almost unanimously, condemning the sentiments which the complainants understood to be set forth in his publica complainants understood to be set forth in his publica-tions. The resolution adopted was moved by one of his personal friends, Rev. Dr. Bacon of New Haven. It is so worded as to condemn the sentiments imputed to Dr. Bushnell by the complainants, without asserting, or even admitting, that they are rightfully imputed to him. It hits the errors, but misses the man.—Journal

A fine illustration of ecclesiastical manliness and honesty! 'It hits the errors, but misses the man'! And the man is spared simply because he exerts too wide an influence to be consured with impurity. His wide an influence to be censured with impunity. His personal friend, Dr. Bacon, was the ingenious contriver ernment or the people of the United States. It is, there is a personal friend, Dr. Bacon, was the ingenious contriver. of this novel method of escaping condemnation. He ought to be presented with a Cardinal's hat.

SPEECHES AT THE NEW ENGLAND A. S. CONVENTION. These have been fully reported in the Standard and These have been fully reported in the Standard and Liberator. We have given a taste of their quality in the Bugle. The speeches of Mr. Garrison and Mr. Phillips were of rare excellence, even for them. The Standard suggests that the latter should be published in pamphlet form. By all means, let us have it. It will do good service just now. We learn, also, from the same paper, that the Anti-Slavery Society of New York city is about to publish Mr. Garrison's speech, in connection with the original Declaration of Sentiments and some other documents. It will be a valuable anti-

Islavery contribution.—A. S. Bugle.

Item Slavery contribution.—A. S. Bugle.

Item Slavery Society, auxiliary to the American Anti-Slavery Society, of which Mr. Garrison is president, has just been formed in this city, under the name of the New York Anti-Slavery Society. The following is a list of its principal officers: Lauren Wetmore, president; of the principal officers: Lauren Wetmore, president; of the principal officers: Lauren Wetmore, president; of the principal officers: Lauren Wetmore, president; oliver Johnson, editor of the National Anti-Slavery Standard, corresponding secretary; Henrietta W. Johnson, M. D. recording secretary; Rowland Johnson, treasurer. All the above named, together with Abby Hopper Gibbons, J. F. Cleveland, J. Mortimer Hall, Otis R. Potter, and C. B. Le Barron, constitute the executive committee.—New York Independent.

United Brethren.—The religious denomination called the United Brethren lately held their Annual Meeting, and had the question of slavery under discussion. A considerable number of their body are residents of Virginis. They were, like the Presbyterian and other ecclesiastical bodies, compelled, in defence of their practice, to spologize for slaveholding.—A. S. Bugle.

Following Precedent.—A few of our Free Soil brethren are amusing themselves, just now, by the mass of ugly-looking words and phrases applied to the Garrisonians. They have authority, in the example of the Hos. Horace Mann. See, for example, his note appended to the letter we publish to-day.—Bid.

ET The Bugle refers to Mr. Mann's fling at Mr. F. Cannier and C. B. Le Barron, constitute the executive committee.—New York Independent.

The Negro Excitement.—It is quite evident that some truth, 'combined with no little exaggeration, lay at the bottom of the affair which has created so much excitement during the last few days. The danger, if there ever was any real danger, is now passed—but some facts have come to light which are worth considering. We need no proof that we have certain dangerous characters in our midst—cut-throats in the name of liberty—murderers in the guise of philanthropists—who would flood this city with blood, if their nefarious plans were possible, and if their villany were not more than counterbalanced by their craziness. They should be identified—made known to the citizens at large, and strictly watched. Their schools,—for most of them are of the Dyson class, negro preachers and negro teachers,—should be suppressed, or rendered innoxious by a careful surveillance; and no weapons of evil should be left at their disposal, if our city authorities can remove them. The Negro Excitement.—It is quite ev

the should be left at their disposal, if our city authorities can remove them.

This peaceful community is no place for fanatics of the shollition school. If they want a platform—a point d'appuie—let them go North, where they can find sympathy enough. Here they can realize nothing but contempt or punishment—the existence of a Pariah, or the death of an assassin. We have been a little too secure on this community that it is that a should be a second to the community of the commu death of an assassin. We have been a little too secure on this score up to now, and it is time that we should open our eyes and clench our hands. The recent revelations—be their value more or less—are, at all events, a warning sufficient to startle us from our position of easy indifference, which should not be despised or disregarded. The horrible haunts, where bad liquor or bad ideas are transferred to slaves for an instalment of their pocket money, should be closed at once, as so many Grand Jury reports have recommended, and the impossibility of a negro emeute established by removing the means.—New Orleans Della, June 17.

More of the Emeute-The Examination a More of the Emeute—The Examination at New Orleans has brought out some serious facts in connection with the so-called insurrection, worthy at least of thoughtful consideration, though indicating nothing of an alarming character. We suspect the truth is, that the whole matter was concocted by rascally white men, trans-atlantic sympathizers, and that such negroes as were at first persuaded to enlist in it were first made mad with rum. We can in no other way account for the connection of slaves in such a conspiracy, where they are so well treated, and have so many evidences daily of their superior happiness and comfort compared with free negroes, and, indeed, with yast numbers of white men.

comfort compared with free negroes, and, indeed, with vast numbers of white men.

Several of the New Orleans papers publish the testimony taken on Wednesday in full. The following condensation, of it, however, in the Delta, contains all that is important. We copy:

An affidavit was made yesterday by the free negro who first gave information of the matter, in which he detailed at length the plan of an attack, fastening the whole leadership and responsibility on the Englishman Dryson.

This Dyson came from Jamaica in 1840, and ever since has been implicated in many fanatical movements. He taught a negro school here awhile, in which any thing but their A. B. abs occupied the attention of the pupils. He was concerned in the case of Shaw's negro for robbery, and, we believe, perjury. He is a man of some talent, and decidedly dangerous.

The free negro stated in his affidavit the manner in

which he was introduced to Dyson by Albert, Dr. Rushton's slave, who was arrested by the Chief of Po lice, on Monday night last. Dyson asked him if he was free or a slave. He stated that he was free, but his family were—slaves.

Dyson then asked him, would he not like to have his

have fled from their musters and are now missing, i leaves little margin for ridicule. There is certainly to the United States. That will arrest the slave trade, and promote harmony, in future, between Great Britain and the United States.

There cannot be a doubt that the time is at hand when it will be considered that the welfare and safety of to our estimation, laudable in the extreme.—Mobile Advertiser, June 18.

> The Negro Insurrection -The rumor of th negro insurrection.—The runfor of the negro insurrection in New Orleans spread like wilding up the coast. In the parish of St. Charles it was generally believed that thirty whites had been massacred; in St. John the Baptist this was increased to forty, and by the time the report reached Donaldsonville, the astonished people there were under the impression that 100 of the people of New Orleans woke up in the morning with their threats cut.
>
> The people along the coast immediately took active measures of precaution, formed patrols, and arrested all

negroes and unknown white men found out at unsea

sonable hours.

At Bonne Carré, the patrol arrested a white man, whose occupation is that of a cattle driver, and who.

Dark Doing .- Alfred, who was the chief

The We entirely agree with the view taken of this matter by the editor of the Bugle. Though the lanbeat him so badly that he died shortly after. Thirty.

The firemen of Philadelphia celebrated

A fearful riot occurred at Annapolis, Md. on the 4th inst., between some of the citizens and the passengers on board the steamer Powhattan, on an ex-cursion from Baltimore. The inhabitants fired into the boat as she was leaving the wharf, badly wounding sev eral of the passengers, one, it is feared, fatally. Ther were over five hundred men, women and children of board the boat at the time she was fired into.

Trouble in Broad Street .- On Saturday night, about 11 1-2 o'clock, a row occurred in Broa street, in which twenty persons were concerned. In attempting to arrest the ringleaders, watchmen Richardson, Holden, Orne and Young were attacked with stones and other dangerous missiles. Watchman Richardson was conveyed to his residence. The others resumed their beats. Capi. Allen, of the Central Division, soon had thirty men on the spot, and dispersed the mob. Two men, named Timothy Daly and James Conway, were arrested and committed.

fore, on all accounts, to be hoped, and, as we believe, i is to be expected, that, in response to such a spirit, the Mexican authorities will, upon due reflection, abandor their purpose of holding the Mesilla valley by arms.—Washington Union.

Magnanimous natiou that we are! Mexico is 'poor,' 'weak,' and 'wholly at our mercy '—therefore, let us rob her. It is easy and safe to take it—therefore, let it be taken. Jack Shepard or Dick Turpin never reasoned more logically. Stand and deliver, Mexico ! The Mesilla Valley or your life!—Albany Ecening

The thunder storm in New York, on the evening of the 1st instant, did immense damage to property in that vicinity, and caused the death of several persons. At illiamsburgh, many ho down, or otherwise damaged. Dr. M'Lane's church in Sixth street, and the Dutch Reformed church in Fourth street, were almost entirely demolished. The Methodist church in South Second street, and the Gothic church in Grand street, were unroafed and otherwise damaged. The ropewalks belonging to Waterbury & Co.; and to M. Lawrence, were completely destroyed. The roof of the half-way house was blown off, and carried two or three blocks. An immense quantity of glass was broken by the hail, which fell as large as hen's eggs. The whole number of buildings damaged in Williamsburg is not less than 100. Loss estimated at \$40,000.

The thunder cust passed over the upper part of the

The thunder gust passed over the upper part of the city on its way to Williamsburgh, doing also great damage, and creating a panic among the citizens. A large building belonging to Dr. Townsend, on which forty or fifty persons were at work, was blown down, and several persons killed or injured. Three were taken from the ruins dead.

the ruins dead.

The Crystal Palace was much injured, glass being broken by the hail; the iron work was bent, and goods damaged by water.

A building in the course of erection on the Ninth Av

enue was blown down, several workmen injured, and one man, who was passing at the time, was instantly The lightning struck in various other places in the

tie in the city.

At Jersey City, the store of Brown & Derwent was much injured, and two persons prostrated.

A thunderbolt fell in a lumber-yard, in Williamsburgh, scattering the boards in all directions. Several

persons were seriously injured by being struck with the hall stones.

During the hall storm, a man named Conrad Dantz was struck in New York, while walking in the Tenth Avenue, and instantly killed.

Accidents .- Friday afternoon, a man named Jeremiah McCarthy, employed at the Fitchburgh freight depot, Charlestown, was engaged in shackling two cars together, when he was caught and crushed so seriously that he died in about four hours. He was unmarried.

Colonel Solomon Warner, an aged gentleman, and somewhat deaf, was instantly killed on Thursday, last week, by the train on the Washington and Rutland railroad. He was walking on the track. It seems he was so frightened that he stood still between the rails, looking intently at the approaching train when he was

Edward D. McKinney, one of the conductors of the New York and New Haven railroad, was found lying senseless in the baggage car of his train, when near New York, on Thursday, with the back part of his skuil fractured. The cause of the injury is a matter of conjecture. He has since died.

conjecture. He has since died.

The mutilated body of a man was found yesterday morning (5th inst.) on the railroad track near Stonington, about daylight. It is supposed he was run over by the steamboat train. His remains were so disfigured that it was impossible to recognize them.

As the Fall River outward train on the Old Colony Railroad was passing Neponset station, on the 4th inst., a young lad about 12 years of age, named Williams, who was standing on the depot platform, fell directly befire the engine and was instantly killed, his brains being scattered about in every direction. He belonged on the South Shore, and was on a visit to some relatives in Neponset. He probably became dizzy as the train approached him. His mother was on her way to Boston in another train, and saw the mangled remains lying on the platform as the train in which, who was lying on the platform as the train in which she was stopped at the depot. She did not recognize her boy, however, and came on to Boston.

As the lightning train going east Friday evening, was passing the station at Madison, Ohio, a man by the name of Gilbert was instantly killed. He was standing near the track, and by the rush of air from the train, which was going at full speed, was thrown against the building, and then under the cars, and literally torn to pieces. His head was separated from his body, and carried several rods. nding near the track, and by the

Man Killed .- The eight o'clock train of cars on the Passumpsic road, June 28, ran over a man named Wire McConnell, severing his head completely from his body. McConnell was a native of Newbury,

Crime in New York .- The New York Cou-

rier of Friday (25th ult.) says:—

'Fitzgerald was hung at the Tombs to-day for shooting his wife. Neary, sentenced to the same fate, for a similar offence, is respited one week, in order that the Sheriff's jury may determine whether he has lost his reason. If the latter execution takes place, it will make seven in this city within the last year! In all England and Wales, the whole number of executions, during the year 1852, as appears by a Parliamentary report, was

Kidnapping .- The Rhode Island Freeman states, that some five or six years since, a colored man of that city, who had paid eight hundred dollars for himself, went back to Maryland to purchase his own wife. The master immediately raised the price two hundred dollars, and the man could not pay it. He came away sorrowfully, but with the determination to have his wife, or die in the attempt to procured help in Providence, went back to his master's plantation, secreted himself till night, and then, with one faithful and confidential friend, crept to his wife's lodgings, kidnapped her, brought her safely to Providence, and bore her to Canada.

The Phrenological Journal has among its rich dishes the phrenological character of Rev. John Pierpont, accompanied by an admirable portrait and history of the prominent events of his life. Also, a sketch of the past outer life of Mrs. Paulina W. Davis, the accomplished editor of the Una, with a portrait and phrenological delineation of character. The history of speakers hereafter.

BOURNE SPOONER, President. phrenological delineation of character. The history of Mrs. Davis's efforts at self-development, for effective-ness in the great struggle for humanity, are honora-ble to her, and cannot fail to breathe courage into thou-sands of her sex, whose aspirations are as strong, but whose associations and circumstances have furnished neither the means nor the encouragement which were providentially hers.

John Freeman, a respectable colored man, a painter by trade, residing in Indianapolis, has been arrested in that place as a fugitive slave. The case is to be examined before Judge Major.

A merchant of Boston, according to the Journal recently came from Lasalle, Illinois, to Boston, a distance of eleven hundred miles, in two days and one hour and a half.

The clipper ship Flying Cloud passes the equator in seventeen days from New York, averag-ing nine miles an hour, and being the shortest passage known.

A prize of \$500 has been offered by the merchants of New Orleans to the master of the vessel that, between the 15th of June, 1853, and the same date 1854, shall make the quickest run from the mouth of the Mississippi to Liverpool.

A colored man was arrested in Broad way, New York, on Sunday, as a fugitive slave. He was put in irons to await the arrival of his master.

Tom Thumb, No. 2 .- The Dayton Journal

says there is in that city a boy, twenty-four years old, who is thirty inches high, and weighs forty pounds. Great Speed .- A party of gentlemen con

nected with the Hudson River Railroad, passed over twenty-three miles of that road in twenty-one minutes, or at the rate of nearly sixty-six miles an hour? Death of Judges .- Hon. Samuel Putnam, o

Justices of the Supreme Court of this Commonwealth, died on Saturday evening last. Mr. Putnam was formerly a resident of Salem, where he received the appointment of Judge of the Supreme Court, nearly forty years ago. For some ten or twelve years he has lived in re-tirement, and now has closed his life at the advanced

age of cp.

Hon. Arthur Livermore, formerly Judge of the Superior Court of New Hampshire, died at Plymouth, or Friday last, at the age of 87.—Boston Cour.

PHILADELPHIA, July 2. Death of Dr. Chapman.—Effects of the Storm Yesterday.—The venerable Dr. Chapman died in this city yesterday, aged 74 years. He had been connected with the Pennsylvania University since 1811, resigned in 1850, and was elected Emeritus Professor.

The storm yesterday was not felt severely in the centre of this city, but caused much damage in the upper part of the county—unroofing houses, tearing down trees, and levelling crops. The hall stones broke innumerable windows.

Spiritualism Abroad.—Dr. Ashburner has recently written a letter to the London Leader, avowing his belief in the Spiritual manifestations. The Pope and the Cardinals are trying to see what they can make of the rappings, and the American Consul at Paris holds soirces for the investigation of perambulating tables.

Two Deaths by Drowning.-It becomes Two Deaths by Drowning.—It becomes out duty this morning to make record of a most painful occurrence, which happened at our river on Sunday last. Two young boys, one a son of Mr. James McCottery, and the other a son of Mr. Jacob Reinman, went to the river, with others, for the purpose of bathing Young McCottery ventured out too far, and could no regain the shore; consequently, he sank in deep water Prompted by the noble and patriotic influence of his generous nature, young Reinman, who was the oldes of the two, rushed to the rescue of his suffering partner, and they both went down to a watery grave to gether.—Natchez Courant, 15th ult.

Two boys, sons of Mr. George M. Sta-ples and Mr. John Klane, of Hartford, about ten years of age, were drowned in the Connecticut a few days ago. They were bathing at Dutch Point, when the waves caused by the passing of a steamboat carried them beyond their depth, and as they could not swim, they were drowned

Distressing Bereavement. - The Marlboro (Md.) Gazette states that three boys, all of the age of twelve years, sons of W. W. Bowie, B. B. Mulliken, and Haswell Magruder, Esqs., were all drowned in the Patuzent river, on Monday last. They were bathing, when one got beyond his depth, the two others went to his assistance, and all sunk together.

Dreadful Accident .- Mr. J. Mason, of the firm of Mason and Jewett, of Richmond, was instantly killed at Burlington, Vt., on the evening of the first inst. His neck came in contact with a circular saw, which instantly severed his head from his body.

Great Fire at Oswego, N. V .- A most dis Great Fire at Oswego, N. Y.—A most dis-astrous confiagration swept over this place on the 5th inst. The fire extended over a space of about forty-five acres, destroying some fifteen blocks, comprising the stores, &c., of a large number of tradosmen, whose losses range from one to ten thousand dollars. Three hundred thousand bushels of grain were destroyed, and about 200 dwellings. The loss is not less than a mil-lion and a half of dollars—many estimate it at a much higher figure. Several persons were injured by the falling timbers, but it is believed that no lives were lost.

The Wine Crop of the United States.— In 1840, the total wine crop of this country was 124,000 gallons. In 1850, it was 221,249 gallons, being an increase of almost a hundred per cent, in ten years. The amount imported last year was 6,160,000

THE WATER-CURE JOURNAL-A New Volume .- Nov is the time to subscribe. Published monthly, in a beau tiful quarto. Illustrated with Engravings, exhibiting the Structure, Anatomy and Physiology of the Human Body, with familiar instructions to learners. It is emphatically a Journal of Health, designed to be a complete Family Guide in all diseases.

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science of health; always ready, straight-forward and plain-spoken, it unfolds the laws of our physical nature without any pretensions to the technicalities of science, but in a form as attractive and refreshing as the sparkling element of which it treats. — N. Y. Tribune. THE ILLUSTRATED AMERICAN PHRENOLOGICAL JOUR-NAL Devoted to Phrenology, Physiology, Mechanism,

Education, Agriculture, the Natural Sciences, and General Intelligence, profusely illustrated with Engravings. Every family, and especially all young men and women. should have a copy. Published monthly, at One Dollar a year. All letters should be post-paid, and direct-Fowlers and Wells, Clinton Hall, No. 131 Nassau street, New York.

Young men about launching forth upon the activities course, will find this Journal a friend and understand their course, will find this Journal a friend and monitor, to encourage them to virtue, shield them from vice, and to prepare them for usefulness and success in life. The various occupations will be discussed in the light of Phrenology and Physiology, so that every one may know in what pursuit he would be most likely to suc-

TREASURER'S REPORT

Of Receipts, from May 30 to July 1, 1853. Act Haydenville \$5, Fitchburg 6, Valley Falls
26c, Attleboro' 3 06, Eather Reed 1 ...... \$15 82

Rec'd from S. May, Jr., for his collectionsfrom Hannah Reed, East Bridgewater, 60c : a friend, to redeem pledge, 50; Wm. A. White, to redeem pledge, 5; W. S. George, Boston, 1; E. Belknap, Hopkinton, 3; a friend, to redeem pledge, 5; Aaron Porter, Salem, 1... 65 60 Rec'd from Essex Co. A. S. Society, by E. J. Ken-

SAMUEL PHILBRICK, Treas. Mass. A. S. Society. Brookline, June 4, 1853.

Dotices of Mertings, &c.

OLD COLONY ANTI-SLAVERY SOCIETY.
ANNUAL MEETING. The nineteenth annual meeting
of the Plymouth County (Old Colony) Anti-Slavery
Society will be held in the Town Hall at Scituate, on

H. H. BRIGHAM, Sec'ry.

PLYMOUTH COUNTY. A meeting of the Old Colony Anti-Slavery Society will be held in Bosworth's Hall, West Duxbury, on Sunday, July 10. Andrew T. Foss and others will address the meeting. In behalf of the Society.

LEWIS FORD.

PARKER PILLSBURY, an Agent of the Massa chusetts A. S. Society, will lecture as follows :-Marblehead .........Sunday ..................July 10 Essex.
New Ipswich, N. H., "...

HENRY C. WRIGHT will hold meetings in KINGSTON, all day on Sunday the 10th inst.; and in PLYMOUTH, on Sunday the 17th. Subject—The Progress of Individuals, of Nations, and of the Race.

MARRIED-In Belchertown, July 4, Mr. WILLIAM GEORGE, of Charlestown, Mass., to Miss JANE S. Fr LER, of B.

DR. JOHN V. DEGRASSE, M. D., OFFICE No. 40 POPLAR STREET, ..... BOSTON.

DR. THOMAS P. KNOX. PRACTISING PHYSICIAN, 31 Myrtle Street......BOSTON

'PROGRESSIVE . FRIENDS.'

THE Proceedings, in pamphlet form, of the Pennsylvania Yearly Meeting of Progressive Friends, recently held at Old Kennett, embracing the Minutes, the Exposition of Sentiments, the Testimonies on Intemperance, Slavery, War, Tobacco, &c., and the Letters addressed to the body by William Lloyd Garrison, Theodore Parker, T. W. Higginson, Cassius M. Clay, and others, are for sale at the Anti-Slavery Office, 21 Cornhill. Price, 10 cents single; \$1 per dozen.

137 The avails will be expended in the gratuitous circulation of the 'Exposition of Sentiments,' which has been steredtyped for that purpose. Send in your orders before the edition is exhausted.

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S. ROGERS, M. D. June 24, 1858.

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THE TRIAL BY JURY AT LYSANDER SPOONER.

We need not inform the public that any work from Mr. Spooner's pen would be one of great research and learning—his logical souteness as a writer is too well known. This, his last, and perhaps his greatest effort, on the Trial by Jury, is destined to create a commotion in the world. Jurymen will learn their rights and duties from it, and also learn to what an alarming extent their rights have been encroached upon. We bespeak for this able treatise a candid perusal. Price—\$1.25 in cloth; \$1.50 in law sheep.

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## POETRY.

TOTAL W. For the Liberator, MAAR TO THE LITTLE BIG MAN.

Your little big man is a mighty small thing, He puffs and he swells most importantly round; . Like a brisk cock turkey he shivers his wing, And struts about proudly on his ten feet of ground

By his dress and his mien you might think him a lord, At least he would like you to deem himself so, Yet never at home, and rarely abroad, But others see through his vain-glorious sho True greatness and worth are seldom mistook, For there's something in these which all can perceiv

'Tis not in fine cloth or in proud vaunting look, But the true royal stamp which nature doth give. The truly great man is modest and kind, Knowing well that before the all-seeing eye, His wisdom and learning are paltry and blind,

Though reckoned by man of importance most high. 'Tis better to pass for just what we are, 'Our merit the world will soon enough see; And if not, what boots it to give it much care, So the conscience be clear and the spirit be free?

WOODLEE, New Bedford, June, 1853.

TO MRS. HARRIET BEECHER STOWE, Author of ' Uncle Tom's Cabin.' 'Give her of the fruit of her hands, and let her own Rise up, America ! and call her blessed : Rise with thy million hearts and million tongues, In one great chorus rise, and give to Fame Thy noble daughter; she who bravely stood To assert the human rights and liberties
Of Afric's long-despised, oppressed sons,
Whose sole inheritance is slavery.
Bless her! from Commerce's busy, bustling mart; Bless her ! ve hardy sons of toil, who bend Above the anvil and the loom, and raise Your voice with hers, to swell the heaven-born cry, Liberty to the captive! Let it sound Till the great city's stony heart repeats, Liberty to the captive! Let it rise From gorgeous palaces and halls of State, From hovels, where the struggling sunbeams scarce Cheer poverty's hard lot. From the dark mine Where heaven's own blessed light can never co From crowded lanes and courts-from jostling streets Where strong men in the race of life outstrip Their weak or timid brother-from the wide And boundless prairies-from the solemn woods, The glorious river, or the cloud-capt height-The waving plain, whose laden breasts proclaim A bounteous God's regard for all who live. Let every nook and corner of the land Raise, blended with her woman's name, the cry, Liberty to the captive ! Let it peal From the lone sailor on the midnight deep, Reverberating to admiring lands. Let Albion's favored Isle take up the strain-Wronged Hungary and Poland hear and smile-Where friendship, sympathy, and love combined, Light human hearts with radiant rays from Heaven-Where hand grasps hand, and kindling eye meets eye And brother welcomes brother, let them raise The cry of freedom to poor Afric's sons. But foremost from the well-spring, deep and pure. Of woman's gushing nature, let it com-From the rich mine of tenderness and love, Where the bright treasur'd God-gifts lie enshrined. Let the full love-charged soul give forth its voice For wronged and suffering sisters, who, with all Their woman's nature, glowing or repressed, Bear slavery's dread lot : and while they raise Their voice for wrong'd humanity, repeat Thy name, dear sister of the scorned slave Brave daughter of a land which well may glow With honest pride to hail thee as her own. Rouse, then, America! thou fair young land, And while thy children's praise old earth repeats, Let not thy children feel ashamed of thee. Rouse from the policy which binds thine arm, And freezes thy great heart-wipe off the stain. The blood-cemented slave-stain from thy brow, And rise majestic, glorious and free. Then with a mighty shout from East to West, From North to South, through all thy vast domains, Prolong the cry thy noble daughter raised-Liberty to the captive ! till men see How many hearts-noble and great as Stowe's-Were nursed 'neath thy star-bespangled flag, And glory in thy greatness, while thou stand'st

St. John's, Newfoundland, 1853.

Confessed the admiration of the world.

From the Worcester Spy. 'NO REST.' BY J. H. BROWNE. Oh no! I cannot rest to-day,

M. S. PEACE.

There's work-there's work to do ! Work for the willing heart and hand, Life's fleeting period through; I must not loiter-must not sleep, Save in the friendly night, Which hideth with her mantling shade

The labors of the light. Oh no ! I cannot rest to-day ; The human beart and mind. In many a dark and sterile spot, Is groping, halt and blind; And there are burdens to be borne, And fetters to be broke, And trees of evil to hew down, With many a toilsome stroke.

Oh no! I cannot rest to-day. The fees are all around ; And some concealed in ambush lay, And some dispute the ground. Then let us gird the harness on, To wrestle or to toil, Assured the laborer yet shall reap

A timely, generous spoil. What! shall th' Almighty hand prepare! A world-broad ripened field. And we, who live and move thereor The sickle shun to wield?

Then labor-labor every day, Forgetting selfish sorrow; This harvest hour alone is oure, The storm may come to-norrow.

Then let us rest upon a day, When nothing is to be done ;-If e'er such unexampled time sould dawn beneath the sun. And when the night of death comes down We'll join the sleeping number, And in the green and quiet grave, The weary heart shall slumber,

But, oh! the undecaying part! Will it not plume its wings, And labor upward-on and on, Midst immaterial things? The soul-the never-tiring soul-Will it not work forever? And find its rest, its joy, its heaven, Where labor ceaseth never?

MAN'S BLINDNESS Alas for men! that they should be so blind, And laud as gods those scourges of their kind; Call each man glorious who has led a host, And the most giorious who has murdered mo C. MACKAY.

# THE LIBERATOR.

PROM OUR LONDON CORRESPONDENT. LONDON, June 10, 1853.

TO THE EDITOR OF THE LIBERATOR: I am glad to receive to-day THE LIBERATOR, with and many of those who have read—and few have no the report of the speeches delivered at the Nineteenth the embodiments of character in 'Uncle Tom's Cabin,' Annual Meeting of the American Anti-Slavery Society, will regret that the Beechers have not yet emancipated May 11, 1853. The feature in the report that strikes themselves from such a theory of the dealings of God me prominently is the fact, that Miss Lucy Stone has with and towards his creatures. May be, neverther taken a prominent part in the public business of the meeting; for the fact that a woman takes publicly a ful Mrs. Stowe's beautiful works. These works will lead in such meetings, is now beginning to be noticed tend rapidly to hasten the day when your labors, withand welcomed by many here, and will be productive of good fruit in the old country. It is to the women that the men, who are but serfs here, will be largely indebted for their ultimate emancipation from serfdom ; and the women will win their own emancipation by per- Clarkson, and other worthies, enjoy the fruit of your severing till they command a hearing on the platforms. They at present largely sustain most of the religious and many of the social platforms which now more the ed, mentioned the names of those good and able pio world. It is their own prejudices which in part hold neers since he has been here? To them should all them down from prominent, active usefulness; and as honor have been rendered. long as their ministers can keep them under the delusion that, by becoming prominently active as speakers religion, by inducing a divided path, instead of an and teachers, they are stepping out of their sphere, they will be kept in ignorance of that use of their faculties and cleared the country. It is not so much that our with which God has largely endowed them, and in ig- sectarians and the holier-than-thou in both countries norance, also, of what is their sphere. The ministers think you unable to pronounce Shibboleth, but that will never point their attention to the fact, that their you do not join them in condemning those who are with sphere is to work out their own emancipation from so- out the right accent. In keeping a free platform for cial seridom, from their right to own their own proper- all, whether orthodox or heterodox, so that they are ty, to a rational and equal law of divorce, and to every friends of the slave, you put to shame the narrowness of advantage of every kind which man possesses. They their sectarianism, and make it patent to the world that ought to sit upon juries, to have votes, to be eligible as they are narrow, very narrow, and that, if they kept representatives, to be eligible to all the professions, to St. Peter's keys, they would not be catholic, but Roman all the colleges, and to repeive all the nids for the cultivation of their talents which men, the so-called 'lords of creation,' now have to such institutions as our present social enlightenment has brought into being. They you have given the cause of the slave the strength i are made to bear all the burthens of society, and it has gained. More praise you might have gained, and would be difficult for these same 'lords' to make out received less abuse; but the cause would not have been that what is good for the lord, is not good for the lady. the world-wide thing it is, under any leader who had Why should the gentlemen be glorified for throwing the asked himself, What will the world say? What will ten into the harbor of Boston, because with the taxation Mrs. Grundy say? Or any other question than, What is they were refused representation, and how should they it right to do? be justified for imposing rates and taxation, and refus- It is amazing how constantly theologians go wrong ing representation to the women on whom they impose when they forget the principle of action laid down by it? It would be difficult for those who advocate Jesus, 'Love thy neighbor as thyself,' and the rule by the abolition of slavery to mark where the right should which to reduce that principle into action, 'Do unticease and the duty begin. The truth is, that many others as ye would they should do unto you.' But, men are afraid that the superior tact of the women, if unfortunately, Sectarianism will shout 'Shibboleth! they had the same opportunities in education, and free- Shibboleth ! dom in the choice of active business life, would soon dom in the choice of active business life, would soon leave the 'lords of creation' at the foot of the hill. India, in connection with your great leprosy, for siave-their greater freedom from sensual tendencies would enable them to leave those 'lords' grovelling in drunkenness and tobacco juice, whilst they went on in the higher sphere of usefulness and greater health than the present education and employment of the female intellect gives to the sex. They would have healthier minds, a larger field of healthy pursuits and action, and the consequence would he superior health to the female intellect gives to the sex. They would have healthier minds, a larger field of healthy pursuits and action, and the consequence would be superior health to the consequence would be superior believed to write your more on the subject of India, in connection with your great leprosy, for sinvery connects itself with all that is could be columns are of the activity of your friends.

EDWARD SEARCH.

A GRATEPUL TRIBUTE OF RESPECT. and the consequence would be superior bodily health to that which they now have. It would infuse a great deal more of the human affections and human sympathies into the principles of public action, and men need not be apprehensive that if they did leave open and encourage high and free culture, women would any more step out of nature than man. Nature's laws will vindicate themselves, in the one sex as in the other, and will have their power and influence in constrain-ing, controlling and animating them to those higher drives to which education, religious, intellectual and moral, leads woman as well as man. I hope, in a week or two, to get from a friend the various reports and tracts which have been issped in America, by the ' Woman's Rights Association, and I hope, if the newspaper which I understood was to be issued under their guidance is issued, that I shall get it from the first. gratitude of my heart, for their long-continued service set the example of abolishing slavery, never thinking of the serfilom of women in England, that our descendants, nationally speaking, in America, shall in return light up in the seld country the emancipation of the in their own States.

To pass on to the question of slavery generally. Let us hope, now that the question as to our East India inquiry-150,000,000 of human beings are governed, is about to be brought under the review of our legislators, that I thought of JOHN KENRICK, the two CHAPMAN the commercial interest of this country-which is the James G. Barnadoes, Henry E. Berson, N. P. Roc dollar interest here-may be led to see, that their inter- ERS, of the Herald of Freedom, ISAAC KNAPF-der est is to grant the people of India property in their SAMUEL, whose sirname was SNOWDEN-THOMAS COLE, own land, and that, by giving them freedom, they will Hosea Easton, and other co-workers of equal worth make them better customers for themselves; and that for I paid my tribute of respect to their memory, and then that reason, if for no better, they will seek to convert the turned my attention to the few valiant men who had people into customers, by giving them rights which lapped water at the brook under Gideon. Soon I be

most hat money is given by the one to the other, but that utilities are exchanged between them; and if, in say given ease, gold and silver do pass, it is in bullion, not as coin; it is as a commodity to be exchanged for utilities in a third country, and thus a third and other parties are in activity, distributing enjoyments and conveniences over the world. Infaulte Wisdom—considering the nature of the beings to be sustained upon the since been secured by his anti-slavery labors, at home ering the nature of the beings to be sustained upon the since been secured by his anti-slavery labors, at hou earth, and the faculties he has given to man, the high-est species—has placed the produce of the earth in dif-tied by high Heaven, and that he will have it at what ferent parts and in different climates, and has thus ever cost, then he utters the sentiment of my soul. This made it the business of man to bring them to where his is indeed the spirit that I admire. wants most need them, and they are most useful. Men At this stage of the proceedings, WENDELL PHILLIP are now beginning to learn, and to have a clear percep- (the modern Demosthenes) appeared, wearing his usua tion, that labor is a blessing. When your government badge, a pleasant smile upon shall issue similar tables—as probably they have—and and took the chair to which he had been called by when those, and similar tables from France and other acclamation on the part of the Convention. countries, shall be tabulated, the statistics will show to

I longed for the presence of Mania W. Charman
the world that peace and liberty are found to exist in Wn. W. Brown, and other absentees, to add to the grat commerce, and been peaceable. Indeed, it is the art of newed efforts for the overthrow of slavery. construction placed against the art of destruction.

Original sin is ignorance; theologically, it has been form, upon which are welcomed bond and free, may be the theory of the dark are. It was been of the error becomes apparent as the light of science opens upon it. That is what I mentioned in a recent letter. Professor Stowe said at one of our Page School

the curse of the Almighty.' It is very painful to those great utilities they have worked out, to find them impressed with so sad a doctrine. They are a family who have left their

"Footprints on the sands of time,"

laborers in the martyr age, will, with Granville Sharpe active exertions in this life. But how does it happen that Professor Stowe has not, that I have seen report-

Theology is here, as ever, I fear, extinguishing true

Be assured of this, my dear sir, that upon no other platform than that upon which you have built, could

I had intended to write you more on the subject

Yielding to the same inspiration which has prompted the following tribute to the anti-slavery pioneers from the veteran soldier, John T. Hilton, I would ask its being placed on record for LIBERATOR readers,

Reflections at the New England Anti-Slavery Convention, held at the Melodeon, May 25, 1853. DEAR NELL:

Knowing that the true and tried friends of the on pressed, who hold to the doctrine that their country the world and their countrymen are all mankind, were to be in session at the Melodeon, I felt a strong inclina tion to meet and to greet them on the occasion; and also, to pour into the bosom of the merciful, the flowing in behalf of the poor that gried, and the fatherless,

light up in the sold country the emancipation of the other half of the race through the world, as well as exert themselves ably and well to abolish black slavery tories achieved. A host of the old worthles passed before my vision in quick succession. I was led to the

Long, long ago, long ago?

would create in them perception of wants, and the dis- held, advancing up to the platform, that invaluable position to work and supply them. A friend and sterling patriot, Francis Jackson, Esq. An important paper, which was prepared and issued whose accession to the anti-slavery cause it is diffic by the Society of Arts here,—the Society which was properly to appreciate. I gazed upon him with four mainly instrumental in the working out the Great Ex- delight as he assended the platform, and called the hibition here in '51-recently published and circulated, meeting to order. Soon did I see, of old Julian Hal in their journal, a list of the imports to the several na- memory, HENRY C. WRIGHT, like an old soldier, weartions of the world from Great Britain. This is a most ing the scars of honor upon his brow. Though he had important document, and was issued for a most import- grown gray in the service, he is, nevertheless, a rigorous ant purpose, and I should like to see a similar document combatant still. Following him was EDMUND QUINCY issued in the United States. It enables our merchants whose pen is sharper than a Damascus blade, and never and statesmen to see what state or country is the best fails to penetrate to the vital part. Then came the far customer, and enables our tax-paying people to see seeing, clear-headed, indomitable Stephen S. Fosten how, and how unprofitably and uselessly, their money Close to him, I observed C. C. Bunknich, an early has been squandered in sending fleets and armies out champion, who has lost none of his power as a speake to support the effete and worn-out royal families of Eu- and certainly none of his interest in the great cause rope, and to see how the interests of the strong and the Next, SAMUEL PHILBRICK, SAMUEL MAY, Jr., ROBER many have been grossly and wickedly sacrificed to the F. Wallour, and other beloved ones of the old school interests of the rotten and the few. This is a far Then appeared 'the lion of the tribe,' WM. LIOYD GAR sounder way of judging of the several nations to be arson, who looked strong to run the race. At the sight served, and enables us rather to set up as our guide and of him, many reminiscences crowded themselves upo object the balance of utility, instead of the balance of my mind. I remembered his entrance into Boston, and power, about which our foolish nobility-for 'nobility,' the occasion on which, by order of the colored citizens read aristocracy-have wasted our resources, and I gave him the right hand of fellowship in their behalf plunged us into a debt of 800,000,000L, besides expend- I called to mind his scanty fare at Merchants' Hall ing the enormous taxation which, during the last cen- his sufferings from persecutions, mobs, imprisonment tury, has been secured in addition. It is pleasing to &c., and the rewards offered for his head, as a tempta see this mode of judging of the value of nations to tion to some evil-minded person to take his life or con each other coming into favor, instead of the former spire for his abduction. I thought also of the intrinue practice of valuing out-worn dynasties as the objects of of traitors within the camp to betray the cause, and preservation.

Now, as commerce and its sequents are becoming father help of God, he has continued to this day, witnessed to men, both parties are benefitted nessing both to the Jews and also to the Greeks, that not that money is given by the one to the other, but slavery is a curse, and must be driven from the land

the proportion in which nations have been engaged in ification of the occasion, and to stimulate us all to re

the theory of the dark ages. It may be viewed as a and female, 'Parthians, Medes, Elamites, the dwellers visionary Babel, built in darkness, and the immensity in Mesopotamia and in Judea,' and all who choose to

How strange it is that the so-called 'Infidels' should letter. Professor Stowe said at one of our Peace Society be doing that which is the appropriate work of Chrismeetings, that 'men lived in a world which was under tians, while the Priests and the Levites pass by on the

other side! It was a great satisfaction to me to see them still scalously engaged in the work of mercywith open arms to receive and console the flying fugitive, and still mightily striving to break every yoke and

ALBEMA, May 8th, 1853.

To the Editors of the Evening Post:

I have just finished a perusal of 'Uncle Tom's Cabin.' I read every word to my wife. I will not attempt to describe to you her feelings. She is an Alabamian; I, a Virginian, by birth. We are slaveholders. The moment the steamer with Geo. Harris and Eliza his wife touched the Canada shore, three shouts for liberty, to the tops of our voices, rent the air.

Every man, woman and child, white and black, in the strong arm of the great Jehovah.

I affectionately call upon my colored brethren, in every part of the country, to enlist under this banner; for it is such as the Lord of Glory erected when on earth. May merey, righteousness and peace, rest upon

earth. May mercy, righteousness and peace rest upon and abide with it ever, is my very earnest and sincere

God bless you, my brother ! Farewell ! From your old companion in arms,

JOHN T. HILTON.

## ELDER ANDREW T. POSS.

dred and fifty attended-and this in the centre of the city, and in a commodious hall, in which three hundred may be comfortably seated. In the evening, in accordance with a previous ar-

rangement made by Mr. Foss, he spoke to a large audience—a full house—in the Roger Williams Church, Paul, in (Free Will Baptist,) an hour and a half, and had the owner. devout attention of a large number of professors of Christianity. His subject was— The religious condition of the slaves, and the conduct of the various large sects of religionists in this country, as connected wit the subject of emancipation. He was truthful and seable to learn, the hearers were generally satisfied that they had heard the truth. What effect it will have on

had not done more than it had to remove intemperance war and slavery, with other evils that existed. It was, to all present, a very interesting discourse.

In the afternoon, the subject was, 'Anti-slavery, as a test of character to the Church, Government and people..' These discourses were interspersed with facts, illustrations and anecdotes, which secured the attention of the hearers for an hour each.

A gentleman of the Free Soil party, on being intro-duced to Mr. Foss, handed him several dollars, besides a liberal contribution toward the expenses.

Mr. Foss seems to be possessed of a thorough knowledge of the course pursued by civil and ecclesiastical bodies to sustain and perpetuate this 'sum of all villanies,' American slavery. I think there is a large class of minds who need exactly such a lecturer to address them, and who could not help feeling and acting antislaverywise, if addressed by him. I purpose writing friend May, with a view to securing Mr. F's services in this State, at no distant day.

PROVIDENCE, June 27.

#### THE BIBLE CONVENTION AT HARTFORD. The following Catholic distribe was sent to Hart-

ford, to our address, without signature, but was not received till after the final adjournment of the Bible Convention. If any of our readers can make either ' head or tail' of it, it is more than we can de.]-ED. LIB.

all this great universe, is like a book always opened which shows publicly the divinity; it is a mirror or looking-glass, which presents us on all sides the image of God; it is a concert, which made hearing continually the praises of the Creator.

The Philosophers have read in this book, they have good use of science. Philosophers have been thrown into gross errors by the devil and his deceptions. The

will declare war with Satan every night and day, and with the world and the flesh, moved by the devil to do evil actions. God is in your heart ; he is a con suming fire. He will consume the opinion of the flesh and blood; for the opinion of the flesh and blood; for the opinion of the flesh and blood is contrary to the spirit of God. No human flesh can be found for the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the flame of the fluid came in contact with the fluid came in came can be cannot can be cannot move without the spirits-Peuh! Don't you swear by your own head, or you cannot render your hair white or black. Take care of yourselves.

oning thus, you cause men to groan horribly in the darkness, as in a black water. Your poor soul is drowned in the water of darkness of great error, heresy, sophisms and paralogisms.

Now, sir, the devil inspire you to hold the ismite Convention. The Almighty God will horribly and speedily appear before you, to dissipate the devil and his wicked counsels which are in you. When God aphis wicked counsels which are in you. When God ap-pears, the devil shall tremble horribly in you. You were setting it in a window of a Broadway restaurant, shall wonder at this event. God will dissipate the New York. It cost \$1030. Several others of the same doubts and heresy from your head and mind, and darkness and ignorance will disappear from you. Remember me, O most compassionate Virgin! Remember Wm. Lloyd Garrison, O most compassionate Virgin whom the devil deceive me in every ways. Deliver me from his snares, O most compassionate Virgin!

Please to let every body read this letter, and let the

bo convinced that the devil reigns in the hearts of all heretics, of all the Protestants and the Jewish, and Mohammedans and the Greeks, because the devil him self raged in the fanatics against the Lord, against the Cross, against the Church of God and His ministers. I shall be a hundred times more tyrannical than the devil himself against all devils and his angels, if they continue to attack the truth again, inspired by God himself who is alone the truth. Always, the devil causes persons to be deaf and dumb and blind.

the Lord God, who is hidden in the person of the Holy Bishop of Hartford. Take care of your soul! Sub mit to the holy will of God. Honor God in the angel of God; the Bishop of Hartford is the angel of God. If the devil deny, let him be damned ! The Almights God is a consuming fire. He will dissipate, horribly and terribly, by his own word, the malicious from th philosophers, theologians, (false,) thinkers, strong-minded women, abolitionists, spiritual-rappers, atheists, and the negroes. Let them all take care of their souls, and fear God and keep the commandments, and Lelie e the Prophets.

UNCLE TON IN ALABAMA.—A gentleman in Alabama writes as follows to the editors of the N. Y.

ALABAMA, May 8th, 1853.

lie before our eyes. He or she can then draw a contrast between the Christian and a mistress and a mother, who was some years since a near neigh-bor of mine, who owned a little negro girl. She would heat the tongs, and pull the flesh off her body with them.

I durst affirm that if his Satanic majesty were

put upon his veir dire, he would confess that slavery is one of the works of the detil which Christ was manifested in the flesh to destroy.

In my opinion, 'Uncle Tom's Cabin' is destined

We were favored, in this city, on Sunday last, with hearing Mr. Foss on the subject of American Chattel Slavery. Although our bills posted in the city were headed 'The Giant Came,' fet but a small number of persons attended in the hall engaged for the meeting in the morning, and in the afternoon, not over a hundred to have a greater influence for good, than any one single book that has been published since the close of the canon of Scripture. Mrs. Stowe, if I may so speak, is an impersonation of our Savior, going about doing good. The reader at once penetrates the deep meaning of the parable of the servant that took his fellow-servant by the throat, who owed him a few pence; of the good Samarian and owed him a few pence; of the good Samaritan, and of Dives and Lazarus. Mrs. Stowe has ended her book just as she should have done. She has sug-gested no plan of emaccipation further than the example of young George Shelby goes. She has left the duty and responsibility just where St. Paul, in his letter to Philemon, left it, on the slave

Our warmest thanks and best wishes to Mrs Stowe, whom generations unborn will rise up and call blessed. Very respectfully, &c.

A WORD FOR GARRISON. We notice that sor vere. There was no disposition to spare any of them in relation to this movement; and from what I have been able to learn, the hearers were generally satisfied that disposition to 'read him out' of the anti-slavery ranks-to say to him, 'I am holier than thou ! their lives is yet to be seen. I hope some good has been to refuse to co-operate with him in the great and the done.

I hope some good has been to refuse to co-operate with him in the great and Heaven-ordained work of preaching deliverance to the captive, because, for sooth, he does not see At the morning meeting, Elder Fess spoke of the design and adaptation of Christianity to remove the moral
evils of the world, and answered the question why it
or-against Mr. Garrison's religious creed; we or against Mr. Garrison's religious creed; we believe him capable and honest enough to take care of his own conscience;—but we feel in duty bound to protest against that bigotry and intolerance which demands that devils be cast out in its own name, or let alone. We believe that Wm. Lloyd Garrison has done more, sacrificed more, endured more, for the cause of God's poor in this country, than many if not all of his persecutors. We do not agree with some of his views; but we do believe him an honest, carnest friend of truth—a noble example of integrity, and one of the choicest spirits of our times.—Banner of the

> Mrs. Stowe and her brother paid a visit to Ipswich for the purpose of having an interview with and to visit the place of his burial. 'The visit of Mrs. Stowe to the grave of Clarkson reminds us,' says the Ipswich Express, 'of the neglect of a national duty with respect to his remains. Where Granville Sharpe and Wilberforce lie, there ought the ashes of Clarkson to repose. It is not, even now, too late for us to redeem our character—so that when a foreigner cones to our shores, he may have an opportunity of visiting the stomb of our distinguished neighbor, where England has deposited so many of her illustrious dead—within the walls of Westminster Abbey.'—London Inquirer.

The Anti-Slavery Standard has been permitted to see a letter from the Duke of Sutherland to the Rev. Dr. Lowell of Boston. Speaking of Mrs. Stowe, the Duke writes:—'The unaffected, simple, NEW YORK, June 6, 1853.

WM. LLOYD GARRISON, ESQUIRE:

DEAR SIR,—The devil, the god of this world, whom you serve, cause you to drink darkness like ink, to blind the understanding, to blind your mind, that you may not see the truth; and the devil avert and impeach you to embrace the wisdom of divinity. This world, all this great universe is like a book lower.

Mrs. Webster .- The New York Express says a delicate compliment has been paid to the accom-plished lady of the deceased statesman, by some of his friends in that city. Wishing to testify their respect for Mr. Webster's memory, and their regard for Mrs Webster, who is a New York lady, they subscribed th The Philosophers have read in this book, they have seen in this mirror, they have heard this concert, they have known God; but more, the Philosophers have had science; more, they are criminals for not having made residence, they are criminals for not having made residence, but have the sole control and for her sole benefit.

Mt. Vernon is said to have been bough Roman Catholic Bibles are true books of God. Wo to the devil that hurl against the true Bible! May the Lord rebuke you, O Satan!

Satan is an incorrigible being; he hates correction.

Satan is an incorrigible being; he hates correction. United States .- Salem Freeman.

Another Burning Fluid Accident .- In Kings lamp. Neither of the sufferers will probably live.

In the Connecticut House of Represen The devil is now in Convention in Hartford to decide upon the Bible being inspired by the devil be true, or inspired by God be false. Wo to you, Satan, that reasoning thus, you cause men to groan horribly in the

The Washington Republic intimates that in giving so many appointments to whilom Free Soilers and Secessionists, President Pierce is acting upon the policy pursued in regard to the Indians, viz., that 'it is cheaper to feed them than to fight them.'

The largest plate of glass in America size were broken on the voyage. Another American Yacht Victory .- The

yacht of 10 tons burden, named the 'Truant,' the property of Robert Grinnell, nephew of Moses H. Grinnell, of this city, recently beat all the yachts at a regutta on the Thames. This small vessel was built by Robert Fish, boat-builder in New York. The Mecilla Valley .- We are glad to learn

says the Houston (Texas) Telegraph, that the Government is determined to sustain Governor Lane in the position he has assumed in regard to the Medilla Territory. Several companies of troops have been ordered to New Mexico, and the movements on the frontier indicate that a military force will be soon concentrated near El Paso, that will enable our citizens to take quiet possession of the territory in dispute. [More perfidy !] Free Negro Law.-The law of Indiana

causes persons to be deaf and dumb and blind.

Now, sir, please not to listen to the devils any more. Hold no more Ismite Conventions, or the Lord will horribly and speedily appear to you in a flame of fire, to frighten the error away from the fanatic's head. Sir, please to throw in the fire all the Bible inspired by the devil. Before throwing them in the fire, show them to the Lord Code make it has caused large numbers of the blacks to leave the State. The Cincinnati Commercial says that it is exactly possible to pass along the river front of that city, without observing one or more negro families from the Hoosier State. They appear to be persons of some property, and have with them fine stocks of horses, mules, and milch cows. The New York Home Journal say

that the pair of stockings knitted by the venerable sister of Robert Burns, for the New York Exhibition, have arrived in that city, and will be assigned a conspicuous place in the Crystal Palace.

at the late term of the Eelectic Medical College, Cincinnati, a diploma to practice medicine was given to Miss Caroline Brown, daughter of Mr. Samuel Brown, of this city. We are told that she was one of the most thorough and accomplished students in a class of 308. Whether she intends to practice in this city we cannot say.—Utica Observer.

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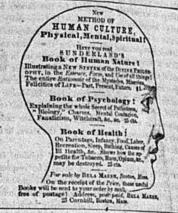
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