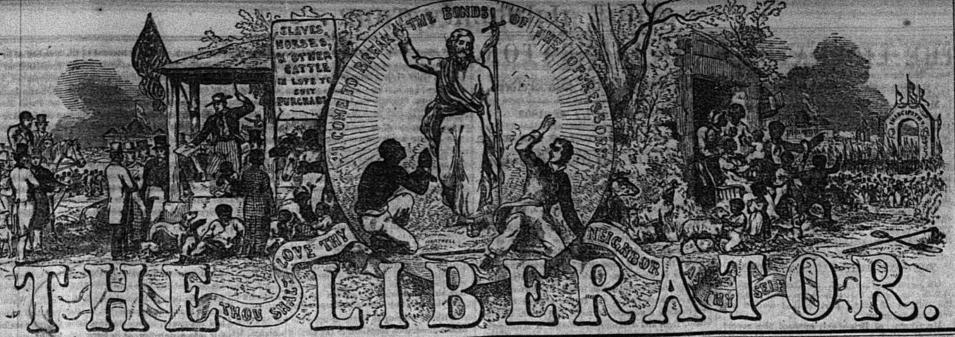
ROBERT F. WALLCUT, GENERAL AGENT. Three-Two dollars and fifty cents per annum

of fire copies will be sent to one address for TEN if payment be made in advance. ittances are to be made, and all letters

to the pecuniary concerns of the paper are to directed, (rost PAID,) to the General Agent. Myerisements making less than one square inof three times for 75 cents—one square for \$1 00.

The Agents of the American, Massachusetts, rania and Ohio Anti-Slavery Societies are auhereive subscriptions for the Liberator. The following gentlemen constitute the Financial Sometime, but are not responsible for any of the debts distance, viz :- Francis Jackson, Ellis Gray LOHUND QUINCY, SAMUEL PHILBRICK, and

I in the columns of THE LIBERATOR, both sides section are impartially allowed a hearing. WM. LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Mankind,

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

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

lords of the Scuth prescribed, as a condition of their

ECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR shaves. The first was the immunity, for twenty years,

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under

the name of persons in fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

OF THE NATIONAL GOVERNMENT.'- John Quincy Adams.

IF 'Yes! IT CANNOT BE DENIED—the slaveho

of preserving the African slave trade; the second THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an

VOL. XXIII. NO. 29.

BOSTON, FRIDAY, JULY 22, 1853. WHOLE NUMBER 1172.

SELECTIONS.

From the English Republic. HOLYOAKE VS. GARRISON. DEFENCE OF EARNESTNESS.

have spoken strongly, not to offend or give pain, luce in others deep convictions corresponding Nothing equid have induced me to fix my her own. Nothing equit have induced me to fix my actifix on this painful subject, but a conviction, which presed on me with increasing weight, that the case demanded a plain and free exposition of the righ. The few last months have increased my solicitate of the country. Public sentiment has seemed to be belowing its healthfulness and vigor. I have supposed of the decline of the old spirit of liber-scale commons, have seemed to gain account. rile opinions have seemed to gain ground song as . I have perceived a faint-heartednessin to case of human rights (a disposition to deride absent rights). The condemnation which has been past on the Abolitionists has seemed to be settling as sa equiescence in slavery. . . This is not string for sycophancy, for servility, for compromise describe. — Channing, on Slavery.

that upon your guarded lips! Sew them up with pathreal, do! If you would be a man, speak what a blak to-lay, in words as hard as cannon-balls, and apperor speak what to-morrow thinks, in hard words

There are times when politeness to the sins of the gest is in itself a sin. - Zschokké.

There is a cant surpassing the cant of the peace-Derois a cant surpassing the cant of the peach-magnet. It is the affectation of politeness in the alexard of truth. Its choicest specimens are to be fand slipped in between the vigorous pages of ascerable Lader; and the great master of the art saturally one who, having needlessly provoked Atleisin,' shuffled out of the Atheism, when american spreferred a less obnoxious in the title of Secularism, so happily express-a devotion of one's time to wrangling upon melogical formulas.

The delicacy of this smooth-ironed Professor has

en specked by the rude earnestness of the Amercan abilitionists. It is so different from any thing to which he is accustomed. He is really horrified at the want of courtesy with which they carry to their holy warfare against the worst enormity of recorded time. Not that our Professor think il of war. He has 'no objection to fighting, moment's attention '; but then, a fighter should s mealy-mouthed. He is just the man for a stern rembat let the challenge be scented with rose water, and the gauntlet no harder than a kid A working man himself, he has slid into better shciety,' and begins to appreciate such Wherefore, he waves back these too led reproofs, these over-carnest assaults on Eviland laving newly taken his degree of M. A.—Ar-bier of Manners—he comes sleekly forward to correct the improprieties of reformers.

propriety. 'We say propriety advisedly.' 'The spillets thieres and odulterers are properly applicable only to those whom the law brands with these efears; and to apply them, without qualification of modification, to bodies of men, especially to religious bodies of men, is utterly to ignore the law and recognition. m and propriety.'

The sentence is as vicious in principle as faulty in construction. We brand a man for and not wit offences, good censor! Theft and adultery to effects; there and adulterers are offenders.
Why is it especially improper to apply epithets to regions bodies! Offenders professedly religious deserve the severer epithet. And why should a halve serve it. toly escape, if it can be shown that, as a body, t deserves the epithet! And he reads as badly as he writes. The epithets thieves and adulterers mere applied, not to the religious bodies, but to the slaveholders; the religious bodies were only used of confederating and partaking with

But then, to apply epithets before the law applies them: this is the gravamen of the offence; this is 'utterly to ignore the law and propriety.' Tremendous breach of decorum! A man picks hy pocket, and I shall utterly ignore the law and proriety if I cry out—Stop thief! for the law and has not yet 'branded him with the offence.' A man dissovers his wife in the act of adultery, and he will utterly ignore the law and propriety if he apply as epithet before he has been to Doctors' Commons.

Why what a recent is the with why, what a pragmatical coxcomb is this, with his pompous 'we say propriety advisedty,' and his important 'Mark the result!' 'The moment the threate of hypersis. threate of humanity entirely ignores' (careful man!) 'law and propriety in his assaults on West, his opponents are free to act in the same way, in their self-defence, and forthwith argument is showned in torrents of mutual epithets, criminashreholder and the justifier of slaveholding is re-level from the defence of their acts.' (The Pro-lesse might teach grammar on the same ground as reserve; understanding one as well as the other.) We must not call the pickpocket a thirf, because

it will not only ignore the law and propriety, but also set him free to recriminate in self-defence, and to drown argument in 'torrents of mutual trithets'; and what is worse, relieve him and his listifier from 'the defence of their acts.' He will not only be free to defend himself, but also relievfrom his defence. The very language is a les-

on in propriety.

But the real question at issue lies beyond any But the real question at issue lies beyond any law of propriety or politeness, with which our Professor has scraped acquaintance. Real professor has accordance with truth. Is it true that the great religious bodies of America have openly unfederated with thieves, and become partakers with adulterers!! We apply no epithets; we needly inquire if certain epithets already applied are true or false. Now, the law does absolutely include that whose robs another is a true. Has not every slaveholder robbed his slave of freedom! What polite euphonious synonym for thief will What politic cuphonious synonym for thief will our amiable friend invent, to save the feelings of him who steals his fellow's freedom! Even slave-salder is an epithet; and thief is not one whit more organing or offensive. And does 'Ion' think that these thieves, who notoriously use their opportunities with their female slaves, can be other than adulterers! What, too, are the political and miscious bodies, who promoted and defend the Fufitive Slave Bill, but confesierates and partakers! lienty, C. Wright, in this sentence, quoted by the the suscrious M. A. as a sample of abolitionist intective, has but told the barest, simplest truth, but he and Garrison, one for writing and one for publishing this truth, are meekly denounced as cutageous, improper, impolitic, wanting in po-

Why, the book is just one long outpouring of passionate indignation, an invective from first to last, and deserving of all honor for an outspokenness that was above your crawling proprieties. 'The people of the free States have defended, encour-aged and participated, and are more guilty for it before God than the South,' says the authoress of

Legree.

Garrison has spoken no more than truth. Why should he speak less than truth! For fear of offending some who are not so easily to be shocked at the 'improprieties' of slaveholding! 'I will be as harsh as truth,' is his own noble answer, 'and as an emproprising as instine.' This Professor of as marsh as truth,' is his own noble answer, and as uncompromising as justice.' This Professor of politic politics would have him not so harsh as truth, and not so uncompromising as justice. 'We would have Mr. Garrison to say—I will be as barsh as progress, as uncompromising as success.' Success! The shabby sentiment is worthy of some flunky of the Dutch Napoleon. His tools are all as harsh as progress and as uncomprising as success. Hon-esty, says the unprincipled, is not the best policy. son! get success: honestly, if most conve-nt; else let not honesty be mentioned to care polite. To do good by good means, is to adapt one's self to circumstances. Avoid harshness, speak pleasantly to tyrants, talk mineingly of the

speak pleasantly to tyrants, talk mineingly of the respect due to Outrage and most abominable Crime, lest they or their abettors should 'set their faces against you for ever.' What sneaking our is this that, having been coaxed into sitting up prettily to beg for justice, thinks his accomplishment may entitle him to yelp at the heels of Garrison! Spare your bad breath! your cowardly policies and unmanly propriettes will never disgrace the Hero of the Abelition Movement.

Garrison has spoken truth. But how! As suited the occasion. He has not offended against the highest law of propriety. Methinks, most the highest law of propriety. Methinks, most amiable and polite "physician! it is some offence against propriety to administer a soothing syrup when the patient should have a mustard plaster! Here is Garrison's justification of his tone: a justification (italicized) left out by the tender-conscienced carper who slunk between his words to scienced carper who slunk between his words to find a text for his sermon on convenience :-

'I am aware that many object to the severity of m language; but is there not cause for severity? I will be as harsh as truth and as uncompromising as justice. I am in earnest—I will not equivocate—I will not exbeard. The apathy of the people is enough to make every statue tenp from its pedestal, and to hasten the resurrection of the dead. It is pretended that I am retarding the cause of emancipation by the coarseness of my invective and the precipitancy of my measures. The charge is not true. On this question, my influence, humble as it is, is felt at this moment to a considerable extent, and shall be falt in coming years, not perniciously, but beneficially,—not as a curse, but as a blessing,—and posterity will bear witness that I am right.

In the dead of the proper or is bought and sold—so long as God is made the author—so long as Christ is made the approver of this dark thing—just so long—as you love God, would serve Christ, and save your own souls—in the presence of Him who will require these poor ones at your hands—you have work to do—and may not, and must not fail in its doing.

I have abstained from the secular and economical aspects of this question of American Slavery.

as Garrison's. Let the honest speak out his soul's deepest truth, careless of these sham proprieties, careful rather to bear before God a true witness, in word as well as in deed, against the iniquities of the time. Let him ponder well both the conduct and the success of Garrison, and take counsel of no accommodating professor, but of his conscience and the necessities of truth. Wisely the poet LOWELL) says-

LET US SPEAK PLAIN ; there is more force in names Than most men dream of; and a Lie may keep Its throne a whole age longer, if it skulk Behind the shield of some fair seeming name.'

a Magyar uniform. The foremost soldier! Let it be said, there was not an unregarded Pole among all of those who preceded him from Shumla, that that was not a truer soldier of universal freedom and a better republican than the applauded Magyar. May he be wiser in future. We also can once the Magyar's applaignt of the same than the special true and the special true and the same truer soldier of universal freedom. It is especially for this reason, I have at this or the same truer to the same true

We too have spoken harshly; but not more harshly than seemed good, nor without truth. Mr. Holyoake also was earnest once; but he has fallen into singularly unhapppy pursuits. In an age whose greatest evil is the absence of faith, he sets himself to undermine the very ground of faith; in an age of low aims, he can labor only to make men's aims yet lower; in a time of narrow sects and exclusive individualism, which prevent all combination for the sake of progress he worsh. bination for the sake of progress, he preach-es atheism, which is the justification of sel-fishness; and while all earnest men are deplor-ing the apathy of the masses, the tameness of ac-tion, and the want of straightforwardness and integrity of life, he obtrudes his pusillanimous apolo-gies for paltering and convenient equivocation.— His pitiful notions he carries out less pitiably. It was convenient to drop the name of Atheism though he does not cease to disseminate his atheis though he does not cease to disseminate his atheistic folly; it was convenient at a friend's request to plot for the liberticide Palmerston and the assassin Graham, and equally convenient to deey that he had done so; he required a personal inducement before he would help the Subscription for European Freedom; and personal convenience is his highest law in estimating the value of Garrison's gloriously consistent life. It may be harsh to say of him that he is but an ill-conditioned cross between the Atheist and the Jesuit, an obsequious seeker of Success; that we doubt his sincerity, and bid men beware his guidance. It is as harsh as truth.

W. J. LINTON.

liteness, and worthy only of being contrasted with the authoress of Uncle Tom's Cabin—a 'wise, grave and reverend exponents—ministers of the moderate and genuine book,' of 'quiet and temperate eloquence.' 'You find no invective there.' bold enough thus to speak in the face of a listen-ing and astonished world! What says the Rev. ing and astonished world! What says the Kev.

Jas. Smylie of a Southern Presbytery—one in honor and acceptance over a wide portion of the American Church! 'If Slavery be a sin, and advertising and apprehending slaves with a view to restore them to their masters, is a direct violation of the divine law—and if the buying, selling, and holding a slave, for the sake of gain, is a heinous sin and scandal, then verily three fourths of all the Enisonalisms. Methodists. Hantists and Presbuterians. Episcopalians, Methodists, Baptists and Presbyterians in eleven States of this Union are of the Devil.— They hold, if they do not buy and sell, slaves, and, with few exceptions, they hesitate not to apprehend and restore runaway slaves when it is in their

> We need not prosecute the charge further We have the accused confessing the crime.' And all that remains is to cleanse our own souls by guarding our Church, guarding our homes, guarding our platforms, guarding our pulpits, guarding our literature, guarding our children, guarding ourselves from association. from association, recognition, or any personal or social countenance whatever, with, of, or in regard to institutions, persons, churches, so polluted, so unblushing, and so presumptuous. But then you ask us to do so ungracious a thing. 'What! we rebuke others, who dare not cast a first stone! For really we are such sinners ourselves! And so this sham humility—wearing the meia of a Gospel grace—helps to save from a disagreeable duty. Why, I know you are sinners: but so am I: and yet you suffer me to preach to you! And, verily, if none may preach, or teach, or exhort, till all are pure as angels, the buyers and sellers of men could ask for nothing better; for then they might drive their trade without question or without hinderness. For really we are such sinners ourselves!' And without question or without hindrance! Even Apostles were sinners. But we read: if one Aposthe may sin, another may blame. And so Paul, of Peter, and Barnabas: the one of whom 'he with-stood to the face, because he was to be blamed;' and both of whom he took to task, because they walked not uprightly according to the truth of the Gospel. ' But why trouble us to interfere in this Gospel. 'But why trouble us to interfere in this matter; seeing we have so much to do at now?' Then no it, in the name of God! And let us see how earnestly you, who object, are helping the world to be better and happier than it is—having your heart open, and your hand spread, for every good word, and work. Only this remember:—'These ye ought to do, and not to leave the other undone.'

cal aspects of this question of American Slavery. If I had addressed myself to that branch of the farrison offends him. The Linerator is guilty of hard words. Witness the publication of the following, from the pen of Henry C. Wright, in allision to the course taken by the religious bodies of America with regard to slavery:

The great religious bodies have more openly than two confederated with thieves and become partakers with resulting from the polities of compromisers, is the justification of many another word as harsh to the course taken by the religious bodies have more openly than been spared. The apathy of the people, mainly been spared. The apathy of the people, we could have proved how God and truth the cringing of professors. The apathy of the people when the cringing of professors and that what the cringing of professors. The apathy of the people when the cringing of professors and that what the cringing of professors. The apathy of the people when the cringing of professors and that what the cringing of professors. The apathy of the people when the cringing of professors and that what the cringing of professors. The apathy of the people when the cringing of professors are trainity with themselves; and that what the cringing of professors are trainity with themselves; and that what the cringing of professors are trainity with them God, and Christ, and Holy Scripture, do not speak the things which SLAVERY and its CHAPLAINS apply themselves to find in it. I would not so affront, so wound you. But I have endeavored to do that which you needed, to arouse your 'Sympathess' by informing you of facts; and to call you to make use of that great instrument to human progress—the love of reputation—the love of PRAISE—by showing to one great branch of our human brotherhood, that it cannot take its place among the things we honor, reverence, and praise
—so long as this blood-mark clings to its skirts;
so long as this blot attaches to its name. It must You have urged that Kossuth thought not so. Toadying again. He has his reward. He was 'polite' too here in England, lest he should set our slaveholders against him. Where is his influence! More rigid honesty had brought him nearer to the praise that Emerson bestowed in vain, complimenting him as 'the foremost soldier of Freedom,' when his friends were constrained to wonder if he could recognize Freedom out of

quote 'Mazzini's aphorism'—'Let us anathemize none, but strive to direct all aright.' To direct them, you must sometimes call loudly, and plainty too, even though you do not curse.

We too have spoken harshly; but not more baseble they propositions deliberately laid down by the large that they are willough touch the propositions deliberately laid down by the large that they are willough touch the propositions deliberately laid down by the large that they are willough touch the propositions deliberately laid down by the large that they are willough they are willough they are willough to this subject this evening. At page 403 of the Ker' to Mrs. Stowe's great work, you may see the propositions deliberately laid down by the large that they are willough they are willough they are willough they are willough they are will be a subject this evening. At page 403 of the Ker' to Mrs. Stowe's great work, you may see the propositions deliberately laid down by the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening that they are will be a subject this evening. At page 403 of the large that they are will be a subject this evening that they are will be a subject this evening that they are wi

From the British and Foreign Anti-Slavery Reporter.

of an address to Mrs. Stowe, from the Committee of the Glasgow Female Anti-Slavery Society, and with Mrs. Stowe's reply. They will be read with much interest, and we have great pleasure in inserting them. A notice of this Society appeared in the May number of the Reporter. ADDRESS

From the Committee of the Glasgow Female Anti-Slavery Society, to Mrs. Harriet Beecher Stowe, authoress of 'Uncle Tom's Cabin.'

DEAR MADAN—We beg leave to welcome you to Scotland, and to express to you our wishes that your visit to Britain may afford you much pleasure

and satisfaction.

We offer you our grateful and cordial thanks for the production of *Uncle Tom's Cobin*; a work which will ever endear you to every friend of liberty, which has exerted, and we believe will continue to exert, a powerful influence throughout the world, in hastening the abolition of slavery, especially of slavery in the Southern States of America; where three millions of our fellow-creatures, men, women and children, are held in intolerable bondage, by those who are not only of the same lineage with men beware his guidance. It is as harsh as truth.

W. J. LINTON.

THE CHURCH AND SLAVERY.

The following extract is from a Lecture delivered by Rev. George Armstrong, on American Slavery, at Lewin's Mead Chapel, in the city of Bristol, on Sunday evening, May 1st. The attendance was large, and the discourse occupied an hour and a half in delivery.

We are told 'American Slavery is nothing to us!' Is it nothing that the Gospel we live by is dishonored and imperiled by the foul misuses y is and the teacher of all infamy! Is it nothing that the teacher of all infamy! Is it nothing that the infamily of the same lineage with ourselves, and who in their most solemn public documents declare that all are entitled to liberty, but held by those who are professors of Christianity, which proclaims that one of its great objects is to give liberty to the captive, and to let the oppressed go free.

Our Society was formed in 1841, and was by its Constitution based on the principle of uniting all in anti-slavery effort, irrespective of political or religious opinions. Our main object was to cooperate with ourselves, and who in their most solemn public documents declare that all are entitled to liberty, but held by those who are professors of Christianity, which proclaims that one of its great objects is to give liberty to the captive, and to let the oppressed go free.

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dome, other branches of the cause as occasions arise, and at the same time endeavor to keep up in his country a healthy state of public opinion, on

this country a healthy state of public opinion, on the great question of universal emancipation.

We present our best wishes for your welfare, and pray that you may be long spared to give that poverful aid to the abolition cause, by which you have already been so greatly distinguished.

We are, dear Matlam,

Yours, respectfully and faithfully,

For the Committee of the Glasgow

Female Anti-Slavery Society,

MARY WELSH. Secretaries. Glasgow, 14th April, 1853. To this address, Mrs. Stowe returned the follow

ing reply :-GLASGOW, April 17, 1853.

To the Committee of the Glasgow Female Anti-Sla very Society.

I have read with satisfaction the address hand-I have read with satisfaction the address handed me, and desire to express to you my thanks for the many kind expressions it contains, and for the sympathy which it breathes for the great cause in which my labors are engaged. Deeply do I regret that my present feeble state of health has prevented my from a personal intersion with your party. ed me from a personal interview with you. But I have felt, that if I would prolong my days of usefulness, and accomplish the good I might, it must be by carefully husbanding the little strength left me, especially in this crisis of great excitement and emotion. Although I do not, in some important respects, agree in opinion and practice with that branch of the Anti-Slavery party to which you address will I deaply sympathies with the you adhere, still I deeply sympathize with the laudable zeal and earnestness, and highly appre-ciate the important services they have rendered to the cause of enfancipation. It seems to me that the friends of this great enterprise, avoiding all tuses of irritation or dispute, and agreeing to differ on points where they cannot see alike, and preserving each its own separate organization, should mutually strive to do all they can for the ommon work, assisting each other whenever op-ortunity offers, hindering each other never—and maintaining a two-fold organization, simply as a means of preventing collision of opposite views. Such are the ideas I have expressed to my respected friend, Mr. Garrison; for whom, notwithstand-ing on many points I find myself unable to agree with him, I feel a very sincere friendship and respect.

In this country, I am well aware you possess the power to do much good for this sucred cause. Deeply would it be deplored should any thing occur to discourage you, or turn you saide from that work; nor ought any to withhold from you the just tribute of boors and always to withhold from you the just tribute of boors and always to withhold from you the just tribute of boors and always to withhold from you the just tribute of boors and always the property of the property of the purpose of improving the character, developing the intelligence, maintaining the rights, and organizing a Union of the Colored People of the Free States, the National Council of the colored People of the purpose of improving the character, developing the intelligence, maintaining the rights, and organizing a Union of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of the Free States, the National Council of the Colored People of f honor and admiration which disinterested devoion and genuine philanthropy ever merit.

Wishing you every blessing, and an increasing measure of usefulness, and commending you to Him who came to open the prison door, and let the captive go free, I remain, sincerely your friend,

H. B. STOWE. MARY WELSH, ELIZA ANDERSON, For the Committee of the Glasgow Female Anti-Slavery Society.

THE PROPERTY AND LANGUAGE AND From the N. Y. Herald. UNITED STATES COMMISSIONERS' COURT.

and upon a new petition and amuavits, a warrant was issued, returnable before me at 11 A. M. yesterday. On this hearing it was agreed by the counsel for the claimant and apprentice, that the testimony takenbefore Mr. Bridgham should be received as evidence, with liberty to the counsel for the abstract to introduce new and forther the as evidence, with liberty to the counsel for the claimant to introduce new and further testimony as to the escape of the apprentice. The counsel for the claimant contends that the words and meaning of section 3 and 4 of the constitution, and the acts of 1793 and 1850, may possibly apply to fugitive slaves, but are infinitely more applicable to fugitive apprentices, servants, redemptioners, &c. The statute makes it imperative upon the Commissioner to hear and determine cases of this nature in a summary manner. Having been furnished by the counsel for the claimant of the alleged fugitive with the written evidence and papers, and having taken the additional testimony, and having taken the additional testimony, and having listened attentively to the able arguments of the Messrs. Rosevelts, for the claimant, and those of Mr. W. A. Butler, P. Hamilton, and W. Q. Morton, for the alleged fugitive, and examined the various authorities cited, an opportunity has been afforded me of examining the subject with some care. The evidence proves that the person claimed as a fugitive from service was an apprentice, under voluntary contract by indenture, to leave the restimony and the counsel for the claimant and those of Mr. W. A. Butler, P. Hamilton, and W. Q. Morton, for the alleged fugitive, and examined the various authorities cited, an opportunity has been afforded me of examining the subject with some care. The evidence proves that the person claimed as a fugitive from service was an apprentice, under voluntary contract by indenture, to leave the counsel for the claimant to the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of the alleged fugitive and the counsel for the claimant of th examining the subject with some care. The evidence proves that the person claimed as a fugitive from service was an apprentice, under voluntary contract by indenture, to learn the making of shoes, and came to New York without permission, and rafticles of Domestic consumption, and shall unite and aid in the formation of branches and shall unite and aid in the formation of branches auxiliary to their own.

Art. 4. The Committee on Protective Unions shall institute a Protective Union for the purchase and sale of Articles of Domestic consumption, and shall unite and aid in the formation of branches auxiliary to their own.

Art. 5. The Committee on Business Relations, shall establish an office, in which they shall keep a registry of all persons willing to employ colored men in business, to teach colored boys mechanical transportation to fugitive slaves, exclusive of any and all other description of ranaway servants. In 1837, this clause of the constitution was before the Supreme Court of the United States, in the case of Prigg rs. the Commonwealth of Pennsylvania, and the opinion delivered by Mr. Justice Story, and of all the individual members of the Court, occupying almost one third of 16 Peters' Reports, 611, has rendered it now impossible to hold other than that apprentices are wholy excluded from having bean within the intention of the framers of the constitution, and of the acts of Congress passed to carry out the true object of this clause providing for the recovery of fugitives from justice and fugitive slaves, described as held to service or fabor. Mr. sustice, Story, also, in his work upon the constitution, when commenting upon the various clauses where slaves are described as persons, in respect to their own by e-laws, and in case of any vacancy occur-

knowing that our contributions, with those from kindred Societies in Britain and Ireland, have proved serviceable to our American friends, and to the abolition cause.

Knowing the American Anti-Slavery Society to consist of many of the earliest, most earnest and talented abolitionists, and that it has faithfully adhered to the broad and catholic basis of its Contribution of what are the views of that tribunal, that it would not become a Commissioner to initiation of the contribution of the contributio talented abolitionists, and that it has faithfully adhered to the broad and catholic basis of its Constitution; and believing it to be the most powerful public instrumentality to arouse and change public instrumentality to arouse and change public opinion in America, we consider it to be our privilege and our duty to continue our relations with them.

We will continue to aid, as we have hitherto dome, other branches of the cause as occasions westign of its existence has been found. One or vestign of its existence has been found. One or two cases are believed to have occurred within a two cases are believed to have occurred within a few years, where Commissioners in other States have delivered up apprentices, but the only ques-tion there raised was the validity of the indenture, and the question now presented was never raised or passed upon. After as careful an investigation of the authorities cited, and the able arguments of the claimant's counsel, as the time would allow, the evidence and law of the case, in my judgment, do not warrant a certificate authorizing the claimant to remove the alleged fugitive or person back to the State from which he is said to have fled. The apprentice, John Van Orden, is therefore dis-charged.

> From Frederick Douglass's Paper. NATIONAL COLORED CONVENTION, HELD IN

Rochester, N. Y. on the 6th, 7th and 8th of July, '53. Pursuant to the Call, the Convention assembled in Corinthian Hall on Wednesday, July 6th, 1853, and was called to order by Rev. Amos G. Beman,

and was called to order by Rev. Amos G. Beman, of Connecticut.

On motion of Rev. Charles B. Ray, of New York, the Rev. John Peck, of Pittsburgh, Pa., was appointed President pro tem.; and Wm. Whipper, of Pennsylvania, and Wm. C. Nell, of Massachusetts, were appointed Secretaries pro tem. James McCane Smith, M. D., then read the Call for the

Convention.
On motion of David Jenkins, of Ohio, the delegates were called upon by States, to present their

redentials.

The Committee on nominations reported by their Chairman, James McCane Smith, the following named persons as officers of this Convention:

President—James W. C. Pennington, D. D., of

New York : Vice Presidents-Wm. H. Day, of Ohio. Amos G. Beman, Connecticut; Wm. C. Nell, Massachusetts; Frederick Douglass, New York; James C. McCrummell, and John B. Vashon, Pennsylvania; John Jones, Illinois.

Secretaries.—Peter H. Clark, Ohio; Chas. B. Ray
and Wm. J. Wilson, New York; Charles S. Reason,

Pennsylvania. Frederick Douglass, Chairman of Committee on

Declaration of Sentiments, made the following Re-For the purpose of improving the character, de-

Art. 1. This Council shall consist of two mem-

bers from each State, represented in this Conven-tion, to be elected by this Convention, and two other members from each State to be elected as fol-lows: On the 15th day of November next, and bien-nially thereafter, there shall be held in each State, a Poll, at which each colored inhabitant may vote who pays ten cents as a poll-tax; and each State shall elect, at such election, delegates to State In a leet, at such election, delegates to State Legislature, twenty in number from each State, at large. The election to be held in such places and under such conditions as the public meetings in such localities may determine. The members of the National Council, in each State, shall receive, canvass and declare the result of such vôte. The UNITED STATES COMMISSIONERS' COURT.

Refore George W. Morton, Esq.

A WHITE BOY CLAIMED UNDER THE FUGITIVE SLAVE LAW.

Monday of January, 1854, and elect additional members to the National Council, in proportion of members to the National Council, in proportion of such State; and labor, by John Randall, of New Jersey.

This case came up originally before Mr. Commissioner Bridgham, on a warrant issued by him. The testimony and arguments were heard by him, but before a decision, the papers were withdrawn, and upon a new petition and affidavits, a warrant was issued, returnable before me at 11 A. M. yess whall have full power over the internal concerns of said State. State Council, thus elected, shall meet on the first

said State.

Art. 2. The members of the first Council shall be elected by this Convention, which shall designate out of the number a President, Vice-President,

ring, shall fill up the same forthwith, subject to the confirmation of the Council. Each Committee shall meet at least once a month, or as often as possible; shall keep a minute of all its proceedings, executive and financial, and shall submit a full statement of the same with the accounts audited. statement of the same, with the accounts audited, at every regular meeting of the National Council. Art. 8. The National Council shall meet at least

Art. 8. The National Council shall meet at least once in six months, to receive the reports of the Committees, and to consider any new plan for the general good, for which it shall have power, at its option, to appoint a new Committee, and shall be empowered to receive and appropriate donations for the carrying out of the objects of the same. At all such meetings, eleven members shall constitute a quorum. In case any Committee neglect or refuse to send in its report, according to article 8th, then the Council shall have power to enter the bureau, and examine the books and papers of such Committee; and in case the Committee shall persist in its refusal or neglect, then the Council shall declare their offices vacant, and appoint others in their stead.

their offices vacant, and appoint others in their stead.

Art. 9. In all cases of the meetings of the National Council, or the Committees, the travelling expenses (if any) of the members shall be paid out of their respective funds.

Art. 10. The Council shall immediately establish a bureau, in the place of its meeting; and the same rooms shall, as far as possible, be used by the several Committees for their various purposes.—
The Council shall have a clerk, at a moderate salary, who shall keep a record of their transactions, and prepare a condensed report of the Committees for publication; and, also, a registry of the friends of the cause.

Art. 11. The expenses of the Council shall be defrayed by the fees of membership of sub-societies or Councils, to be organized throughout the States. The membership fee shall be one cent per week.

Art. 12. A member of the Council shall be a member of only one of the Council shall be a member of only one of the Council shall give security in double the amount likely to be in their hands. This security to be given to the three first officers of the Council shall have power to make such Bye-Lows as are necessary for their proper government.

President appointed the following named Committees: —Committee on Agriculture, Wm. H. Day; Committee on Manual Labor School, Charles L. Reason, C. H. Langston, George B. Vashon; Committee on Social Selections, Wm. J. Wilson, Wm. Whipper, and Charles B. Ray; Committee on Statistics, Lewis Woodson, M. M. Clark, A. M

on Statistics, Lewis Woodson, at all Consequences.

The President announced the names of Committee:—T. G. Campbell, A. H. Adams, A. G. Beman, Wm. J. Watkins, J. N. Still, J. D. Bonner, C. H. Langston, H. O. Wagoner, David H. Jackson, Horace B. Smith, Mr. A. N. Freeman. Moved that the President be added to the Committee on Colonization. Amended, that there be an addition of State, and that the Convention. two from each State, and that the Convention cominate. Agreed to. The President announced the Committee on Literature: Mr. A. M. Sumner, G. B. Vashon, J. I. Gaines. A letter from Mr. F. T. Newsome of Cass Co., Michigan, read and re-ferred to Business Committee.

The Committee on Commerce reported through their chairman, Mr. George T. Downing; report accepted. Mr. William H. Day read a report from the Committee on Agriculture; report accepted. Mr. James M'Cune Smith moved that all reports Mr. James M'Cune Smith moved that all reports brought before this Convention be published; with-drawn. Report was received from the Business Committee, consisting of a communication from M. F. Newsome, Esq., Cass, Michigan; J. Keep, of Oberlin, Ohio; J. Wilson, M. D., of Philadel-

of Oberlin, Ohio; J. Wilson, M. D., of Philadelphia; Samuel Aaron, and A. Dewey, from the same place—of resolutions by H. O. Wagoner, Illinois; L. Tillman, and A. R. Green. Mr. Josephus Fowler read a report on Temperance, &c. Dr. Pennington read the report on Colonization, together with appropriate resolutions; report received. Mr. U. B. Ray moved its adoption, pending which motion, Messrs. Charles L. Remond. J. I. Gaines, J. M. Langston and Frederick Douglass took the stand, reviewing the positions of the Colonization Society. Report and resolutions accepted. Report from Business Committee received. Resolutions by H. O. Wagoner of Illinois, referred to Business Committee. Committee on Statistics reported that the reports came in so slowly from the various delegations, and that the subject matter was of such great importance, that they felt they

was of such great importance, that they would not have time to prepare such a report as ts importance demanded. Report received, and Committee discharged. On motion, it was agreed o appoint a Committee, consisting of one fronch State, of which James M'Cune Smith shall chairman, to digest and publish, at an early date as possible, a statistical report of the condition of the colored people of the United States.

Mr. Langston offered a motion to suspend debate upon the subject in hand, in order to allow Prof.

upon the subject in hand, in order to allow Prof. C. L. Reason an opportunity to present a report from the Committee on Manual Labor Schools. Report read and accepted.

Pending the motion to adopt, Mr. Douglass read a letter addressed by himself to Mrs. Stowe.

Mr. Downing moved that the names presented by the various delegations be adopted by this Convention, as members of the National Council. Agreed to. The following names were reported:

Vermont—J. W. Lewis, St. Albans; H. C. Smith Burlington.

Vermont—J. W. Lewis, St. Albans; H. C. Smith, Burlington.

Massachusetts—W. C. Nell, Boston; J. B. Sanderson, Fairhaven.

Rhode Island—George T. Downing, Providence; Abraham C. Rice, Newport.

Connecticut—Jehiel C. Beman, Amos G. Beman.

New York—J. McCune Smith, New York City; Frederick Douglass, Rochester.

Pennsylvania—John Peck, Pittsburgh; Stephen Smith, Philadelphia.

Ohio—Wm. H. Day Cleveland; John I. Gaines,

Ohio-Wm. H. Day, Cleveland ; John I. Gaines,

Michigan-W. C. Munroe, John Freeman, De

Illinois—James D. Bonner, John Jones, Chicago. Indiano—Horace B. Smith, Indianapolis; John T. Brittain, Charlestown. Prof. C. L. Reason offered the following resolu-

Prof. C. L. Reason observe the transparence of the Resolved, That nothing in the provisions of the Constitution of the Council, just adopted, shall be construed to mean that either in the Board of Instructors, or in the admission of students to the contemplated Manual Labor Schools, the principle of complexional exclusiveness is contemplated.

Adopted.

Resolutions approving the purpose and character of W. H. Day's paper, the Aliened American, to be published at Cleveland, Ohio; also, one approving of the spirit and course of Frederick Douglass's Paper, were adopted.

Paper, were adopted.

The Committee on Finance reported that the receipts of the Convention had amounted to \$172.50; expenses, \$60.75; remaining, \$111.75; which was paid to the Committee on Publication.

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COLORED CONVENTION.

The session on Wednesday evening was one of great interest, the debate being upon a Report submitted upon the social condition and plans for its improvement of the Free Blacks. Many fine speeches were made, and a deep interest prevailed. Yesterday A. M. the discussion was hotly continued until noon, when a vote was taken and the Report was not adopted. The hostility to it arose from the fact that it regarded the colored people mainly as consumers, and that it advocated distinctive schools for the blacks. The points were arrued ably and warmly. Several speakers pre-

argued ably and warmly. Several speakers presented tabular statements of the condition of the free colored people, showing the variety of professions and avocations pursued by them, and the amount of property held by them. This was shown to be much greater than is generally sup-

posed.

The Convention is quite largely attended by Anglo Saxon spectators. The delegates numbered more than 100, representing several of the states. They go into the business in hand with tact and They go into the business in hand with tact and spirit. There is a practical, everyday working tone to the proceedings, that savors of earnestness and an abiding sense of the importance of their deliberations. It is a commendable example to other deliberative bodies. That there is talent and disciplined thought in this convention, is apparent at a glance, and is made more evident by attendance upon it. We commend the display in Corinthian Hall to all,—Abolitionists and others, who feel or profess to feel any degree of interest in the colored people of this country, bond and free. This meeting, despite the antecedents of some of its projectors, is devoted to more practical and immediate interests, than those that pertain to the programme of an Abolition Convention. Its projectors and of an Abolition Convention. Its projectors and friends see that conscious self-elevation, and the friends see that conscious self-elevation, and the elevation of the free colored people, will prove the surest way to show that the African race is susceptible of a high civilization, and competent to enjoy it. The Convention will doubtless be of great service in this way.—Rochester American.

From the Rochester Democrat. THE COLORED CONVENTION.

This Convention adjourned at a late hour on sessions regularly, we cannot state just what was done; but we understand that the official proceedsubjects, will be issued in pamphlet form. The impression left upon the minds of people who have attended the Convention, is highly favorable. There was, now and then, considerable waste of time upon immaterial points, but generally there was an indication of an earnest desire and determination to do something for the improvement of the condition of the colored people. And to accomplish this, all seemed to be impressed with the conviction that they must act, with prudence and firmness, for themselves. If any of the specific projects brought forward and discussed do not immediately answer all the expectations formed in regard to them; nay, if they should fail en-tirely, this meeting will after all produce good re-sults. It has satisfied a large and intelligent community, and what is equally important, it has convinced the colored people themselves, that they have many able and practical minds among them, and they are resolutely engaged in devising schemes for their own moral, mental and physical improvement. It was wise in them thus to call a Conven-tion of their own. Had WM. LLOYD GARRISON, GERRIT SMITH, and other able champions of their cause, been present and prominent in the proceed-ings, they, and not the REMONDS, DOUGLASSES, PENNINGTONS and others, would have received the praise for all that was wisely done, while the color-ed people would have shared the odium of all that might have been wrong. There can be no doubt that these people have the ability to devise and carry out measures for their social advancement, and for the general improvement of their condition. Some few of the delegates, we learned, are quite wealthy. One individual is said to be worth about seven bundred thousand dollars. Generally, how-ever, they are poor, and made great pecuniary sacrifices to be present at this National Convention. Every philanthropist will bid them God speed in landable efforts to better their condition; to become successful farmers, tradesmen and professional men; to heighten their own self-respect and secure men; to heighten their own self-respect and secure the respect of others; and to conquer the prejudice and the injustice which would deny them the com-mon rights of humanity, because 'they have a skin not colored like our own.' All this can be better accomplished by themselves than by others. Let them have the sympathy and the pecuniary aid of others, but let their plans be devised and executed by themselves. The principle that he who earns his fortune knows best how to manage and ap-preciate it, holds good in other matters. preciate it, holds good in other matters.

RETORT

The Syracuse Star, one of the meanest and dirtiest pro-slavery journals in the land, having expressed its surprise that the Rochester American (a paper somewhat hunkerish in its tendencies) should publish complimentary notice of the late remarkable Colored Convention in Rochester, the American replies-

You cannot blame a negro for being an Abolition-ist, however you may pity his blindness in suppos-ing that a white Abolitionist is his friend. You ought not to blame a persecuted and despised race, taunted with poverty, medicaney and degradation, that is willing to make the effort to improve its moral, intellectual, social and physical condition. It is not 'fanaticism' for colored men to confess their humiliation, and to boldly strive to work up in the scale, and take a position where they may gain the respect of the whites. This is balf the battle.— We deem them mistaken or misguided when they oppose colonization, and we cannot but commiscrate them when they raise their feeble hand against sla-. Not so is their deliverance to come. Let show to the world, that they can think and act for themselves, and that they can eat the bread of their own industry. This late Convention has partly solved that problem. Union of sentiment and purpose will work out its highest result.

The Star is mistaken in supposing that these colored men came here to act the fanatical Abolicolored men came here to act the fanatical Aboli-tionist. They applauded Mrs. Stowe and Garrison, to be sure, but their proceedings had no further taint of Abolitionism, so far as we saw, and we were a pretty constant attendant upon the Conven-tion. They were working and talking men, the 'picks' and 'culls' of the free blacks, and we will award gladly the credit of talent and sincerity, and bid them God speed in the effort at personal independence and class advancement. White men need not feel anxiety or alarm. They will be re-garded for many years yet, in the 'distribution of

From the New York Tribune ANTI-SLAVERY MEETING.

ANTI-SLAVERY MEETING.

A very interesting meeting of colored citizens was held at the First American Congregationalist Church, Sixth st., last evening. Rev. C. B. Ray was called to the Chair, and P. A. Bell, Secretary. The President introduced the first speaker, Wm. Howard Day, Esq., of Cincinnati, Ohio.

The address of this talented young man was learned and eloquent. He stated and argued the facts that 'As Slavery had been subdued, mind had been developed;' 'To obtain thinkers was to obtain proselytes.' The existence of a God, said he, proves conclusively that there is a good time coming for the American Bondman. He has made the blood of the slave a blight on the soil. Pharaoh blood of the slave a blight on the soil. Pharaoh never hardened his heart till God commanded him to let the people go. As to our course, we must be true to ourselves—independent of outside in-fluences, etc. etc. Mr. D. is a mulatto, born in this city, and is now 27 years of age. He was educated at Oberlin, Obio, and graduated at that institution in 1847. He is now the Editor and Publisher of The Aliened American, published at Cleveland, and for which we were pleased to see he received a large number of subscribers at the close

received a large number of subscribers at the close of the meeting.

The next speaker was J. Mercer Langston, Esq., of Oberlin, and a graduate of that institution in 1849. Mr. L. spoke extemporaneously, and his remarks would have honored the Halls of Congress. In his remarks, he spoke of the endeavors of Congress to check agitation. Go, said he, and padlock all the whites at the North—go padlock all the mouths of all the slaveholders at the South—go padlock all the mouths of the men and women North and South—still you cannot check agitation. No; the voices of babes would cry it out, and the winds of heaven would return it again. As long as there remained

a vestige of Slavery, so long there would be agitation. All were slaves, in this country—black men as well as white men. Show us, said he, the white man that dare go to New Orleans, and stand at the bar or in the pulpit, and proclaim the wrongs of the black man.

black man.

Mr. L. is a mulatto, about 24 years of age, born a slave in Virginia, but manumitted and sent to Oberlin to be educated. He has lately received the honors of degree, and adopted the law as his pro-

fession.

The next speaker was Wm. C. Nell, Esq., of Boston, Mass., and the compiler of a valuable little work for colored persons, as it gives a faithful account of the services of colored Americans in the wars of 1775 and 1812.

The meeting was largely attended by both males and females. We observed on the stand, Rev. L. Tilman, pastor of the church; Rev. Mr. Wilson, Rev. A. Freeman, and others.

THE CONSTITUTIONAL CONVENTION.

orate their condition. Woman exerted great pow-er by the exercise of her feminine graces and vir-

same reasoning that would deny the divine right of have succeeded beyond refutation.

kings to govern men without their consent, would also deny a similar right of men over women. The being popular. We stand in a mine Committee had given the best of reasons for granting the prayer of the petitioners, and then reported that they had leave to withdraw. He proceeded to expatiate on the grievances to which women are sub-

mgain.
Wednesday, the first business of importance was the taking up in Committee of the reports, leave to withdraw, relative to giving certain privileges to speak to edification, but for whom there will be nether women. Question on the amendment of Mr. Whitten or opportunity. On the other side, where marly

Bridgewater, when the question was taken, and

Mr. Whitney's amendment rejected.

Mr. Marvin then moved to substitute 'inexpe dient to act,' for 'leave to withdraw,' which was

The Committee then rose, and recommended the adoption of the report as amended, by a vote of 108

MARIA WESTON CHAPMAN.

The Evening Bulletin, of this city, seems to be ambitious of out-topping all the enemies of Mrs. Stowe. It abuses not only that lady, but her lady friends, who are not before the public. In an article devoted to her, in a late issue, it says:—

'At present, she is quietly residing in Paris, the At present, she is quietly restaing in raris, the guest of Mrs. Maria Weston Chapman, formerly of Boston, a Garrisonite of the most zealous school, who, like many others of the "tip-top aristocracy" of this country, thinking her daughters cannot be educated in America, has gone to the French capital to "polish them off" in that moral and religious city."

Had we not been honored with the acquaintance of the accomplished and intelligent lady, whose mode of educating her children is thus rudely made a matter of newspaper discussion, we shoul have imposed silence on our indignation. 'Rude-ly,' did we sag! The word is feeble to express the character of the insinuation in the last part of the period we have quoted. We cannot believe that the proprietor of the Bulletin was aware of the gross insult thus offered the wife of one of the 'Many imagine that when a challenge or invitation.' watchmen on the walls of Zion. The writer says:—
gross insult thus offered the wife of one of the
most respected citizens of Boston. He has protested too sincerely against a similar violation of the
privacy of his own domestic life, to approve the
assault on an absent lady. On his return from
the Cape, he will, we doubt not, disavow all participation in it. It makes no difference in this matter, whether Mrs. Chapman belongs to the Garrisonite school or not. For aught we know, she
may. She has a right to belong to any school she may. She has a right to belong to any school she pleases. We never heard her utter a word on the subject of slavery. Persons of all opinions—Legitimist, Orleanist, Republican and Socialist—met in her saloon in Paris—and all of them regarded other question, unless he thinks proper. I concede the her as an amiable lady, a dignified matron, and an affectionate parent. Her children,—who are both grown up,-are worthy of the mother. We trust that no outrage of a licentious press will again force us to defend their right to visit, as other Americans, any country they please.—Philadelphia

CORRECTION.

number of the Worcester Spy :-

added, reflecting on the Society for the part which it took in the transaction.

The articles in the Spy and American have drawn forth from Samuel May Jr., the General Agent of the Society, a full statement of the facts in the Society, a full statement of the facts in the case. It is published in the Liberator, and denies that may be pronounced.

The writer of the article alluded to says that the tertain concerning it, they had an unquestionable while 'holding fast that which is good.' Rather than right to be their own judges in the case, so far as to stultify the reasoning faculties, doubt and deny every

ties, and have only to add the expression of our regret that there should have been any occasion for making it.

A free American woman is stolen, sent to a Legree plantation, and forced to labor for a scamp called Lambeth for eight years. At the end of that called Lambeth for eight years. At the end of that time, the law takes cognizance of her case, and declares her to be free, but refuses to give her a cent of compensation for her long years of unrequited toil and gratuitous misery! Verily, the law knows what it is about down there in Orleans. It knows better than to show justice to any body but pure Caucassians.—Worcester Spy.

BOSTON, JULY 22, 1853.

SPEECH OF WM. LLOYD GARRISON. Delivered at the Bible Convention in Hartford, Conn

June 5, 1858. [PHONOGRAPHICALLY REPORTED BY A. J. GRAHAM.]

PLENARY INSPIRATION OF THE BIBLE

Mr. CHAIRMAN-I am not aware that this Conver tion was called together to settle the meaning of the term Hades or Gehenna, or to discuss the question whether the 'finally impenitent' are doomed to annihil lation or to everlasting burnings. The only subject On Tuesday, 12th inst., in Committee of the Whole, the report that it is inexpedient to act on the petition of several parties, that women may ume contains a mixture of truth and error, fact and fiction, light and darkness, or whether it is altogether the petition of several parties, that women may yote, was taken up.

Mr. Greene, of Brookfield, opposed the report, contending that women, being capable of giving or withholding their assent to the acts of government, should, upon every principle of justice and equality, be permitted to participate in its administration. He denied that men were of right the ponents with entire decorum and proper respect. We istration. He denied that men were of right the guardians or trusteez of women, since they had not been appointed, but had usurped that position.—

Women had inherent natural rights as a portion of the people, and they should be permitted to vote in order to protect those inherent rights.

Mr. Keyes, for Abington, paid a warm tribute to the virtues and abilities of the fairer sex, and was willing to concede that they were to some extent oppressed and denied their rights, but he did not believe the granting of the privileges these petitioners claimed would tend to elevate or ameliorate their condition. Woman exerted great powponents with entire decorum and proper respect. W

Again : we have not avoided the issue, but have mad definite charges against the book to disprove its infallitues, which she would lose the moment she should step beyond her proper sphere, and mingle with the affairs of State [!!!]

Mr. Whitney, of Boylston, believed that the from the Old and the New Testament, and think we

Moreover, the position that we occupy is far from being popular. We stand in a minority, in a very snall minority, in the community. It was some evidence moral courage, therefore, for us to call such a Conrention as this, in the very heart of old Connecticut, and jected, and concluded by moving as an amendment to invite the whole body of our opponents to meet as in to the report, 'that the prayer of the petitioners ought to be granted.' The Committee then rose, and had leave to sit in regard to the order, management and verdict of the meeting. Well, what has been the result? On our side, there has been no lack of speakers. We have yet many here who desire to be heard, and who are alle to time nor opportunity. On the other side, where nearly ney, of Boylston, to amend the conclusion of the reports, by inserting, 'that the prayer of the petitioners be granted.'

Debate ensued on the subject, between Messrs.

Marvin of Winchendon, and Kingman of West have occupied, and, in the absence of others, have have occupied, and, in the absence of others, have claimed the right to occupy, half of the time of cur four days' meeting. The burden of defence has been rolled upon them, by those who might have been here and I think ought to have been here, to convince a that there is but one side to the question, and that is in favor of the doctrine of plenary inspiration. Now, sir I honor the men referred to for coming forward to de fend what they believe to be the word of God: it is t their credit. But I will frankly tell you why, in my opinion, they are able to be here. It is because they e 'without reputation' in the community. I do not say this reproachfully-far otherwise. I mean, simply, that they do not stand among the popular and well-educated elergy of the land, but are self-taught and hum ble men, with very few adherents, on account of their peculiar theological opinions. Where are the cultivated, learned and influential occupants of the pulpit, wh might bring to the discussion of this subject consummat ability, rare exegetical acumen, and profound argumentation? Wherever else they may be, assuredly they are not here.

Mr. Chairman, in anticipation of this Convention there has been an article published editorially in the . Religious Herald ' of this city ; and I find in it some reasons urged why this Convention should be allowed to pass unnoticed, on the part of those who claim to be

other question, unless he thinks proper. I concede the right of every clergyman, and of every layman too, to determine where he will go, in what he will participate where he will lift up his voice, or when he will be dumb -to determine his own time, place, and theme for discussion. I make no charge against any man, simply because he is not here ; but I hold that this attempt t evade the force of our complaint, in regard to the absence of those who profess to be true shepherds of the We find the following amende honorable in the last flock and no hirelings, and who claim to be 'set for the defence of the gospel,' is clearly disingenuous A short time since, a notice was published in the Spy, of the withdrawal of Daniel Foster that their dogmas respecting the Bible cannot be sucfrom the Agency of the Massachusetts Anti-Slavery Society. It was abstracted from an article which FORM, BEFORE THE PEOPLE. (Cries of 'Hear! hear!') appeared in the Lowell American, and a remark was added, reflecting on the Society for the part which It is not that these men are 'found among the missing

several statements of the American, and we feel bound to say, that it entirely clears the Society from Bible question is settled '—therefore all inquiry and all any cause of censure in the premises. It will be recollected that the origin of the difficulty was, the circulation of Goodell's book on Slavery and Anti-folly of priestly arrogance. How settled—and by whom Slavery, by Mr. Foster, while acting as Agent of the Society. This book the Society considered as unjust and unfair toward them, both in the manner of its statement of some facts, and in the suppression of others. Whatever opinion others might enrestrain their Agent from circulating a work which they condemned. This was all they attempted to do, and rather than be restrained, Mr. Foster left the proof seems conclusive. Begin with the beginning the proof seems conclusive. their service.

take nothing upon tradition or authority, as absolute or We make this explanation in justice to the par-

The question of slavery, it is as oracularly declared THE PECULIAR INSTITUTION. In an obscure cor- in other quarters, is settled, and all further agitation of ner, and the obscurest type of the New Orleans it ought to cease. But it is not settled, and it concern Delta, appears the following: our country most fearfully ; for, if there be a God-i FIRST DISTRICT COURT -JUDGE LARUE - Tacquette there be an eternal law-if man is made in the divine First District Court—Judge Larue.—Tacquette
f. w. c. c. vs. W. M. Lambeth and Mrs. Harris.—
This was a case in which the plaintiff sought to recover her freedom. She declares that she was legally manumitted in 1840, and continued to enjoy her freedom till near the beginning of 1845, when she was seized and put in jail by defendant, Lambeth, and afterwards carried to his plantation, where she has been compelled to work, until March, 1853, when she was sent to this city. She sues to recover her freedom, \$3,000 damages, and \$25 per month since she has been detained in defendant's service. On hearing the case, Judge Larue gave month since she has been detained in derendant service. On hearing the case, Judge Larue gave judgment, in decreeing the plaintiff to be free, but allowed no damages or wages.'

tation, to stand upon it, and show why service to say longer continued in the land, and why sentence judgment, in decreeing the plaintiff to be free, but of death should not be pronounced against it. But they allowed no damages or wages.' tation, to stand upon it, and show why slavery should

Without stopping to comment upon the low and venrope,' and that they should give a general invitation to the citizens to be present, to discuss the nature of our government. That invitation might not be generally needed, but do you suppose there would be general uneasiness, or a high state of popular inflammation, in consequence thereof—especially on the atrange pretext that the question they sought to discuss was settled bespoken of and treated? What is the town-talk, in regard to it? Are there no symptoms of alarm and indignation !

Again-the Herald says-

'If the Bible has triumphed over Bolingbroke, Hume, Gibbon, Voltaire, Rosseau, and the strong-sensed though vulgar Paine, its defenders need not tremble at Andrew Jackson Davis and his spirit-rapping admirers.'

Is that a manly reference, or a contemptuous fling I am not here to eulogise any man ; but who, among his assailants, exhibits in his own person a more beau-tiful life to the world than Andrew Jackson Davis Who can deny the extraordinary phenomena attending his mental development? Who that really knows him doubts his sincerity, his honesty of purpose, his extraordinary enlightenment, or really believes that he is bent on mischief? And what is this opprobrious refer ence to Hume, and Voltaire, and Bolingbroke, but merely an ad captandum appeal to popular prejudice What have I to do with Hume, Bolingbroke, or Voltaire? I have yet to read the first page that they have written on the subject of divine revelation. I am here to utter my own sentiments, and not those of any other man-to hold myself responsible for my own views, not those of any other individual, whether belonging to a past age or to the present; and I ask no man to give me his endorsement, as I shall certainly endorse no man. 'There is no need of trembling,' says the Herald. Then why is there so much agitation among those who say they have God and the Bible with them? Why have they, or their representatives, lawlessly inter-rupted the proceedings of this Convention, and outraged all the proprieties of the place and the occasion Even on this 'holy day,' in the very presence of the Mayor, have we not had exhibited the lowest specimen of rowdyism, on the part of those who have been trained up in the Sabbath schools, and taught to regard the Bible with sacred awe, and some of whom are pursuing a course of studies for the ministry? Has it not been found necessary, by the Mayor, again and again, to beseech them to behave themselves decently, to remember that this is the Sabbath day, to have some regard for the rights of a meeting convened for public worship in yonder building, and liable to be interrupted by these disturbances? And has he not made his appeals in vain?

Last evening, there stood on this platform a highly estimable, intellectual and gifted woman, [Mrs. En-MESTINE L. Rose, of Polish extraction, educated in the Jewish faith, but emancipated from its yoke of bondage, and also from every sectarian fetter-strong in her own mental independence, and true to her own consci-entious convictions. She presented herself, with grace and dignity, before the assembly, and proceeded, with consummate mastery of the art of oratory, and in a hooted at, and saluted with opprobrious epithets, by professed Bible believers. It was not the Rev. Mr. Storrs, or the Rev. Mr. Turner, who was speaking, and who was clamored down by the opposite side, but it was a gifted woman, daring to express her own thoughts, in her own language,-daring to dissent from the popular creed, and to be true to herself,-insulted and gagged in the most outrageous manner-the scene ternating in the sudden extinguishment of the gas

lights, with a view to the dispersion of the meeting in confusion! Now, of what is such conduct significant? Sir, I am familiar with such manifestations. Twenty years of experience have taught me how to discriminate in a case like this. The anti-slavery cause, though offering them a free platform, has never been able to induce its opponents to occupy it, and to measure weapons in a fair and manly antagonism; but they have resorted to every evil device, and stirred up all the mobocratic elements in the land, to destroy it. It is a in any other manner. So I am constrained to regard it in the present case. .

are here by constitutional right; and, therefore, every man claiming to revere the Constitution is bound to stand by it, especially when it recognizes the right of free discussion, for that is a very sacred right. He is a bad citizen and a dangerous man, who comes into a meeting of this kind, where it is as free to him as to others, and attempts to put down, by vociferation and violence, the man who differs from him in opinion. It is cowardly and base to substitute for argument the hiss of the snake, and for proof the howl of the wolf.

Now, sir, a word directly on the subject before us This discussion, after all, has been mainly upon one side; for neither of our opponents has ventured to contend for the plenary inspiration of the Bible. True, they deny that this is the question at issue, but they are mistaken. We deny that it is an inspired volume, as such,-that, as a book, it is the word of God,-because it contains many things which are absurd, contradictory, inexplicable, fabulous, and some things which are nmoral and inhuman. This is our position, and we have repeatedly begged its examination; but in vain. Our friend, Mr. Storrs, in his last speech, has conceded every thing. He does not believe in the doctrine of lenary inspiration any more than I do. He exercises his liberty as a man to put aside whatever he pleases, and to stamp it as false and erroneous, just as I do Nay, he has gone beyond any of us, in insisting that he Bible, as translated, is any thing but true to the original, as pertaining to the most important doctrines, namely, the immortality of the soul and the punish of the wicked. He represented its translators to have been fearfully warped, if not intentionally dishonest, by their religious theories and preconceived opinions. Now, if they were warped in one direction, why may they not have been in another? If the present English ersion is essentially defective, how is it the only rule of faith and practice'?--for it is this versiwhich is under consideration, and the only one that is in the hands of the people. Moreover, our friend very frankly declared, that whatever in the book he found to conflict with 'right reason,' or to do violence to his own understanding, he would not hesitate to reject Here, then, is 'the law' that our friend has so fre quently called for, with such an air of triumph, by which the Bible is to be judged. It is right reason on the throne—conformity to what the soul apprehends or believes to be the truth. Thus, the whole ground that we claim is conceded to us, and the only difference be-

The writer of the article in the Herald says:

'Then, again, there are some things so well settled, and so long determined, after repeated investigations by the ablest minds, that they are not to be brought into debate by every sciolist who pretends to doubt them. Suppose two or three foreigners, fresh from Europe, were to issue a call for a convention at Hartford to discuss the propriety of republican government, must every civilian of distinction rush to the appointed place to vefute the monarchists? If three Mormon leaders and one or two Turks were to issue a similar call to discuss the question of polygamy, must every man, in favor of a single wife, feel under obligation to go in and defend monogamy? Were the radical non-resistance men around Boston to hold a convention to investigate the claims of civil government, must our governors and judges attend to defend their authority? If not, surely, after ages of discussion by tongue and pen, and centuries of experiment on every soil and among every variety of people, it may well be supposed that Christianity has long since proved itself to be divine, and that its professors and ministers need feel under no obligation to help furnish an audience and occasion for those who wish to vent their pent up scoffs and blasphemies.'

were a soil of the whole human race from spiritual vassalage, and subordinated the book to the judgment and conceince. But what is of God is not erroneous; the soul, it is not for the soul to claim supremacy over it. He, therefore, who believes in the right of private judgment, is thereby precluded from assuming papal infallibility, and excommunicating his brother as a heritance of civil government, must our governors and infallibility, and excommunicating his brother as a heritance of the block. It is not for him to call me an 'infiel' or a 'blasphemer,' because I am not prepared to accept his views of the book, but to remember his own liability to err, and to believe me to be as sinfernish an audience and occasion for those who wish to vent mpatible with justice, or worthy of acceptation, eve Without stopping to comment upon the low and vensuppose such a meeting were called in this place, in did the persecutors in the olden time-and all for 'the good faith, by 'two or three foreigners fresh from Euglory of God and the good of souls.' A persecuting religion is not of Christ, but of the devil. The invitation, 'Come, now, let us reason together, saith the Lord,' is indeed godlike. He who will not reason, but resorts to brutality or sectarian malevolence, is either a tyrant or a knave. I appeal to those who have comto this meeting, not to listen with candor to what may be advanced, but to create a disturbance, whether they can justify their conduct, even in their own eyes. They knew, before they came, that it was to be a Convention free to all; they knew, too, that they would, in al probability, hear sentiments avowed, which would b highly distasteful to them ; but how can there be free sion without this liability? Besides, no one i bound to accept any thing which he deems unsound There might be some excuse for violent resistance, i there was an attempt to force down your throats wha you did not believe to be true; but you are here, by your own choice, with the liberty to receive or reject what may be uttered, just as you please, and to retire from the house whenever you find it too dull or too un comfortable to remain. What more can you ask or de sire? Of what have you to complain? You are no without opinions which are dear to you. But what right have you to entertain and to propagate opinions They may be popular or unpopular. Suppose you wer to call a public meeting for the discussion of a question deemed by you equally interesting and important, and in true manliness of spirit should invite those who dissented from your view to a free participation in the pro seedings; and suppose they should come, not to argue but to break up the meeting in the spirit of rowdyism what would you think of them? Now, 'whatsoever ye would that men should do to you, do ye even so to

Mr. Chairman, I turn from a digression, which ha been excusable, nay, imperatively called for, by the lawless spirit manifested in this Convention. It is important that we all clearly comprehend one thing, and that is, that the test of character which, in one age of the world, is vital and conclusive, is, in a subsequen age, like salt which has lost its savor, worthless; and, therefore, it is fatuity to cling to it as fundamentally important, after it is worn out. For example : eighteen hundred years ago, the question, 'Do you believe in Jesus of Nazareth as the Messiah? ' was a test ques tion to the Jewish nation. It proved all classes, from the Chief Priests, Scribes and Pharisees, to the rabble as the answer was given; because whoever answered the certainty of being regarded as the offscouring of all things, and putting even his life in peril. But of wha value is that question now, in our country, or in any part of Christendom, as a test of character? None Then, it had a definite meaning and a redeeming power now, nothing is more indefinite, nothing more power less. It means any thing, every thing, nothing. Then affirmatively answered, it cost much; now, it is a good worldly speculation. The Christ now recognized and accepted by Christendom is not the Christ who bore the cross, and was crucified between two thieves eighteer centuries ago. No, sir, he is a very different person calm, philosophical spirit, to show why she was unable the rulers and abhorred by the priests, he is exalted to to accept the popular views respecting the Bible, and the skies,—yea, evangelically defied. All that is its alleged inspiration; yet, throughout her speech, she proud, wealthy, ambitious, politic, and reputable scribes, pharisees, priests, lawyers, judges, governors presidents, emperors—are foremost to declare their be lief in Christ. It is a popular faith. What does it in

dicate as to love of God or regard for man? Nothing Sir, let me give an illustration or two. If an Italian should come here from Rome, I would not give a farthing to know whether he reverenced Christ. I would not care to ask him the question ; because I should b certain that the chances of getting an affirmative answer would be as ninety-nine out of a hundred, accom panied with sundry genufications of the body, in toker of the profoundest respect. But what would it prove Would it be any evidence of piety? Not in the least de-gree. For no where in the world is Christ popularly so honored and revered as at Rome. His image is see every where, painted on canvass, sculptured in marble erected by the wayside; and to it the multitude ar continually kneeling, with Pope Pius (destitute of al plety) and the Cardinals at their head. In spite of all this homage, the Protestant church and clergy do not confession of weakness or guilt: they cannot argue hesitate to declare that the head-quarters of Anti-Christ is Rome. Therefore I said, I would not ask him the question I have stated. If I wished to know whether he possessed any true manhood, love of liberty, and readiness of soul to espouse the cause of bleeding humanity-whether he was a man of principle or of ex pediency, self-sacrificing or time-serving, a brave mar or a coward-I would ask him, not what he thought Christ, but what he thought, in Rome, of Mazzini and the cause of Italian liberty. (Applause.) As he should answer that question, so should I know how to estimate him.

So, if an Austrian should visit Boston, I would no care to inquire, as a test of character, how he regarded the Christian church; for, if I should make the inquiry, he would doubtless tell me that he had the greatest respect for that church, and was himself a men ber of it. So is the Emperor of Austria; but then it is the Christian church which goes for the Emperor of Austria! (Laughter and applause.) I would ask him, What did you say and do, when the struggle was go ing on between Austria and Hungary-when the Hungarians were striking home for liberty-and on which side were your sympathies and good wishes? (Applause.) According to his reply would be my appreciation of the man.

How much did it avail the Jews to say, 'We have

Abraham for our father'? Or how much of real piety did it indicate when they declared, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets'-pointin to the tombs which they had builded and the sepulchre they had garnished, as evidences of their religious veneration for the memories of the martyred dead,-The scathing reply of Jesus was, ' Ye serpents, ye generation of vipers! fill ye up the measure of your fa-thers!' So, of what value in Christendom is the popular recognition of Jesus as the Christ? To what doe it amount that, every where, the most profound homage is paid to him, and his 'praise is in all the churches' The boast, whether at Rome or at Hartford, 'We have Jesus for our Savior, is as empty as was that of th Jews in Jerusalem, 'We have Abram for our father.' Once to every man and nation comes the moment to

In the strife of Truth with Falsehood, for the good or

in the strife of Truth with Falsehood, for the good or evil side; Some great cause—God's new Messiah—offering each the bloom or blight. Parts the goats upon the left hand and the sheep upon the right. And the choice goes by for ever 'twist that darkness and that light.'

Thus, every test, however searching and infinite at any one period, among any people, become per less and grows obsolete in time. Even in the and in the test, which, in one section of Christe the test, which, in one section of commence the section would be without adaptation to the section would be section with the section would be section with the section would be section with the section would be setting to the section would be section with the section would be setting to the section with the s Here is the evidence. In America, the team Here is the evidence. In America, the besides, cause is the probe which has the most deeply pensed to the core of our national corruption—the may be to the core or our mattorial corruption in hea the test of love to God and love to man. God in the p the poor slave from his depth of degradatio, and the the poor slave from as depth of degradate, as a urated with his own blood and with his chain was him, has taken him through the length and brain of the land, presenting him to every religious ser, beithe land, presenting min to every rengious set, but, ing at the door of every church, appealing to every party, summoning every bushes, pit, testing every party, summoning every bushes, and asking them one and all, ' Is he not your bushes,' All masks have been thrown off. The Bernies of the All masses have as scarching a test to this mine is to slave has been as scarcing a test to the Jews eighten total years ago; only the crucifixion of the later of the gears ago, on, manifest so deep depravity as the enslavement of the manifest so deep department of the former. 'It shall be more tolerable, is the top at judgment,' for those who cried. 'Release not this and but Barabbas,' than for our 'Christian' tables to Now, take this came test over to England, and pa

will at once discover how little vitality it possess it.

from Land's End to John O'Great's Bens, share regarded as an accurred system, and the strange to plause. But what does all this prove us to a willing ness to suffer for righteousness' sale, to 'color to eross and despise the shame, on the part of these via cry out against American oppresson? That Golfe the testimonies which are thickening on that relies, and coming over to us by almost every coverance They are in accordance with unperversed humanity. They are in accordance with unpercent humanity, and evince a most friendly spirit. But, remember the the people of England have not been corrupted bythe immediate presence of slavery, and have no hiere real or imaginary, near or remote, in its continuous With us, it has had a growth of more than tre ones ries, till it has obtained universal mastery and speal universal corruption, rendering it extremely difficult and dangerous to grapple with it, and requiring the most sublime appreciation of principle and the me absolute reliance on the promises of God in the stregle for its eternal overthrow. Still further, remail that Prince Albert is an abolitionist; Quen Victora is an abolitionist; the most wealthy and repenals people are abolitionists; every body, popularly spaiing, on that side of the Atlantic, is an abolitimist-it. they are all agreed in the sentiment, that the existent of slavery in this republic is to our shame and content nation-and assuredly they are right. Now, is every part of the world, it is so easy to go with the great majority-to say just what every boly the is sayingto agree with all that is reputable and embed As my words may go over to England from this Cos. vention, I wish to be understood as not speaking to proachfully, nor lacking in grateful appreciation of what is doing abroad, but only as making a clear nord discrimination, when I say that, of a thousand mental women who might cheerfully put their names to u anti-slavery address in England, more than nine tents. if they should come over here to take up their shele. would in all probability bow the knee to the Meled of Slavery almost as soon as they touched our soil, and be unwilling to be identified with the uncomproming ab-olitionists. This remark is predicated on the experien we have had in these matters during the last truty years, in regard to English delegates, tourists and so ourners, of every grade. They did not know then selves until they came here-for what is a test len it none on the other side of the Atlantic. Yet there are those, both men and women, in England, who well unflinchingly 'stand fire 'among us; who are gotteed by inflexible principle; who, whether at hor e abroad, are ready to sacrifice and be sacrificed for the good of others ; but the number of such, in every land, s lamentably small.

If there has ever been a time when it was a perlor thing to acknowledge the sacred character of the Bild that time has passed away. The cross is now to be found in an opposite direction. He is the victin of persecution, who ventures to question the infallibility of the book. If a man wishes to advance his own said ends, let him affect the greatest regard for the what -let him evince a pious horror whenever he ban it plenary inspiration doubted—and he will play a paint part. Some other test is needed, therefore, to real the character of the man and the spirit of the age.

But, says one, 'it is nevertheless true that the !ble is the word of God.' I ask him how he know it He replies, . I have carefully examined it, and it asmends itself to my conscience and judgment a sai. Very well; he may be right, and he may also be my taken. I, too, will examine it, and decide for mys. But the most eminent scholars, divines and consetators affirm the same thing.' Well, are they set al fallible men, all liable to err? Am I to surroder of judgment to theirs, and take their ipse diril as feel! Or am I not free to test its claims, precest al would any other book, and reject whatever I my ir gard as fabulous or untrue? Here, for instance, a ile Sermon on the Mount, attributed to Jesus. There are those who contend, perhaps some who believe, that sed a person never existed-what then? In that Serent, I find this injunction :- Whoseever shall smite the a the one cheek, turn to him the other also.' Nor I at. am I bound to obey it because it is ascribed to loss, or because he actually gave it? No-it must be retain and best, in the nature of things, or it case to be obligatory. It matters not from whose ligs it cans: if compliance with it, not from cowardice, act superit tiously, but in a brave and an enlightened spirit, and to purify the heart and to subdue evil, then it is of God, and cannot be set aside with impunity. [Mr. 6,120 son here illustrated the efficacy of the non-resident principle, by its practical adoption, and conclude B

follows:]—
One of my charges against the clergy is, that, vi rare exceptions, they do not encourage free inquiry, at warn their hearers to beware how they pin their fails on any man's sleeve; but they exact a blind reversal for the past, unquestioning submission to that is established, and rigid conformity to a lifeless creel. Professing to revere Christ, and Paul, and Luther, and the noble company of martyrs, for daring to transce the ideas and practices of their age, with the cross and the stake full in view, they seem to regard it as the end of the law for righteousness' to pay bomage to the sainted dead, but dare not go one step in advance of public sentiment, and are ever ready to raise the public sentiment, and are ever ready to raise the public sentiment. lignant cry of 'infidel ' against every one who refuse be either hoodwinked or fettered by ghostly suther In conclusion, allow me to add, that I have been

highly gratified to perceive so much intelligence, sa liness, self-respect and dignity, on the part of these The onstitute the Convention. We have not come together in vain: a quickening influence will go out from the meeting that will be widely felt, and an example manly freedom has been set that will be imitted a other sections, to the furtherance of the great work human redemption from the power of priests reign of superstition, and the guilt of sin.

[Notwithstanding the pointedness and cutting char acter of many of the remarks of Mr. GARRINGS. dressed more particularly to the turbulest, they listened to with marked attention throughout; dense strations of any kind being but very few.]-Rep.

We have received a note from WILLIAM Good ELL, addressed to SAMUEL MAY, Jr., and also a comm nication from DANIEL FOSTER, in reply to the st ment of Mr. May, published in our last paper, but of which shall be given in our next number.

The New York Chrystal Palace was opened a Tuesday, 15th inst., with imposing ceremonic dent Pierce and other notables being present.

FROM OUR LONDON CORRESPONDENT. LONDON, June 22, 1858.

I have THE LIBERATOR of June 10th in my hand plag it on this day, June 22d, and I congratulate reding it on the shortening of the distance between the state and England. The people of each country are sained to have a most beneficial influence upon each det, shile your Constitution, and far greater freethe to white men, will have a most beneficial action tion, to read of serfdom. The strong abhorrence story which our people entertain cannot but have its adence against that horrible system, and the spread due voman's rights question, and the partial recog the which their rights are practically receiving to Esited States, will open the minds of men and wo as here to the perception of the value of that princiis, and of the importance to the States of carrying it

Men are very much like sheep; they herd together as follow leaders, as we constantly see when butchers size one of a dock, and draw him into the shambles. on hardly sufficiently express my admiration of the grass reasoning and of the very able arguments which re constantly reaching us in the American papers the women who have led forth this question, and se now supporting it in its infancy. This is the time the upcoming will return to those who nurture the out truths involved. I have had the pleasure of see lat and becoming acquainted with only one of these siers. I had, for a few days, the opportunity of be coing slightly acquainted with her, and that opportu nit, short though it was, was sufficient to raise my perernce for her character, as well as great respect for her public talent. The time will come, I trust, whe I shall have the opportunity of hearing others deliver ther sentiments. How deeply buried in utter forget hars of those rights have I and most other men been was startled at hearing the rights claimed, and found the I came to hear their arguments, that I had not a rad to say against their principle, and but a very few is my against their arguments. Indeed, so fruitful did se suggestions of the principle become with me, that I had not perceived these arguments as applicable to women as to men daring a great portion of not a very short life. I do not remember that this subject ever came u

fr discussion whilst that lady was in England, no then you and HENRY C. WRIGHT were here. This age ha season of great and rapid development, and I see markable and I think important coincidence, that this astion of the emancipation of the best half, morally making of the human race, should be coincident with the discovery of the electric telegraph; for we thereby parinto action the thoughts and activities of a very order of intellect, which we have seen actively pataring in the last fifty years, of the Edgworths, the totas, the Sedgwicks, the Somervilles, the Joanna lailies, the Martineaus, the Hemanses, the Landons Sabines, Mrs. Howitt, Mrs. Shelley, Miss Bremer the Marcets, the Pardoes, the Hannah Mores, and lest of others. If we can boast of such names within the seel-time, what shall we not be able to do which the next half century, looking to the extent to during election and knowledge, intellectual, scientific and aral, have been diffused by those able and excellent

I deerve, in THE LIBERATOR of June 10th, that you

e still scolded well by those professing Christians who not understand what freedom is, and who have little the perception of it than a poor bird has with a string of to its leg. It follows that every sect possesses the une right (which is just no right at ali) to damn each ther because each differ, and would, I have no doubt s the Pilgrim Fathers did, if the spirit of the age ather than their Christianity, did not forbid it, bor ach other's tongues, light auto-da-fes, and 'make the tell's bearls.' I remember long since to have writ on to you, that whenever I found the Orthodox praise ou. I should begin to suspect you, and to fear tha or love of truth and of a free platform was beginning decay. Whenever I find professing Christians so reak as to fear discussion and to be apprehensive o relon, I know that they are mere theologians, not bristians, who do not understand the freedom which Christ taught, and the deep sense of reverence he had ir justice and freedom to all men. Why, said he, even (yearselves do ye not judge what is right? Why, ar men who profess to be His followers, do ye judge that is right ! Why do you not shut up those sentiments of truth as it strikes your mind, and suppress bein argument. And if you do this as regards the sen ments of A, tell me why you don't do it as regards be sentiments of B, and so on to the end of the alphabet; and then ask any of those reasoners why you should not adopt Catholicism, succumb to the Pope, and bufuse to read any book that he does not license. He ad his predecessors have at least prior claims over my Protestants, and men have no right, upon this showing of the argument, to take the Christian liberty sproving all things, and holding fast to that which

My thoughts were turned into this strain by the arti th of Mrs. Swisshelm, quoted in your paper of 10th are, ending with an assumption which I cannot but that she will, on reflection, see to be unsound as well a untrue,-that you ought to desist from opposing my other system of iniquity or error, until you had gtrid of the one great plague-spot of slavery. Many ascers suppose, when they are reasoning as to what me ought to do, that the minds of men are one and at direrse. In this, they proceed upon an error, and in assquence, reason into a greater. Will Mrs. Swiss helm suppress her own faith, and her advocacy of that sith, to devote all her energies to the slave question teature to say she would not. How can she, then, spect that others, whose opinions are as decided as her wa in favor of their own tenets, should put them all sile, to adopt her notion of concentration? Would the not wish to be left free herself as to her own faith all her ean course of action? All things, however, by working together for good to those who love jus

la a recent official document issued by the Court of plars of the India Company, they stated, -speakby of the capabilities of the cotton land lying along the of of Cambay, that the then present growth of Suzehis cotton could not be materially increased, but that means of railroads, the great cotton-field of Berah, is the dominions of the Nizam, were placed nearly on in equality, in point of facility of transport, with the aritime cotton districts; there, in breadth of land, addent for the growth of a quantity equal to the full ands of Great Britain might at once be made

rament of India has just procured the ces in of that part of the valley of Berah which has conhigher capabilities for the production of cotton has any other in India. It is a great distance from toos, but we are now making railroads in that diand the great Peninsular Railway Company at the decision of the Court of Directors to cros Gauts, and carry its main line almost up to this to toplisition. If the London Daily News of June should reach your office, you will see an article or a shipet, in one of its leaders, putting these facts sair before our public. It is a common saying, that is deriest hour is that which just precedes the day. w, these things were happening just at the time have stare-owning interest had passed the Fugitive as Bill. So that you see the purposes of God were sming the means by which to realize truth and libity in this relation, as his works are at all times deoping and strengthening truth and justice in all As the electric telegraph is spreading mind the electric telegraph is spreading mild temporal speed, these things will of course promise with an unexampled rapidity in time to come. At the potency of those agencies which your steady process, perseverance and action have now brought the activity. the has had upon the public mind of Europe, to the

influence of the noble band of abolitionists who have THE POURTH AT CUMMINGTON, MASS. steadily pursued their out-spoken course for imp ate and total abolition. Its influence is such, that Mr. Garneson: when the excellencies of your Constitution are spoken of by those who appreciate them, the tories and aristocrats turn round upon us, and stop our mouths by saying, jeeringly, 'Eh! slavery! O, great and glorious Republicans!' And Democracy, in such a connection, and with such debaters, is really becoming a taunt, a Grove, where they listened with profound interest and subject to the public, through your paper, a brief sketch of the anti-slavery celebration in this town on 'the Fourth'? In the face of unpublicans!' And Democracy, in such a connection, and with such debaters, is really becoming a taunt, a Grove, where they listened with profound interest and opment of the States in power is becoming a matter of deep regret with large, masses, who fear that the spirit of despotism, which is so greatly truckled to in the States, will prevail in the exercise of its power as it But, knowing that any outline of the address which I doubtless you will be nationally induced to take, ere the attempt. One thing, however, is certain: the

the best attention of that writer, and a notice of that utterance there. But the true spirit of freedom, wher-speech has been long prepared, and its publication in ever found, whether glowing in the breast of a Patrick appear there, it will elsewhere, and I will forward it to attic in the city of Boston in later times, was elequent I observe a great falling-off in the Leader news- ly recognized. caper, which commenced professing to take the lead the advocacy of democracy and liberal measures. It is now extending in its circulation, and is falling-off of two monumental cakes, -one to their own m and endeavoring to become all things to all men, and will, therefore, if it pursues this course, become unimportant to any body, for the tories here are not famous for adopting renegade liberals. They inserted the Dem-ocratic Address which was sent to New York to the Tribune. Since then, they have rather wished, by one or two notices they have issued, to prevent themselves from being identified with it, though it is signed by two thousand of the most active Democrats of the country. This, however, does not affect the integrity of the Address, which was signed by nine tenths of the best friends and supporters of the Leader, who (whatever their paper may be ostensibly) are utterly opposed to slavery. Indeed, Mr. Holyoake, the chief circulator of the Address, has written, I believe, far more in favor of the Leader than any man in this country, and made more personal exertions for its support, as the readers of his own journal (the Reasoner) know; and it comes within my knowledge, that he seldom loses an opportunity to protest against that iniquity of republicans, the institution of slavery. If he had had reason to under stand that the Leader would have felt tender about the matter, I feel assured they would not have been honored with the document. It would have appeared else-

There is in the press (announced by Chapman) a new edition of the 'Phases of Faith,' by Professor Newman in which, I understand, his passages on Slavery have been made much more pointed and effective even than heretofore. No man among us is better able than Professor Newman to deal wise blows at slavery. He is a writer who more than commands attention-he commands conviction.

EDWARD SEARCH.

THE POURTH AT MILPORD, N. H.

The National Anniversary was celebrated in this town, on Monday, under the auspices of the Free Soilers of Hillsborough county, and as the proceedings were of a very respectable order, I will send you a little account of them, which is at your disposal.

A large number of people assembled from the different towns, not to participate in one of those befuddled powder-smoked celebrations which have so long disgraced the land, but to spend the day in a manner more rational, and better comporting with true independ

non, composed of the officers of the day, delegations from other towns, a large group of children, the fire I am glad to perceive a tinge of shame or a spark of justly-famed Milford Brass Band, proceeded to a grove, which had been fitted up at considerable labor, for the licity, I would suggest that the Texan Government sen oration and other performances.

ed. The Hutchinson Family were in their own 'nest.' Of course, they were free, and poured forth strains sweet as when the morning stars sang together. Hon, Anson Burlingame, of Massachusetts, deliver-

address, but a general view of the progress of society, sheets. And while the Courier is as foul and smutty from the decline of the Roman Empire to the present as perpetual contact with a KETTELL can render it, the sentiment, historical research, apt illustrations, com- other religious periodical in the United States." parisons, and forcible appeals. It was worthy of the rising fame of its author. The anti-slavery enterprise as active in all Southern editors as in him of Texas was briefly but happily alluded to. Mention was made the man-hunters can recruit their pack from the ker of the garret where THE LIBERATOR commenced its ex- nels of the free (!) States-and particularly from the an admiring crowd at Abington.

It was to be expected that some sentiments would be

expressed which we, who stand outside the Constitu- brethren, who are held in the shackles of a democra tion and Government, could not quite assent to; but despotism. They will work for you 'dog cheap, these were few. The orator expressed his warm devo-tion to the flag of our country, but I apprehend his ad-chains, and take pride in the glitter and rattle there miration had reference to the flag of the future Union, of. They will show the same fury and inveteracy as he graphically portrayed it, rather than to the gory hunting an abolitionist here, that your bloodhounds at thing our flag at present is. He also spoke of the pure character of Washington, and paid him high honor. It seems to me we ought to have 'progressed' too far, to have held up to us, as an example of purity, and a model of imitation, a slaveholder and hunter, though he may have had some noble traits of char-

After the exercises at the grove, were concluded, the the spacious new foundry near the depot, where an ex- two editors, more than any others of the dough-face cellent entertainment had been provided by Mr. Farnsworth, of the village hotel, for the adults, and a pic nic Legree with the cold obduracy of Alfred St. Clare. entertainment for the children, by the citizens.

After the multitude had thoroughly discussed the good things provided, pro and con, but mostly pro, a series of toasts was read, and responded to by several gentlemen.

Among the volunteer toasts, the following was offered. and well received :-

William Lloyd Garrison-The Pioneer in the Anin Slavery enterprise, the fearless and unfaltering advo-cate of the rights of down-trodden humanity, though proscribed by the popular voice, he is not dismayed or cast down, his arm is not palsied nor his voice silenced. He never made a compromise with the devil, nor sold his principles for a mess of pottage. Posterity will assign him his true rank with the benefactors of the my articles condemned both the style and signature.

against hunkerism and the hunkers ; but it seems to give them utterance—if at all—in my own way. It is a some of us crary folk, that the Free Soiler, in his impossible for me to write gently and gracefully upon the present position, does not stand perfectly immaculate monstrous evils of the day, as it would be for a camel before the hunker. May not the latter ask, Are you to dance a cotillion. And while some reformers are so giftnot also part and parcel of the government whose acts ed as to be able to draw sinners into the paths of right you so loudly condemn? Do you not accept her emol-uments without hesitation? Do you not yearly ratify there must be other reformers, in this world of 'al the first compromises with slavery, without which, sorts, whose mode of action is to punch sinners for Judge Story says we should have had no Union? Do ward and upward into the paths of righteeusness you not take her oaths, though you say you mean to break them when you please? Do you not avow doctrines, which, if carried out, would as surely split the Union as ever the lightning cleft the oak, though you deprecate disunion as among the greatest of calamities Our Free Soil friends will be met in this way until they take a higher position.

But it was not my intention to pass a criticism upo the exercises of the celebration. The speaking was generally in a fine vein, and an infinite remove from the froth which has passed for Fourth of July orations. Vocal and instrumental music was interspersed throug the day, and the exercises concluded by a concert from

Strict temperance and good order prevailed, friends greeted friends, something was done for liberty, and all appeared to 'enjoy themselves.'

Yours truly, J. W. PILLSBURY.

Milsond, N. H., July 8, 1853.

CUMMINGTON, July 5, 1853.

proverb and a byword; and the great and rapid devel- satisfaction to an address from our always bold and elnereases nationally, and you shall begin to take, as could give must do it great injustice, I will not make It may interest you to know, that Wendell Phil-Lirs's speech, reprinted in this country, and which in-cludes a reply to 'Ion,' in the London Leader, received the best attention of that writer, and e Leader has been expected weekly. Should it not Henry in continental days, or driven to an obscur

Not the least interesting incident of the occasion wa the presentation, by the ladies of a neighboring parish Rev. Mr. CHAPMAN, (a man who has felt the hard hand of pro-slavery persecution,) and the other to Rev. Mr. STOCKMAN, as a token of gratitude for their earnest labors for the truth. The cakes were beautifully dec orated, and bore the names of the more prominen friends of humanity, living or martyred, to which Mr Stockman made a most touching allusion in his address. Mr. F. H. Dawes, in behalf of the donors, presented the cakes, in a neat speech, to which the recip ents responded.

Next came a capital dinner, to which three hundre and fifty persons sat down, and toasts, responsive speeches and appropriate songs, filled up the balance of a day long to be remembered by the friends of the slave among the hills of Hampshire.

As a sample of the toasting, I will give you the fo lowing, from the regular toasts, by Dr. R. Jor :-

Stavery-The sympathies of our nature, the judg ments of conscience, the prayers of the righteous, the spirit of the age, and the laws of God, are against it. Our Sister States—Miss-Souri, Missis-Sippi, Louisa-Anna, Caroline-North, Caroline-South, Virginia and Mary-land—May they follow the example of old Massa-Chusetts, and liberate their slaves.

The Fugilire Slave Law-A second edition of Hanan's gallows: May we all live to see the hanging.

The Compromise Measures-Another turn of th political screw: May it press heavily on the breast of Slavery, and produce a fatal nightmare. The Clergy-May they be honest in their profes-

Religious Intelerance-The viper that stings at both

All in all, it was the proudest day for the anti-slave ry cause in this region that we have yet been permitted to enjoy. The fierce opposition against it only made us the more earnest in our work, and the happier in our success. As an illustration of the opposition, I cannot forbear to mention the fact, that a little anti-slavery girl, eleven years of age, was offered a dollar by 'good orthodox' lady, to stay away from the celebra tion, but the little heroine 'spurned the bribe.' Stern parental authority kept many a girl and boy away from us on that day. It cannot always be thus. 'God speed the right ! ADELPHOS

SOUTHERN MANLINESS AND NORTHERN MEANNESS.

Mr. Garrison-The slave code of Texas is so atro cious, that one of the newspapers of that State refused to publish it, though directed by the Legislature ompanies, and citizens generally, and escorted by the justice left in any editor halling from the 'Valley o Rascals.' But, in order to afford the code proper pub it North, for insertion in the Boston Courier and the Rev. Mr. Davis, (Free Will,) of Manchester, presid- New York Observer. Those papers would give it in full with elaborate puffs of every article—the Courier proving it to be based on the U. S. Constitution, and th Observer adducing ample justification of it from the Scriptures. Slavery's meanest and cruellest jobs will be ed the oration. It was not technically an anti-slavery performed, 'with alacrity,' by the editors of those

When the feeling of shame or sense of justice becom istence, and of its editor, to-day (probably) addressing dens of mammonized writers in our large cities. Many learned and ambitious men are ready to sell themselve as watchers and catchers of their three million dusky home show in hunting a runaway slave. They are trained up to hatred of the colored race by a spurioureligion, just as your home dogs are trained up t hatred of the colored race by partial starvation and fre quent irritation. 'Their eyes will not pity, neither will they spare.'

This may sound like harsh language; but a reade of the papers alluded to-if he possesses the smalles rocession formed in the same order, and proceeded to jota of humane feeling-will say it is deserved. Their clan, appear to combine the hot malignity of Simon Witness their exulting publication of every occurrence that tends to whitewash and repair the habitations of cruelty, or to defile the temple of freedom! Witness their fawning distortion or suppression of every occur rence that tends to purify the temple of freedom, or to expose and weaken the habitations of cruelty! Such libels on mankind are as grievously out of place in the post of public teachers through the press, as an alligator from some Mississippi bayou would be out of place in the centre of a picnic party. .

IN. B .- A friend whose wisdom and goodness I set my articles, condemned both the style and signature as too sarcastic,' I did think of ceasing to write in thir Some of the speakers levelled their heaviest artillery strain; but my thoughts will not be still, and I must SHARPSTICK.]

CORRECTION.

MARSHPIELD, July 13, 1853. FRIEND GARRISON: In the report of my remarks a Abington, on the 4th inst., I observe a few verbal mis takes, of no great importance in themselves, but which might be taken advantage of by those who are ever watching for an opportunity to present the friends of the slave in a false light. In my allusion to a baptis mal scene, I think I did not use the word 'marble.' certainly did not intend to do so. It should read, beautiful haptistry.' The report also locates the be ing in the church porch." The one of which I spo oke,' should read ' bottles dried in the smoke.' Yours, for God and humanity,

A. T. FOSS.

TWENTIETH

To be held in Boston, Mass., during Christm

Week, 1853.

NATIONAL ANTI-SLAVERY BAZAAR

The Managers of the NATIONAL ANTI-SLAVERY BA-EAAR, in once more addressing their friends and fellow-laborers, for the purpose of entreating a warmer sympathy and more effective cooperation in their proposed movement, beg leave to submit a few suggestions which

they trust may have a tendency to produce that result.

Twenty years have passed away since the first Fair to aid in the Abolition of American Slavery was held in the city of Boston. Twenty years of labor and effort, and ding nation, our first word of repentance, in a national capacity, yet to be uttered, our first work of mercy yet to be done. But have these labors and efforts, of which we may, properly enough, just now, consider this Bazaar an exponent, accomplished nothing? Only the childishly thoughtless or the wilfully false can venture to reply in the negative.

The battle has not been won ; it has not even fought; but its outposts have been carried, and the field, with its embattled hosts, lies plainly before us. Massacre of the masters, slaves contented and happy, amalgamation of races, Colonization, and similar fallacies these are the refuges of lies which the abolition ists have swept away, and the issue between them and their opponents is narrowed to the simple question of material success and self-interest. The creed of the pro-slavery party is expressed in two lines,

'That they should take who have the power, And they should keep who can.'

The blood-cemented prosperity, which should be its chame, is coolly adduced, in argument, as ample justiication for continuance in crime.

Hence, no talk of Gradualism now obstructs our way. Kindly propositions in its behalf, from distant friends of the slave, ignorant of the essential diabolism which is the animating spirit of the Slave institution of this country, meet, from the slaveholding South and proslavery North alike, as bitter and unscrupulous an opposition as was ever meted out to the most energetic demand ever made for Immediate Abolition. The slaveholders understand perfectly, that the concess marriage, family ties, the Bible, are, in effect, emancipation. They have never been granted where men were held as property, for the very good reason that any such concession lays the axe at the root of so audacious and bominable a claim.

So many sophistries and fallacies being removed, the

abolitionists then may congratulate themselves that they are now in direct collision with the consciences and hearts of the people. In many respects, their chance of success is better than ever before. Another generation is entering upon the duties and responsibilities of life, who, however thoughtless and indifferent to the great question of their age, are not and cannot be as were their fathers when it first met them, 'in darknes that might be felt,' and cased in such armor of prejudice that Truth herself might well nigh deem them invinci-

State and the Church, are, day by day, called from their unboly warfare to give their account for the deeds done in the body, and, mercifully, to a very considerable extent, their inhuman influence dies with them. Men may mourn when the confessors of Truth and Mercy depart, but their mantles fall on others; but when the Statesmen who have voted for, and the Ministers who have preached for, the Fugitive Slave Bill, are oned hence, a crowd of the weak and wavering. who would not have been so base and cruel but for the influence of a firmer and superior mind, breathe freer, are measurably released from their thraldom, and ren-

dered accessible to better influences.

The signs of the times abroad, as well as at home. offer tokens of encouragement. In foreign lands, an agitation has been aroused which will never, we trust, again slumber. Christendom owes it to the name by which it is called to rally on this question. There has never been so vast a one submitted to its consideration but, God be thanked, its simplicity is equal to its magnitude, and Monarchist and Republican, Catholic and Protestant, nay, though we have spoken of Christendom. Heathendom itself may see written, as with letters of light, on the heavens, that it is indeed 'a wild and light, on the heavens, that it is indeed 'a wild and guilty phantasy, that man can hold property in man, and doubly wild and doubly guilty when this phantasy controls the sentiment and shapes the action of a great Johnson, N. Y. Jo

Apart from these and other general causes of encour-agement, the Managers of the Bazaar, and those coope-rating with them, may find special stimulus to exer-Samuel Longfellow, N. Y. tion in the fact that the present arrangements of the American Anti-Slavery Society are such as to render an increased success of this undertaking more desirable, Lucretia Mott, Penn. Lucretia Mott, Penn. Lucretia Mott, Penn. we might almost say imperative, than ever before.

The Receipts of the Bazaar are devoted to the sustentation of the Parent Society and its organ, the National Anti-Slavery Standard, in the city of New York. There, in the very focus of pro-slavery opposition, a M. B. Willi banner in behalf of the perishing slave has been raised, and its triumph will be in some measure commensurate with the supplies that this movement may be enabled to furnish.

M. B. Williams, Ill.

Erasmus D. Hudson, Mass. Ashby Pearce, Oregon T. Rowland Johnson, N. Y. Hen'a W. Johnson, N. Y. o furnish.

The details of the Bazzar are so well understood, that Daniel T. Adams, Me.

we feel any particular specifications unnecessary.

We cordially invite the assistance of every lover of Freedom, pledging ourselves to all such for a consciention of the consciention of tions fulfilment of all the duties that our present posi-

tion imposes on us. Donations of any kind, either in manufactured arti-Donations of any kind, either in manufactured arti- S. P. Townsend, N. cles, materials for manufacture, or money, will be grate- L. N. Fowler, N. Y. fully received by any of the Managers whose names and addresses are subjoined, or any further information that may be requested will be cheerfully given. ANNE WARREN WESTON, Weymouth, Mass. ANN GREENE PHILLIPS, Essex st., Boston. HELEN E. GARRISON, 8 Dix Place, Boston, LOUISA LORING, 27 State st., Boston. MARY MAY, 4 Franklin Place, Boston.

MARIA WESTON CHAPMAN, care Messrs. Green Co., Paris, France. CAROLINE WESTON, MARY GRAY CHAPMAN. HENRIETTA SARGENT, 156 Tremont st., Boston, FRANCES MARY ROBBINS, Brush Hill, Milton. ELIZA LEE FOLLEN. SUSAN C. CABOT.

SARAH RUSSELL MAY, Leicester, Mass.

THANKFUL SOUTHWICK, Danvers, Mass. SARAH H. SOUTHWICK, Portland, Me. CAROLINE F. WILLIAMS, 75 Southac st., Boston MARY H. JACKSON, 1071 Washington st., Boston ELIZABETH GAY, 142 Nassau st., New York. CHARLOTTE S. SARGENT, 70 Dover sta, Boston SARAH S. RUSSELL, Jamaica Plain, Roxbury, Mass SARAH BLAKE SHAW. ELIZA F. EDDY, 7 Hollis st., Bost

E. C. VON ARNIM, 18 South st., Boston. MARY WILLEY, Lowell st., Boston. EVELINA A. S. SMITH, Harrison Square, Dorch ter, Mass.
ANN REBECCA BRAMHALL, 47 Milk st., Boston.

LYDIA PARKER, Exeter Place, Boston.
MARIA LOWELL, Elmwood, Cambridge, Mass. ABBY FRANCIS. O

DER NATIONAL DEMORRAT. We have received the

WORLD'S TEMPERANCE CONVENTION

The friends of Temperance, who earnestly desire the cooperation, in promoting that cause, of all who have power to aid it, and who do not feel competent to decide for others than themselves respectively by what action or in what sphere of effort the cause of Total Abstinence can best be served, have, after mature deliberation, decided on issuing the subjoined Call. Differ as widely as others can, in their several views of th religious, social, political and other topics which divid the American people, they are agreed in regarding the drinking of intoxicating liquors as one of the most pernicious errors of our time—a formidable impediment to all social, moral and individual reform, and the fruit ful parent of general misery and degradation. And since the evil effects of this pernicious habit are not confined to any portion of the human family, nor bound-ed by any demarcation of age, sex or caste, they are desirous of uniting with all who, with single heart and mrnest mind, labor and strive for the extinction of in temperance, with its handmaid the liquor straffic, in Convention designed to secure unity of effort and ener gy of purpose among all the devotees of Total Absti nence throughout the world. It is known that there is already in circulation

Call for a World's Temperance Convention at a differen time from ours, and that the terms of that Call are us objectionable. But it cannot be forgotten, that the leading signers and promoters of that Call were prominent in the proceedings by which, at the preliminary meeting last spring, the few noble women who attende were denied any recognition as public laborers in the field of Temperance Reform, and virtually driven with insult from the meeting. It would doubtless be easy to overrule the exclusives in their own Convention but this involves an appearance of strife, which ou common enemy would exaggerate and distort to the prejudice of the Temperance cause, and for which no adequate reason can be given. Where it is so easy to advance on our several lines of operations toward the common goal, and where more may fairly be expected from two Conventions than from one, it were absurd attempt a junction or fusion which could only be effected by negotiations and protocols, and which would at best be hollow and superficial. We who meet on the Ist and second days of September know no test of Temperand Orthodoxy, but devotion to the cause of Total Abstinence ; no test of fitness to participate in Temperane councils, but inclination and ability to labor with effect for the promotion of Total-Abstinence Reform ; no Shibboleth, but the Maine Law, Distinctions of sex. or creed, or caste, have all their proper place; but we perceive no relevancy in any of them to the delibera tions and acts of the World's Temperance Convention If there be those who think differently, let them respond to the Hewit-March Call

We trust that very many of the earnest friends Reform throughout the country will time their visit to the World's Exhibition, so as to attend also the Whole World's Temperance Convention. That will be soon enough to see the Fair in its perfected glory; the weather will be cooler, and our citizens, now roaming in quest of shade and coolness, will be coming back to welcome their country friends at their city homes That will be a season of relative leisure with most farmers, and when merchants will naturally be coming down, and may as well for once bring their wives and older children. Probably, Excursion Trains will be as they easily may be, coming in at reduced prices from every point of the compass. Come, then, friends of Reform ! visit the Crystal Palace, and hold with us a genuine Temperance Convention

WHOLE WORLD'S TEMPERANCE CONVENTION Whereas, in response to a call for a preliminary mee-ing of the friends of Temperance in North America, ing of the friends of Temperance in North America, it make arrangements for a World's Temperance Con-vention in the city of New York, during the World's Fair, a meeting areas.

vention in the city of New York, during the World's Fair, a meeting assembled in that city, on the 12th of May, 1853, which assumed the power to exclude several regularly elected delegates, because they were women; And, Whereas, a portion of the members of that meeting retired from it, regarding it as false both to the letter and the spirit of the call;

The undersigned, consisting in part of such seceding delegates, hereby invite all those in favor of a World's Temperance Convention, which shall be true to its name, to meet in the city of New York, on Thursday and Friday, the 1st and 2d September next, to consider the present needs of the Temperance Reform.

New York, July 15, 1853.

Lucy Stone, Mass. Samuel J. May, N. Y.

Oliver Johnson, N. Y. M. A. W. Johnson, N.

C. H. A. Dall, Canada W.

C. W. Healy Dall, C. W.

Wm. L. Garrison, Mass

Harriet K. Hunt, Mass

R. T. Trall, N. Y.

Wm. H. Channing, N. Y

Sumner Stebbins, Penn. Thomas Chandler, Mich.

Thomas Chandler, Mich. Thomas Garrett, Del. Wendell Phillips, Mass. Joseph A. Dugdale, Penn Edward M. Davis, Penn.

Isaac Trescutt, Ohio. Rowland T. Robinson, Vt

Rachel Robinson, Vt. Lydia Mott, N. Y.

Stephen Grimes, N. J. Mary P. H. Allen, N. Y. Elizabeth Hallock, N. Y.

M. Fayette Baldwin, N. Emma L. Baldwin, N. Andrew Lester, N. Y. William Hunt, R. I.

Joseph Brundage, N. Y. Ruth Hambleton, Penn.

Paulina W. Davis, R. L. Francis Jackson, Mass. Sidney Pierce, Penn. George Hall, N. Y. Mary C. Vaughn, N. Y. Cather'e M. Schuyler, P Wm. K. Foster, N. Y.

S. R. Wells, N. Y. J. W. Kellogg, N. Y. B. E. Buckman, N. Y. O. B. Wheeler, N. Y. Joshua Brown, N. Y. N. A. Davis, N. H.
Stephen C. Poster, Me.
Royal Barnum, N. Y.
O. C. Wheeler, Cal.
Wm. McDermott, N. Y.
Morris DeCamp, N. Y.
Geo. F. Colhura, N. Y.

Ruth Hambleton, Penn.
James Howe, N. J.
Eliza P. Gaunt, N. J.
Lambert S. Beck, N. Y.
C. B. LeBaron, N. Y.
Wm. S. King, Jr. N. Y.
Ira Buekman, Jr., N. Y.
John Falconer, N. Y.
John Falconer, N. Y.
John Falconer, N. Y.
Sasan B. Anthony, N. Y.
C. C. Coffin, Mass.
Francis L. Aud, Cal.
Leonard Scott, N. Y.
Samuel Holmes, N. Y.
James Moran, N. Y.
David G. Croly, N. Y.
Emily S. Trail, N. Y.
Gilbert Smith, N. Y.
e Convention are request Papers friendly to the Convention are reque to copy the above Call.

Our Last Page. An interesting letter may be found on our last page from Prof. William G. Allen, now England. We hope to hear from him again.

*L. P. C. C.' misapprehends H. C. Wright. He has never said that 'the great, the good, the only wise God' could sanction oppression or crime, nor does he believ it; nor has he ever spoken of him irreverently; no has he any 'enmity' against him, but only love and adoration of his character. But there are 'gods many -and it is a man-enslaving, war-making god, H. C. W says he will spurn and trample under his feet. Surely this is not 'profane nonsense,' but absolute justice.

The following are the scraps forwarded to us by our quiring Pa. friend, E. P. Gorr :-

HAVE WE TAR AND FEATHERS AMONG UR? Phillips, at a recent Disunionist meeting in New Yor says the Philadelphia Saturday Courier, thanked Go be was not an American, —a sentiment, we venture to be was not an American, —a sentiment, we venture to affirm, that will be assented to by every good American who knows him. The same infamous libelier of the dead declared that 'he couldn't say he was thankful fo the existence of such a man as George Washington.'

A 'HAPPY DELIVERANCE.' Early on Monday morn ing of this week, information was received in this city that a fugitive slave, who had secreted himself on board a vessel in a Southern port, had been discovered, and was unlawfully detained in Boston harbor, to be returned to his prison-house without delay. The matter was investigated by some benevolent gentlemen, (anxious to spare the captain and officers of the vessel all solicitude in taking care of a man who 'couldn't take care of himself,' and perhaps save them the pains and penalties of kidnapping,) and it was ascertained that the vessel was the brig Florence, halling from Wilmington, N. C. These facts being established, we learn that a N. C. These facts being established, we learn that a pleasure boat dropped quietly alongside of the Florence, about the middle of the forencon, and, after a brief communication with the officer in charge, the skipper of the boat succeeded in relieving the officers of the brig from any further anxiety as to the safe keeping of the fugitive, (who, by the way, was found securely boarded up below deck, doubtless to prevent all injurious effects from our Northern air,) by taking him on board his yacht, and conveying him to the city. Our informant expresses the opinion that the fugitive is ' perfectly safe, '-in the enjoyment of 'the largest liberty.' He is represented as a fine-looking, healthy young man, of about 26 years of age, and is supposed to have secret-ed himself in the vessel two or three days before she left Wilmington

In answer to the inquiry of 'J.' respecting a tract said to have been written by Thomas Paine ! On the Slavery of the Africans,' we can only say that we have never seen a copy of it, and know not where one can be procured. We wish we could get it.

Serious Accident on the Michigan Southern Scrious Accident on the Michigan Southern Railroad. As the passenger train of the Southern Michigan Railroad was within four miles of Toledo, on the morning of the Fourth, an axletree on the baggago car snapped in two. The car flew about three rods to the left of the track, a perfect wreck. The collision threw the first passenger car forty feet from the track with great violence, smashing it to pieces, and reducing it to an unsightly pile of broken wood, iron and glass. One man was mortally wounded. A huge splinter struck him below the breast, tearing out his entrails in a horrible manner. Another man had his leg broken, a third a foot smashed, a fourth a severe contusion on the head, which will probably reduce him to a condition of permanent idiocy. Several others were injured and bruised. All were shocked and hurt more or less. The second passenger car was thrown across the track and second passenger car was thrown across the track and broken in the middle, and came near throwing all its inmates upon the track. A boy had his arm broken. A lady had her head badly bruised and cut. A man received a severe wound in the side from some broken

A lamentable accident occurred on Hudson river, on Saturday, by which six or eight persons lost their lives, and ten or twelve more were dangerously injured. The steamer Empire, on her passage from Albany to this city, when near New Hamburg, and within about aix miles of Poughkeepsie, came in collision with a sloop. It was about 2 o'clock in the morning, when all the passengers were wrapt in slumber; and the consternation which prevailed among them when the steamer was struck, is described as being truly frightful. Some of them, in their terror, jumped overboard, and were drowned. Others went rushing from one part of the boat to the other, half distracted. The collision was such as to tear away the guards of the steamer, knock down the smoke-pipe, burst open the steamer, knock down the smoke-pipe, burst open the paddle-boxes, and cause the boiler to fall out of its place. A portion of the boiler was knocked in so as to let the steam rush out, scalding some eight or ten passengers dangerously.—N. Y. Jour. Com.

Tragedy in the Massachusetts State Prison.

Tragedy in the Massachusetts State Prison.—As the convicts were marching out, at about 5 o'clock, on Tuesday morning last, one of them, James Wilson, suddenly attacked a fellow-convict named William Adams, and stabbed him in the neck, severing the jugular vein, from which wound he died immediately.

It seems to have been a premeditated attack, as Wilson had provided himself with a case-knife, sharpened for the occasion. After giving the blow, he threw the knife over the wall. Wilson has been here four years; his time was out, and he was to have been discharged on that morning. No cause is known for the attack. Adams was a mulatto, 25 years of age, and was committed to the prison on the 23d of February, 1840, from East Cambridge, upon a sentence of seven years, for the crime of arson.

The 5th inst. was the 27th anniversary of emancipation in New York. The occasion was celebra-ted by the colored people of Binghampton.

George Christy, of negro minstrelsy notoriety, died at his residence in Grand street, New York, on Friday evening last.

The number of visitors at the Chrystal Palace on Friday, was seven thousand, and the receipts amounted to \$3,639,50.

Death of a Disting Phinchas Sprague, a well-known merchant of Boston, and formerly a State Senator, died suddenly at his res-idence in Chesnut street, on Sunday last.

President Pierce and company arrived at Washington by special train on Saturday last, at 10 o'clock in the evening, and quietly proceeded to their homes. There were no symptoms of a demonstration.

Hon, Gerrit Smith has sent \$1000 for the relief of the sufferers at Oswego.

WEST INDIA EMANCIPATION !

CELEBRATION AT FRAMINGHAM.

The Managers of the Massachusetts Anti-Slavery 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. As the first of August will occur this year on Monday, an inconvenient day for a public meeting, the cel-ebration will take place on TUESDAY, AUGUST 2d.

The Boston and Worcester Railroad Company will run Special Trains of Cars to the Grove, from ton and Worcester, on said day, viz: Tuesday, August 2d. FARE-From Boston, or Worcester, or Mil ford, to the Grove and back, fifty cents. Trains will leave Boston and Worcester at 9 o'clock, A. M. Leave Milford at 101, A. M.

The following are among the speakers who are expected to participate in the proceedings, as far as time will permit :-- WM. LLOYD GARRISON, WENDELL PHIL-LAPS, Rev. THEODORE PARKER, Rev. T. W. HIGGINSON, Rev. JOHN PIERPONT, Rev. ANDREW T. FOSS, EDMUND QUINCY, PARKER PILISBURY, LOUI LAND,
FOSTER, CHARLES C. BURLEIGH, and Adin Ballou. QUINCY, PARKER PILLSBURY, LUCY STONE, STEPHEN S.

In case the weather should prove unpropitious, verley Hall-a short distance from the Grove, and close to the depot at Framingham-has been secured for the

The following persons have been chosen a Committee of Arrangements: FRANCIS JACKSON and WIL-LIAM L. GARRISON, BOSTON ; SAMUEL MAY, Jr., of Lei-CESTER; Dr. HENRY O. STONE, and Dr. A. C. TAFF, of Framingham ; WILLIAM H. FISH, of Milford, and DANIET J. WHITNEY, of Southboro'; Dr. O. MARTIN and JOHN H. CRANE, of Worcester.

WM. LLOYD GARRISON will address the citizens of New Bedford, on the subject of slavery, on Sun-day next, July 24, afternoon and evening, in Liberty Hall.

PARKER PILLSBURY, an Agent of the Mass

HE REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, is expected to speak at WEYMOUTH, on Sunday next, July 24, at the usual

DIED-In Lynn, on the 27th ult., DARIEL NEWHALL,

RAPPO-MANIA OVERTHROWN. THE CHRISTIAN RELIGION TRIUMPHANT: Or, the Scriptures, Reason, Philosophy, Common Sense and Religion vindicated against the claims of the Spiritual Rappers. By HERRY WECKLIFFE. Just published and for sale by

FOWLERS, WELLS & Co., 142 Washington St.; Box

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

POETRY.

For the Liberator. THOUGHTS ON PRAYER. BY EDWARD B. PLACE.

I hear vociferous utterances of men, Who fling their breath as at a mark, and break A Passion with a charge of swift-thrown words, As "t were a target set before the world, And they could show a heaven-imparted skill-(Wonderful only to the uninformed)-By so directing at the effigy The bright artillery of words, that sounds Of mighty clatter, and a vaunting tone, Should pass unchallenged as the voice of Prayer They are bold men-the bravest of the earth ;-They tremble not to dare the Infinite One To a fall trial of His strength with them, And proudly court a wrestling match with God, And call it prayer !- The people listen, tranced And held agape, as if an angel spake, And spake to wake the dead ;-or charm That float the soul upon a sea of bliss, And thrill the heart to a quick dance of joy-(If joy or bliss be born of low conceit)-See neighbor look askance at neighbor, nod, Or whisper admiration through close lips ;-And on the morrow, in the public streets, They talk of his o'erwhelming power in prayer, And praise the weak performance as the best, Most beautiful prayer that o'er on earth was made And made it was ; suggestive is the word ;-For vanity and pride have joined their stock, To trade withal a partnership of guilt !-And, with most cunning skill of workmanship, Turn out to order, as the public taste May speak a liking for their fancy goods, And prove it safe—a sermon, or a prayer.

But prayer there is, as wide unlike to this As solid gold 's unlike the tinsel ring That glitters on the finger of a doll; Or whirlwind's fury, or the thunder's voice, Or earthquake giants tossing on their beds, And shaking all the framework of the earth, Are far apart from that still-working power, That makes the beauty and the life of things. This prayer is seldom heard; scarce ever seeks A formula of words; and does not make Its presence known by noise, as trumpets sound Before th' advancing footsteps of a prince. It is the exhalation of the Soul, Warming beneath th' inciting sun of Truth ; Or that immortal principle of Growth, That Nature holds as surety for her hopes; Or the Soul's breath-an atmosphere of love-Which keeps the God alive within its veins. It does not care for words, for words cannot Intensify things stronger than themselves ; They cannot but make coarse their finer tinge As on the canvass, howsoever charmed, Nature's best portrait is but paint and oil. Words words must come, if come they do, as ducts, The swelling Soul, its body bearing down, To save the ship, spontaneously doth fill. Such words the Soul doth not address to men Nor make therewith a spectacle of power ;-Nay, will repel the world's unhallowed ear : And, like the dew beneath th' inviting sun, Direct and noiseless pass from earth to Heaven ! Prayer, in its essence, then, is not a sound;

Nor yet, a drawing down of God to us; Nor yet, a genial and convenient means, Whereby a pardon is obtained of Him, While still the criminal goes on to sin ;-Prayer is the mighty effort of the Soul To raise itself to altitude of heaven; To find its orbit round the central sun, And move therein harmoniously and free. And it will find it ! and soul after soul Will rise upon the buoyant wing of Prayer In sweet attune to God's minutest law, Fall into place among the spirit orbs, Till all the people of the earth are sphered, And join the grand, unhalting march of Love !

From the Pennsylvania Freeman. IMPROMPTU.

On reading an extract from a 'high-falutin' Ser on ' British interference.' Stalking on stilts, ambitious to be tall, The frothy parson belches wind and gall; And blows and spits in England's sensuous face, To our amusement and to his disgrace. Lord ! how he fumes and swells, the while he drives His creaking nouns with tandem adjectives, Through crazy tropes, incongruously mixed ; Nor seer, nor zany, but a cross betwixt, With vari-colored coat of black and red, And heart, perhaps, less faulty than his head. Our Christianity'-'our Eagle !' Good ! Two birds of prey upon the scent of blood ; Conjoined in name at length, as long in deeds.

Alike in faith, for Eagles act their creeds. Our Christianity -not Christ's-that binds Foul slavery's shackles upon limbs and minds, And seeks its own, not Christ's supremacy, And if it prays, 'tis always with an e.

SONNET TO SUMMER. BY JOHN G. SAXE.

O balmy, breezy, beauteous, bounteous Summer ! To men and women, little girls and boys, To birds and beasts, thou bringest many joys, And art indeed a truly welcome comer !

Now stroll in pastures green fat sheep and cows, Now vernal blades prepare for autumn sheaves, And woods (though stationary) take their leaves, And all politely make their prettiest boughs! Now the blithe farmer, in the early morn,

With sturdy step, strides o'er the fallow field, And plants, in hope, that, tho' a while concealed, The grateful Harvest may 'confess the corn,' And so return him, from the fruitful mould, His gift augmented by a hundred fold !

From the New York Tribune. PROGRESS.

Would ye stand still when Nature's law is change? All things move toward perfection or decay; Man now is climbing to a higher range Of thought, of action, morals and display. Ye would not stop him? Stand from out his way, And see him soar in triumph to the sun. Let him make knowledge as the light of day, And conquer the world's evils one by one-Cut down the hills to give his engines play, And push his steamships to the furthest zone the broad earth with Thought's mysterious wire And do whatever else his destiny inspires.

From the London Punch. THE POPE VS. UNCLE TOM. 'It is stated that the Pope has prohibited the circulation of 'Uncle Tom's Cabin in the Roman States.'.

Daily papers.

Fie ! Pio Nono !- weakest wight Of crowned heads in Christendon To vent your solitary spite,

And shake your crook at Uncle Tom Would you exert your fancied might To wreak a second martyrdom? Indulge your hate for Freedom's light, And strike again poor Uncle Tom?

Fie ! coward Despot !- Europe's shame More than you is Mrs. Stowe!
You may be Priest, yea Pope, by name,
You can't be Pio! no-so so!

THE LIBERATOR.

LETTER PROM PROF. WM. G. ALLEN. Loxpon, Eng., 26 Swinton street, June 20, 1853.

DEAR SIR,-I cannot resist the temptation to addr you a few lines; if for no other purpose, certainly to thank you for the very kind letter which I found at Joseph Stenge's. That letter was an introduction to one of the dearest men (Gronge Thompson) with whom are the victims that lie therein. This makes me sad it has ever been my lot to become acquainted. We have visited Mr. Thompson several times, and though I had heard him on the platform, and was filled (as who has not been?) with admiration of his genius and efforts in behalf of the oppressed of both hemispheres, yet it was not until I had enjoyed his home circle that I had a full appreciation of the loftiness of his character. as it is evinced in his child-like simplicity. Mr. East Princeton village, on Sunday, June 26. In the Thompson is hardly less cloquent in conversation than absence of the President, Rev. Sunner Lincoln, the in public speaking, and one cannot leave his house, chair was taken by Joshua T. Evenert. Three meet-

'Old England' is a wonderful country. There is grandeur in the looks of it. There is poetry, toothe ride from Liverpool to London taking one through a region of country all the way blossoming as the rose. The English people, too—I am in love with them. There is nobility in their hearts and dignity in their bearing. They have also a quiet repose of character, which is certainly a pleasing contrast to the hurly-burly of the American.

That in Englishmen which most favorably impresses

prejudice against color. Here the colored man feels preeminently a Christian movement. himself among friends, and not among enemies ;among a people who, when they treat him well, do it not in the patronising (and, of course, insulting) spirit, ment ; who, though professedly Christians, are willing even of hundreds of the American abolitionists, but in to support the basest political compromises with slavery a spirit rightly appreciative of the doctrine of human to fellowship the slaveholder as a Christian, to defen equality. Color claims no precedence over character, his character and extenuate his crimes, and who, in here; and, consequently, in parties given by the 'first people' in the kingdom may be seen persons of all slavery, while solemnly proclaiming it as the will o colors moving together on terms of perfect social equal- God, revealed to man for an infallible guide in faith hardly possible to be blacker, and who is an honor to the race in intellectual ability, has been in London several weeks, and can amply testify to the fact that his ican community, would startle it more than seven thunit) of two respectable persons, one of whom should be it forth. against color is entirely a local feeling, generated by and virtue, but as the dominant race in America becomes wiser and more liberalized by the spirit of a true

I must not forget to tell you of what pleasant eve nings we have spent with Mrs. Follen and Miss Cabot. They were pleasant, because spent in the society of true Christian, a true Republican, or an honest man. and noble-hearted women, warm in their sympathies and active in their efforts in behalf of the enslaved millions of America. These noble American women-how long could slavery last, did America count such by the

I must not forget to tell you, also, of a pleasant evening with Mr. Estern—hardly a stranger to those who have read The Liberator, and a blessed good man and one day bring me and all into judgment, to give an acwarm friend of humanity. Here we met many good count of all the deeds done in the body-if this great friends of the cause from America, some of them quite and good being were wicked, I would not obey him

er much others may honor her, she has too much sense and piety, and is too great-hearted, to covet honors

J. MILLER McKim, Esq., of Philadelphia, has also gone to Paris. Miss SARAH PUGH leaves, in a few days, in company with Mrs. Follen, for Switzerland. Dr. BAILEY, of the National Era, is in the city, and

Our friend WM. WELLS BROWN is as active as ever There seems to be no end to his enterprise. He has, length crucifying. beyond a doubt, been a most efficient laborer in this country in the great cause of anti-slavery. Mr. Farmen and himself have aided us much in ferreting out notable places and getting a sight of notable peoplefor which we thank them both.

Rev. S. R. Wann holds a meeting to-night in Free mason's Chapel-the Earl of Shaftsbury in the chairto consider measures for aiding the fugitives in Canada. Ward will be successful.

I rejoice exceedingly that you had so good a meeting in New York. It may be that slavery and compromise have not quite eaten out the heart of the nation, and that there is yet hope.

production, and which should gain him immoral honor. Some of the criticisms upon it by the American papers would be villanous, if they were not so ridiculous, and if so, where it may be had; but hitherto without suc some again are amusing. That was decidedly cool of cess. I therefore take the liberty of addressing my in-Thurlow Weed, that 'if'-'if Douglass's great mind quiries to you, as one preeminently well 'posted' in were imbued with kindlier sympathies' !! Now, it is anti-slavery facts and literature, and should be very all proper enough that all men, in whatever relation glad to have them answered, either by yourself or any think of it-asking, not the man who strikes, but the stricken, to be kinder. Surely, slavery has made bad THE LIBERATOR? I am sure it would most acceptable work with the heart and conscience of the American to many, and a literary curiosity to all. people. It is the reformer's duty not to be content with ameliorating, as Weed would have Douglass do, but only in rooting out evil. Radicalism is the only w. L. Garnison:
ism that ever blessed the world, or ever will or can.

Dear Sin — I et These conservatives are singular folks. They have neither genius nor philosophy. They would have their boy learn to swim by making his motions upon the as reported, and the other in reference to Mr. Phillips' sand-bank; and neither he that led on the barbaric words in New York, as reported, &c. I have not ye host against the gates of imperial Rome, nor Luther, believed that you and Mr. Phillips made use of the ex ever would be model-men of theirs.

may be its results, I am satisfied of one thing-it is directly to the point to get up a public sentiment against slavery abroad. Slaveholders must be driven into isoconverting them to the truth. A single self-application of the Golden Rule would open the whole subject to them, in its length and breadth, and height and depth. Now is an excellent time to spread anti-slavery truth among the people of this country. I shall do what I can (little though, of course, it will be) to help bring about the time when

Worth, not birth, shall rule mankind, And be acknowledged stronger.'

Our passage from America to England was a ple one, barring the melancholy accident—the loss of fo sailors at sea — of which you already know; and Rule? Your sympathizer and brother, our stay of two weeks in Liverpool was rendered E. P. GOI

nore than agreeable by the kindness of our mutua friend, Wn. P. Powert, Esq., formerly of New York.
Mr. STURGE, also, of Birmingham, received us with
great kindness and cordiality, and has placed us under any obligations to him for his friendly deportmen

We are in good health, and, you may well imwe enjoy life. There is but one drawback; the light of British liberty has revealed more clearly than ever the inner chambers of the American prison-house of bond age, and disclosed how more than mangled and bleeding but more determined to work on and work ever.

Very faithfully yours,

WM. G. ALLEN.

MEETING AT EAST PRINCETON.

The Worcester County North Division Anti-Slavery Society held a quarterly meeting at the New Hall in after spending a day or an evening with him, without ings were held, during the day and evening, which feeling himself invigorated in mind and heart, and in were well attended, being addressed by SAMUEL MAY, better love with whatsoever things are beautiful and Jr., G. B. STEBBINS, MosES SHITH, of Holden, and J. T. EVERETT, of Princeton. The following reso presented by the Business Committee, were adopted by the Society, and a vote was passed to offer them for publication to the Boston Commonwealth and to

1. Resolved, That the anti-slavery movement-ba upon the great truths that we are all brethren, children of the same good Father, bound together by the thousand ties of a common humanity, so that none can inflict suffering on any without wronging all, preaching the Gospel of 'deliverance to the captive, and the the colored man from America is the entire absence of opening of the prison to them that are in bonds,'-is

2. Resolved, That the real and dangerous infidelity is that of those who refuse to cooperate with this movemany instances, even use the Bible as a sanction ity. Rev. SAMUEL R. WARD, of Canada, than whom it is and duty ;- since such are doubly false to God and man, and hostile to the practice of the great truths which shall make us free indeed.

8. Resolved, That to represent the non-voting aboliskin, though 'deepest dyed,' has been no barrier to the tionists, as Horace Mann virtually does represent them best society in the kingdom. Mr. Ward and myself as occupying a position resembling that of the hermit were both present, by invitation, a few evenings since, or anchorite, who flies from the world to spend his life at a party given by the Prussian Ambassador, at his in a solitary cell, is flagrantly to misrepresent them, residence in Regent's Park. That which, in an Amer- inasmuch as it is contrary to notorious facts, and to the whole history of the anti-slavery movement, and is ders could-i. e., the marriage (or even the surmise of equally discreditable to the intelligent mind which put

white and the other colored, passes as a matter of 4. Resolved, That it has been the steady, persisten course in England. In no party, whether public or moral agitation, kept up by the non-voting abolition private, to which we have been, in no walk which we jats, when so few others would come to their help have taken, in no hotel at which we have had occasion which has contributed in large measure to open th to put up, in no public place of amusement, gallery, eyes of the nation to the true character of elavery, to museum, &c., have we met the ery of 'amalgamation,' bring to light the guilty complicity of the political pareither outspoken, or as manifested in a well-bred sneer. ties, and the still more guilty fellowship of the religiou This state of things, of course, evinces that prejudice seets, with the slaveholders, and to create that wide spread anti-slavery sentiment throughout the land slavery, and which must disappear, not only as colored which has brought into existence that very Free Soil men rise higher and higher in the light of intelligence party now boastfully claimed by Mr. Mann as the only practically useful friends of the slave.

5. Resolved, That it is treason to God, and infidelity to Christ, humanity and justice, for us to speak any word, or do any deed, by which the slaveholder, or hi equally sinful apologist, shall be recognized as a good

'Thou'shalt not take the name of the Lord thy God

What does H. C. WRIGHT mean when he says, if th great, the good, the only wise-He who hath brought All I can make of it is, that it is profane nonsense, and Mrs. Stown has gone to Paris. Her visit to this that nothing but enmity against the supreme Ruler of country has created much sensation. The papers here the universe could urge him on to such expressions as criticise both the Professor and Mrs. Stowe variously, seem to manifest a real satisfaction in finding out some that intimate that she is seeking self-glorification. if not blasphemously, of that great name that should Mrs. Stowe has never suffered martyrdom, and, howev- never pass our lips as the name of Jehorah, without pause of devout reverence. If God were the devil, would not worship him. 'There are lords many and which more properly belong to those who have led on gods many,' to whom we owe neither love nor fear and I would suggest to H. C. WRIGHT that it would I more generally beneficial, as well as more pleasing to the better part of the community, that he would exhaust his vocabulary on these realities of sin and wickedness, than to occupy himself in once more performing so also is Rev. J. Freeman Clark, formerly of Boston; the tragedy of Pilate's Hall-dressing up " the Lord of glory' in garments of ridicule, a reed for a sceptre and thorns for a crown, and then buffetting and at

For Christ's honor, and glory, and truth L. P. C. C.

AN INQUIRY.

THOMAS PAINE ON THE SLAVERY OF THE AFRICANS. To the Editor of the Liberator :

The first work of Thomas Paine, after coming America, I think is stated by his biographers to have been a pamphlet or tract on the Slavery of the Africans, of which Dr. Rush speaks as being a work of great power. This work I have felt a great desire to see, but have been unable to find it in any edition of Paine's writings-which I consider not a little remarkable. I What a speech was that of Douglass ! A masterly have recently written letters, both public and private, to sources likely to possess the desired information, in order to ascertain if the work be yet in existence, and

should feel kind towards each other; but only of your correspondents. If the work can be found would it not be an excellent idea to reproduce it in

RIDGWAY, (Elk Co., Pa.) July 1st, 1853.

DEAR SIR,-I enclose two scraps of newspaper, (cu from the Flag of our Union, published in Boston Mass.,) one in reference to your words at Cincinnat pressions therein attributed to you; and I have believ But I must not make you too long a letter. You ed, that if you did use such expressions, however qual know all about the Exeter Hall meeting. Whatever ified they may have been, they had better have been let out. The fact that they come here (and doubtless elsewhere) uncontradicted and unqualified, and that our -I mean, pro-slavery politicians and religion lation; and I am very glad to know that they themselves are finding out that the thing is being done. I
have but little sympathy for the feeling which apologises for and explains away their sins, on the plea of
have no popularity and no sympathy, both tend strongmany than to the truth. A single self-application ly to confirm my opinion, that they ought to have been

ly to confirm my opinion, that they ought to have been left out, if they were not.

Were the reports of those speeches, as per scraps enclosed, false? If they were true reports, why need the speeches have been made? If Mr. Phillips is a neighbor of yours, perhaps he will answer for himself. The cause of truth and justice receives such savage treatment from enemies, that I greatly regret to have it pierced by its friends. Can I receive a line from you, at or a paper, that will place the subject in a more agreeable light to the friends of Christianity and the Golden

E P. GOFF.

From the Portland Pleasure Boat. BIBLE QUESTION.

BIBLE QUESTION.

A few weeks since, I noticed a call for a Bible of which was to discuss the merits of the Bible with regard to its claims as an inspired book. Well the Convention, as been held, and the precedings published; and the way the advocates of the Bible ireat the subject would make the Bible itself, if it could epeak, pray, 'Deliyer me from my friends. The religious presses, with very few honorable exceptions, have poured out wrath, and vengeance, and malice, and ridicule, in floods upon the heads of the was playing.

They call them infidels, deists, atheists, fantics, madmen, fools, idiots, unprincipled, with base hearts and base motives, and all other bad names they can think of.

No wonder there are infidels in the world, will the pretended friends of the Bible pour out such floods of gall and bitterness on those people who dare inquire as to the truth of what they are commanded to believe, instead of closing their eyes and swallowing the say-so of the priests.

Now as to this question whether the Bible is the production of inspiration or not, I do not now priend to speak, but I like to see people willing to have thair wares examined when they offer them for sale. The priests make merchandise of what they are longer the price of the

No wonder there are infidels in the world, while the pretended friends of the Bible pour out such floods of gall and bitterness on those people who dare inquire as to the truth of what they are commanded to believe, instead of closing their eyes and swallowing the say-so of the priests.

Now as to this question whether the Bible is the production of inspiration or not, I do not now pretend to speak, but I like to see people willing to have their wares examined when they offer them for sale. The priests make merchandise of what they call gospel, and pretend to gather their gospel from the Bible. They also print Bibles to sell, and if they were honest, they would be willing to have their wares examined.

Suppose I go into the market house, and call for a quarter of lamb; when It is presented, have I not a right to examine it before I purchase, to see for myself whether it is fresh or stale! Would an honest dealer call me names, and kick me out of his stall, because I wanted to examine the meat before purchasing! Surely not; such an act would be altogether out of character for an honest man, and would give me good reason to suspect his meat would not bear examination.

So if the priests present the Bible, and the doctrine they pretend to find in it, for sale, and kick me out of their stalls, and call me a fool or madman because I presume to examine their wares, it would look as though they feared detection, and would

because I presume to examine their wares, it would look as though they feared detection, and would look as though they feared detection, and would give others reason to suspect there was deception somewhere in their trade. If people want to ex-amine the Bible—why, let them. Why get mad about it! If the book is true, it will stand, and if its friends know it is true, why not be quiet, and let doubters bump their heads against it, or else try in a calm, pleasant way, to convince them of their error? Why flare up and call them infidels, fools

nd madmen! The bitter, wrathful manner in which religiou papers have treated the Bible Convention, will raise more doubts about the divine authority of the Bible,

more doubts about the divine authority of the Bible, than infidels themselves can raise. Hundreds of honest people will say, 'If this bitterness and wrath are the fruits of the Bible, I want none of it.'

Thomas Paine wrote his opinion of the Bible, and wrote like a candid, honest man, and was entitled to a candid, honest reply. But, instead of this, all societies of religionists were down upon him in wrath and fury, like so many nests of hornets, and so misrepresented and belied him that the majority to this day regard him as a monster in iniquity, and his writings as wilfully and maliciously blasphemous, when if they would but read a single page of his book, they would see that he wrote as a candid and honest man, directly opposite to what the wicked priests represent him to be.

Remember, reader, I have here uttered no word against the Bible—no word in favor of Paine's be-lief, but am advocating the right of all to examine all wares presented to them for sale, and the right of all candid persons to a candid hearing and a

candid reply.

We may tell a man he is a fool when he has not wit enough to discover it himself, but it is folly to call him a fool in reply to arguments which we fear

call him a fool in reply to arguments which we fear to meet.

There is a spirit of inquiry and examination abroad, and I for one rejoice to know it, for the priests have for generations and centuries forbidden the people to think, see, hear and examine for themselves. They have commanded them to close their eyes and swallow their ideas, as the quack commands them to swallow his trash, without seeing it. But their power is becoming weaker—the people are beginning to see and think for themselves, and the time is near when old usages, customs, dogmas and doctrines will be tried as by fire; toms, dogmas and doctrines will be tried as by fire let them try the Bible too, if they like; if man can let them try the Bible too, if they like; it man can destroy it, let it go, it is not worth saving, especially by wrath. But if man cannot destroy it, it will stand and shine the brighter for having passed through the furnace, though the fire may not be quite so hot as that through which the Hebrew's garments passed without bearing with them so much as the smell of flames.

WOMAN'S RIGHTS AND PROSPECTS

future, and sees the following state of affairs:

Men may laugh, and jeer and fume, as much as they please about this matter of 'woman's rights; they cannot escape the issue. As sure as the incannot escape the issue. As sure as domitable barons of England wrung Magna Char-ta from King John at Runnymede, so will the women of the 19th Century extort from the 'lords of creaof the 19th Century extort from the 'fords of creation,' (who have held them in servile dependency from the beginning of the world) something like an equal share of political and social rights. Whether the doctrine of 'woman's rights' is in the judgment of the present generation consonant with the 'eternal fitness of things' or not, it is nevertheless a pistol.

Andrew McGill, 19 years of age, by trade a gas fitter—severe laceration of the left hand by the explosion of a pistol.

Andrew McGill, 19 years of age, by trade a gas fitter—severe laceration of the left hand by the explosion of a pistol.

Andrew McGill, 19 years of age, a native of Eng-them, 18 years of age, a native of Eng-them, 19 years of age, by trade a gas fitter —severe laceration of the left hand by the explosion of a pistol.

Andrew McGill, 19 years of age, by trade a gas fitter —severe laceration of the left hand by the explosion of a pistol. nal fitness of things' or not, it is nevertheless designed to gain ground, and ultimately to prevail. Before the morning of the 20th century dawns, women will not simply fill your office of Register of Deeds, but they will occupy scats in your legislative balls, on your judicial benches, and in the Executive chair of state and nation. Such appears to be 'manifest destiny.' Stay it who would, he cannot. We deprecate it, yet we perceive its inevitability, and await the shock with figuress and composure. Timely concessions may firmness and composure. Timely concessions may avert the catastrophe for a while, yet it cannot be disguised that the supremacy of those whom it would now savor of the keenest irony to call the 'lords of creation,' is growing 'small by de-grees and beautifully less.

The N. Y. Evening Post says: While the wo-The N. Y. Evening Post says: While the wo-men in some regions are battling for their rights, the men in Lincoln county, in Maine, have turn-ed to and elected a Miss Rose to a conspicious political office. She had been an active assistant of the late deceased Register of Deeds, and the people of the district, thinking that she under-stood the duties of the place better than any man in the neighborhood, chass her hy a large majoriin the neighborhood, chose her by a large majori-

The Rockland Gazette, whether from real doubt

or from a desire to invalidate the election, arising from envy, makes this impertinent suggestion:

'It is a question with many whether a female is eligible to such an office under the laws of this State.'

To which the Augusta Age replies indignantly:

'Whether a female is eligible,' indeed! We should like to see the court that would dare decide that the people of Eastern Lincoln haven't a right to elect Miss Olive Rose for Register of Deeds! Pray, why is she not eligible! Is she wanting in either of the Jeffersonian pre-requisites of honesty, capacity or fidelity to the constitution! Nothing of the sort is intimated. But she is a female! Aye, there's the rub. And cannot a fe-male record deeds as well as a he-male! Happily Miss R's capacity.

POURTH OF JULY ACCIDENTS.

At Hingham, a very serious accident occurred. A number of persons were engaged in discharging a cannon, and Mr. Thomas Blossom and Mr. Eben Whitten were ramming home the charge, when a premature explosion occurred. Both Mr. Blossom's hands were blown off, his jaw broken in two places, and his cheek bone badly injured. It is the opinion of the physicians that he cannot survive. Mr. Whitten had one hand blown off, but was not otherwise seriously injured. Mr. Blossom is the senior publisher of the Hingham Journal, and the sad occurrence caused a general feeling of sorrow and regret throughout the town.

In Holliston, a son of Mr. Seneca Wenzell had his right leg so shockingly mangled by the premature discharge of a companion's gun, that it was amputated.

At Chelmsford, a young man of nineteen, named Rufus Hildreth, had his hand blown off by the bursting of a gun. At Hingham, a very serious accident occurred.

of a gun.
A lad, twelve years of age, an adopted son of Mr.

A lad, twelve years of age, an adopted son of Mr. Isaac Farrington, was severely injured in his left hand by the premature discharge of a pistol.

At Amesbury, Mr. William Follansbee had his face badly injured by the bursting of a gun.

An elderly man named Comstock was killed at South Williamstown on the Fourth. While riding in his wagon, his horses were frightened by the explosion of fire crackers, and Mr. Comstock was thrown from his carriage and injured so that he died in a short time.

The restaurant of Wm. Rodgers, in Marblehead, was damaged to the amount of \$150, by an explosion of fireworks. fireworks.

At Providence, a son of James Salisbury, seventee

years of age, was badly injured by the premature dis-charge of a field piece. One of his legs was so badly mangled that amputation is necessary, and he is other-wise so much injured that he will probably die. NEW YORK AND VICINITY.

George Hoffman, aged 13, had a laceration of the fleshy part of the right hand, near the fore finger, from a pistol going off in his hand in South street.

Charles Weiderhalt, aged 23, was injured in a somewhat similar manner, in Ludlow street, from the same

cause.

Patrick Lanagan, aged 12, was obliged to have the third finger of the right hand amputated, through a pistol going off in his hand in Twentieth street.

Joseph Cooney, aged 17, had the little finger of the right hand torn down to the wrist joint, where it hung

right hand torn down to the wrist joint, where it hung quite loose, through a like cause, in the Bowery.

Martin Mullany, aged 13, had a flesh wound in the palm of the right hand from a pistol, that was fired by another boy in the Park.

Thomas Henlan, 13 years of age, severe laceration of the palm of the left hand and fore finger, caused by the explosion of a pistol.

John McCann, one of the Dry Dock stage drivers, was severely injured across the spine, by being run over

John McCann, one of the Dry Dock stage drivers, was severely injured across the spine, by being run over by his own stage, at the corner of Essex and Grand streets, caused by the falling of one of his horses, which dragged him from the box, and the wheel passed over his body. The horse fell in consequence of a quantity of fire crackers exploding between their legs.

James Riley, 18 years of age, bad laceration of the palm of the left hand and fore finger.

Matthew Wallace, 37 years of age, a native of Ireland, whose family resides at No. 379 East Twelfth street. This was a very sad affair. Mr. Wallace was walking

TOMAN'S RIGHTS AND PROSPECTS.

The Maine Age, a leading democratic paper, seaking of the election of Miss Rose to the office Register of Deeds in that State, looks into the ture, and sees the following state of affairs:

This was a very sad alair. Wallace was marked along Eighth street, and before him a man was carrying a gun on his shoulder, and as Mr. Wallace approached within a few paces of him, the gun exploded. The wadding and powder struck Mr. Wallace on the right eye, blowing it completely from the socket, fracturing the ture, and sees the following state of affairs:

plosion of a pistol.

James Goodwin, aged 23 years, a sailor, belonging

Baltimore, severe laceration of the left hand by the ex plosion of a pistol. losion of a pistol.

Edward Sherman, 18 years of age, a native of Eng-

a pistol.

John H. Dale, aged 18, born at Fishkill, N. Y., and who resides at 31 Oak street, by trade a shoemaker, received a laceration of the fieshy part of the left hand from a pistol which he had in his hand going off unexpectedly.
On Sunday night, a colored boy, name unknown, ha one of his fingers blown off by discharging a rusty ol-pistol; he was taken to a drug store, and afterward

pistol; he was taken to a drug store, and atterwards sent home.

A man residing in Maspeth, named John Roch, had his right thigh badly mutilated by the discharge of a pistol in his coat pocket.

Mr. Weiseman, residing in Ewen street, had three of his fingers blown off by the explosion of a pistol.

Wm. Adgerson, a lad, had his left eye seriously injured by fire crackers.

A woman named Lucretia Swansor, residing in the 3d ward, was considerably burned about the lower part of her body, in consequence of her clothes taking fire from some fire works.

of her body, in consequence of her clothes taking her from some fire works.

A boy had his face badly burned by the explosion of a pistol; another had his thumb blown off by the accidental dispharge of a musket.

A serious riot occurred in a large beer garden in the 3rd ward, in which some 40 persons were engaged. Officers Cox and Schneider, in attempting to stop the disturbance, were attacked and received several blows. Officers Kiehl, Luther, and Adams came to their assistance and finally restored order.

why is she not eligible! Is she wanting in either of the Jeffersonian pre-requisites of honesty, capacity or fidelity to the constitution! Nothing of the sort is intimated. But she is a female! Aye, there's the rub. And cannot a fe-male record deeds as well as a ke-male! Happily Miss R's capacity, in this respect, has been thoroughly tested; and it was precisely because she was known to be competent to fill the post, that she has been selected by the independent voters of the district.

The people of Maine are not afraid of innovation. They were the first to adopt a prohibitory liquor law, and are the first to elect women to office.—Very well; woman's sphere needs to be somewhat callarged, and there are many offices she can fill as well as men, and we hope the example of the people of Lincoln county will not be long without its followers.

Elegant Literature. From the Temperance Standard, edited by Thomas E. Powers:—

*When woman's rights are stirred a bit, The first reform she pitches on Is how she may, with least delay.

Just draw a pair of breeches on.

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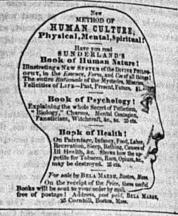
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