Trans-Two dollars and fifty cents per annum of fire copies will be sent to one address for TEN paras, if payment be made in advance.

remittances are to be made, and all letters sting to the pecuniary concerns of the paper are to Erected, (POST PAID,) to the General Agent directed, therefore making less than one square oret three times for 75 cents—one square for \$1 00.
The Agents of the American, Massachusetts, elvania and Ohio Anti-Slavery Societies are au-

hered to receive subscriptions for the Liberator. The following gentlemen constitute the Financia smittee, but are not responsible for any of the debts of the paper, viz :- Francis Jackson, Ellis Gray Lane, EDMEND QUINCY, SAMUEL PHILBRICK, and

I STATE PRILLIPS.

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

WM. LLOYD GARRISON, EDITOR.

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

No Union with Slaveholders! THE U. E. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

Yes! IT CARROT AN DESIRE—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—on engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a repre-sentation for staves—for articles of merchandize, under the name of persons in fact, the oppressor representing 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.

J. B. YERRINTON & SON, PRINTERS.

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BOSTON, FRIDAY; JULY 29, 1853.

SELECTIONS.

PORTRAITS OF PAULINA W. DAVIS AND LUCRETIA MOTT.

Weacknowledge from the authoress, the receipt of a indemely printed volume of 386 pages, entitled, 'An larishwoman's Experience in America : By Marianne Fash Lendon-Richard Bentley, New Burlington pert, Publisher in Ordinary to her Majesty-1853. his work is written in an easy, unpretending style, ul relates scenes and incidents in a graphic manner, rincing throughout great good sense and a liberal pirit, and showing the daughter to possess the excelest characteristics of her worthy father, and our esnemed friend, JOHN FIXCH, Esq. Among the charac-ten which are sketched in this work, we give the fol-

I received many fancy sketches of those mon-grous women who met at Worcester to talk about heir rights and wrongs. In spite of myself, I hand their President (Mrs. Paulina W. Davis) fixed my mind as a coarse, masculine, overbearing, sagresable person; with a dirry house, a neglect-stanily, and a hen-pecked husband. Being un-upetedly introduced to her, I was as much puzzled as we are told Napoleon was, when he had to deal with an honest man,—for any other kind he was with an honest man,—for any other kind he was recared; I was prepared for anything monstrous; let to find Mrs. Davis a fair, delicate-looking mean, with gentle manners and a low voice, which she uses sparingly, completely set at nought ill my pre-conceived notions. I afterwards visited be at her home, near Providence, where I remainswith her several days. Here again my fancy petrait was all wrong; —I found her a deeply-ard and most affectionate wife; an excellent basekeeper, and an indefatigable needle-woman. Hid I not witnessed her home-virtues, I confess mysil sufficiently prejudiced to have overlooked her public services. But having satisfied myself that she was regular in her devotions at the altar of the busehold gods. I felt at liberty to admire the clear atelligence by which she saw the bearings of this mann's movement, and deeply respected the cour-te and generosity that induced her to throw her-sel into it, and incur the responsibility and odium deadership, during its infancy and unpopularity.

I sked her how it happened that, being so happened that the domestic relations, and surrounded by all the comforts and so many of the elegancies of life, she should take so deep an interest in this unprecedented movement.

She replied, 'because she saw in this movement

what she found in no other-the means of rendering roman useful and happy to the extent of her Her faith was firm, because it was founded on

brocking gained from her own experience.

With an active mind, the first eighteen years of ber life were spent under circumstances of great restraint, to which she attributes in a great measare the extreme delicacy of her health. She ther married, attended to her housekeeping, mended stekings, and sewed on buttons duly, and 'subjeted berself to her own husband in everything." god income, but suddenly the former died, leav-ing his affairs (of which she was kept in entire ignorance) very much involved, and she found her-self not only deprived of her husband and her means of living, but surrounded by debt and diffi-

What was she to do! Her capacity for house teping and stocking-mending availed her nothing: they had not prevented the calamity, neither would they help her out of it. She had the choice of other women similarly circumstanced—teaching, swing, or starving—to all these she objected.

It happened that in the course of her reading she ad met with 'Combe's Constitution of Man,' d physiology, but strongly impressed her with a sase of its importance, especially to women, who, merally speaking, know so little about it. With conviction, she determined to educate herself

for a lecturer on the subject.

Accordingly she proceeded to New York, and how it was that she realized all the difficulties and analyzances that were thrown in her path merely co account of her sex. Colleges were close against ber; books and apparatus were denied her; pro ors could not receive her with their pupils however, she persevered, sometimes stealing he her to lock herself up with the manikins eletons, books, and other treasures entrusted t their keeping. At other times receiving her lessons at free o clock in the morning, that she might not interfere with the students of the more privileged

nother ordeal, to establish herself as a lecturer, is this also she succeeded, as well as in making it

After several years spent in this way, in which a century from her former mode of life, she met oth her present husband, a most worthy man, of bese intelligence and liberality it is superfluous o peak, since it is sufficiently proved by his choos-gher for a wife, and their mutual attachment. Her second house-keeping is so far wiser and happier than the first, that she has brought to it act only the 'knowledge that by suffering entereth,' but also that gained by experience of the world, which, while it has increased her resources in her-self, has taught her to be more reasonable in what

the expects from others.

Having a good deal of spare time, instead of sufsing from ennul, or seeking relief in frivolous tausements and idle gossip, she devotes it to any-hing that will collarge the education and resources of her.

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If in speaking thus of Mrs. Davis, I have en-Touched upon the sanctities of private life, I can aly say that a sense of justice towards herself and cause impelled me to it, and I trust that these actives will induce her to pardon me.

earnest. Her manner easy and dignified; her Christianity broad and practical, without bigotry and mysticism; her words flowed freely, but not superfluously, and seemed the best she could have chosen to express her meaning. Above all, she seemed to take a deep interest in what she said,

and to wish her hearers to do the same.

In her address she alluded to the trial of a fugi-In her address she alluded to the trial of a fugitive slave, in which she had taken great interest—that had terminated the preceding day. She said, 'We should examine ourselves, my friends, and see how far we are affected by a time-serving and compromising Christianity. Twenty-four hours have not passed since a fellow-creature has been claimed as property, in that place, 'from which our fathers proclaimed the liberty and equality of man. A mother thas narrowly escaped being torn from her children, and carried into slavery. But it is well this thing has happened; it reminds us of our duty to protest against the sin, and to help the sufferer, till this iniquity be driven from the land. We shall be told we have nothing to do with this subject; that it ought not to have a place here. Believe it not, my friends; ours is a religion of practice, not one of forms and shows.' When the ceased speaking. I inquired her name from a row here the company present were the Duchess of Argyll, the Earl of Shaftesbury, Lord Frederick Leveson Gower, Thomas Barnes, Esq., M. P., Joseph Tritton, Esq., J. A'Beckett, Esq., W. D. Child, Esq., W. Flanders, Esq., Godfrey Saunders, Esq., C. Burles, Esq., the Rev. C. Beecher, Rev. Thomas Binney, Rev. S. R. Ward, Rev. Baldwin Brown, Miss Greenfield, the 'Black Swan,' and a large number of ladies.

After the company had partaken of refreshment in the library, they entered the large school room, and the Earl of Shaftesbury having been voted into the chair, opened the business of the evening in an eloquent address, the company having previously sung the 72d Psalm. The Rev. J. Sherman then read the following address from the ladies of his chapt to my friends; ours is a religion of particle, not one of forms and shows.' When the chair, opened the business of the evening in an eloquent address, the company having previously sung the 72d Psalm. The Rev. J. Sherman then read the following address from the ladies of his chapter of the company having previously sung the 72d Psalm. The Rev. J. Sherman t she ceased speaking, I inquired her name from a Quakeress who sat near me. 'Lucretia Mott,' was the reply. 'The last speaker, I mean,' said I. 'Yea, the last; does thee not know Lucretia!' I was satisfied Lucretia Mott deserved her fame. I afterwards saw her in her own house, and found that she appeared to as much advantage sur-rounded by her children and grand-children, as when she held me spell-bound by her eloquence in

The Hall of Independence.
 † The woman claimed had lived in Philadelphia twenty years, was married, and had a large family of children; fortunately the claim could not be substantiated, so after a week's trial a verdict was given in her

THE LEGAL WRONGS OF WOMEN.

ELIZA COOK, in a recent number of her Journal, contrasts the relative social position of the women in England and in America, and gives some interesting facts in regard to the wrongs which the fe-male sex suffer in the former country. It would ap-pear that, notwithstanding the prodigious noise made here in relation to women's rights, and the fancied barbarity of our laws upon the subject, they at least protect the woman's person, and in many States of our Union, her property, from the con-trol of her husband; while in England, the irresponsible power which the law gives to cruel men, causes grievances of which the women in Ameri-ca cannot complain. Here, women are regarded with adulation and homage, and gain more by courtesy than they can ever hope to receive by virtue of the law. It is notoriously true that, in this country, a man in a legal contention with a woman, is quite sure to come off second beat; and an application for a divorce of her is usually granted with less litigious circumlocution than might reasonably be expected. But in England the case is quite different, as will be seen from the following extract:

fruits of her own industry, and of squandering it as he pleases in the most dissolute revellings or

with the vicest associates.

'The following case is strikingly illustrative of the shameful disadvantage at which an industrious, well-doing woman is placed, who has been so unfortunate as to marry a dissolute and unprincipled husband. The pair in question were in the middle class of life. Shortly after marriage, the man began to frequent low haunts, and very soon he used to come home at nights drunk. Domestic unhappiness was inevitable; and after many bickerings, and much ill-usage and injury inflicted on the wife (such as cannot be described here,) she determined (such as cannot be described here,) she determined to leave him. She did so, and then endeavored, by the aid of her friends, to establish herself in a small way of business. She did so in her own name, and before many months were over, the husband, whose means were now exhausted, took forcible possession of her small stock, sold it off, and drank the

She fled from the neighborhood, and came to London. She managed again to raise a small stock of money, furnished a small house and took lodgings, still in her own name. She was doing well, making an honest living, and gradually in-creasing her stock of furniture, when her husband one day accidentally saw her in the street, follow-ed her home, and the next day-entered and took forcible possession of the house, and sold off every stick of her furniture, putting the money into his

'A third time the brave woman began the world new, under an assumed name, in another part of the town; and it was while occupying a rather elegant furnished house in the neighborhood of the parks, the rooms of which she let out to respect-able lodgers, that the circumstance occurred which brought the case to our knowledge, for it was re-lated to us by one of the lady lodgers of the house. lated to us by one of the lady lodgers of the house. One evening a strange, ill-looking man, shabby and desperate in appearance, was observed prowling about the front door. Shortly after, a shriek was heard in the lobby. My lady lodger rushed out upon the landing, and, lo! there was the suspicious looking man already within doors. It was the landlady's husband! and the first glimpse of his face overwhelmed her with horror. 'Ruined again!' she was heard to cry, after imploring the wretch to leave her alone; but he would not. At wretch to leave her alone: but he would not. At first she managed to get rid of him by a payment of money, which he took; but as he knew she would at once ily beyond his reach, he held possession of the house, sbutting up and confining his wife, (for the law gives the husband this power too,) and brought the same law to bear on the effects, and in less than a fortnight the wife's sole industry went

MAN'S RIGHTS AND WOMAN'S DUTIES .- The Boston Journal says :— Female colleges were denounced at a meeting of divines and others, at Pittsfield, Mass., a meeting of divines and others, at Pittsfield, Mass., the other day. They object to these modern in situitions for turning women into men. There are in this city twenty thousand men occupied as clerks in crockery, shirt, hosicry, thread-and-needle, ribbon, parasol appearance answered to the description I are received of Mrs. Mott. After delivering a length with the unregenerated Airceans term Godalsee, she sat down. I felt dreadfully disappointed, and was just wishing I had gone to the Unitarian church to hear Mr. Furness, when a very lainly diressed little woman opposite to me, rose. The parasolal spectament of the services of t day. They object to these modern in

From the British & Foreign A. S. Reporter. TESTIMONIAL TO MRS. H. B. STOWE.

On Thursday, May 26, an interesting meeting was held at Surrey Chapel School room, convened by the ladies of Surrey Chapel, to present Mrs. Stowe with a testimonial, for her zeal and devotedness on behalf of the slaves of the United States.

TO MRS. H. B. STOWE.

DEAR MADAN,-With great satisfaction and delight, the ladies of Surrey Chapel welcome the writer of Uncle Tom's Cabin to their country, and

to their pastor's house. We are convinced that the sentiments you so courageously and faithfully executed in that work, accord with the declarations and requirements of Holy Scripture, and have found a cor-dial response in the hearts of the Christians of England.
Sensible of the wrongs which slavery inflicts on

all its victims, we cannot forget that woman suf-fers from those wrongs most severely. The deli-cacy of her frame, and the maternal trials to which she is subjected in the rearing of a family, even under happier circumstances, render her an object of sympathy and interest. But slavery makes her a victim to passion, seeks to blunt her maternal instinct, deprives her of the right to the child she has borne and nursed, separates her from her nat-ural and loved protector, and inflicts on her weaker person the most cruel and unmerited punishment. Against such treatment by any ruffian, we should have a right to enter our protest, and to seek the protection of law from his brutality. But our poor sisters in slavery, who have equal natural rights with ourselves, are placed in their degraded and suffering state by law, by law denied instruction, by law their husbands and children are torn from their embrace, or they from both, and by law forbidden to elevate their intellect, improve their social condition, or seek in God's way the salvation of their immortal souls. Our hearts bleed on their behalf, and, if we knew how, fain would we help to release them from their sad

It is not a little gratifying to us to recollect that an honored female in the Society of Friends was the first to propose immediate abolition as the proper remedy for the wrongs inflicted on slaves then held by England in her colonies. In this sen-In England, the husband possesses the power of seizing on the property of his wife—on the very in America. Whatever moral and subordinate in America. articles and encouragement of free labor, we avov it as our unshaken conviction, that every woman, whether black as the tents of Kedar, or fair as the curtains of Solomon, is entitled to the unconditional freedom which God has bestowed upon her. We thank you, dear madam, for aiming to rouse the ministers and churches of America to action on behalf of the slave. Perhaps we are less in-formed than we might be on the difficulties connected with their freedom; but we are satisfied religious principle carried their emancipation in the English Legislature, and we have faith in the heavenly sentiments of the Gospel, that if these be breathed from the pulpits of America, as you have recorded them in your immortal work, the Christian ladies of your country will put on their strength, and urge upon your Senators to remove this foul blot from your statute-book. The ardent piety of *Uncle Tom*, which sustained him amid so

many reverses and sufferings; the ethereal spirit of little Eea, whose loving exhortation melted an untutored Topsy, and caused the long-cherished prejudices and stiffened habits of Miss Ophelia to prejudices and stillened habits of Miss Opacia to soften into tenderness and affection for the poor outcasts, will do more to destroy the system of slavery than unsanctified learning or violent vituperation. While, therefore, we admire beyond our power to describe the splendid genius and literary merit displayed in every rape of These Trans merit displayed in every page of Uncle Tom's Cabin, and its no less important companion, The Key, we are convinced that the religious tone, the scriptural arguments, and loving pleas for the op-pressed, which, like veins of precious ore, run through those books, have been the chief charms to every Christian mind, and the most powerful

weapons against American slavery.

Go on, dear madam, in your illustrious career, unawed by the frowns of callous slavebolders, or interested slave-dealers, or time-serving professors. Ply your pen again and again in the cause of God and humanity. You live in a right time—the pub hic mind is prepared by Providence for your exer-tions. God has given you a tender heart, as well as a mighty mind, to attack this giant evil. Above three millions of your race, whose only crime is to have African blood run in their veins, in an imploring attitude ask you still to be their friend, and help them to free them from their op-pressors. You will, we are sure, listen to their ery. We promise you our petitions, feeble a they are, at God's throne, that His Spirit may in

they are, at God's throne, that His Spirit may indite a good matter in your heart, and give you vigor of body to execute your noble design; and when it shall please your God and Saviour, to whom you now give the glory of all the talents He has bestowed upon you, to call you to sit on a throne which He has prepared, and to wear a crown which his own blood has purchased for your glory and renown, it will be no grief of heart to you to be welcomed by many thousands of emaninated negroes, whom your exertions have contrito you to be welcomed by many thousands of eman-cipated negroes, whom your exertions have contri-buted to make ransomed heirs of the inheritance of

spared to a distant age to employ it in the cause of humanity and religion; and after you have served your generation, and by the will of God are fallen asiecp, may your children continue to use it for the same high and holy purposes, and prove themselves a family which the Lord hath blessed."

The perusal of this excellent address often interrupted by the hearty cheers of the audience. The magnificent ink-stand was then presented, and exhibited, and was much admired for its appropriate design and beautiful worknanship.

The Rev. Charles Beecher read the follow-

ng, in reply from Mrs. Stowe:

I desire to present my thanks to the ladies of Surrey Chapel for this beautiful and durable token of their affectionate regard for myself, and still more, of their interest in the sacred cause of huof their affectionate regard for myself, and still more, of their interest in the sacred cause of humanity, and of the best interests of my own country.

'I may take this opportunity to say, that I do believe that thousands of hearts in my own country feel that same generous sympathy with this cause, which the people of England so freely express. But an unnatural combination of circumstances, for the present, keeps back the utterance. ances, for the present, keeps back the utterance

of this feeling.
But I am fully persuaded that it is yet to be made manifest in America, and that the great moral victory, which has been so happily gained in England, is to be repeated in the United States. in England, is to be repeated in the United States. I am the more encouraged to hope this—that I see how God is pouring into the hearts of English Christians such a spirit of prayer for this event. It is true, that the prison of the slave is very strong and high, firmly bolted, and terribly guarded; but we read in the New Testament of a disciple who lay sleeping in prison, between two soldiers, bound with two chains, and that prayer was made for him without ceasing day and night by the Church, and the angel of the Lord descended, and smote off the chains, opened the prison doors, and let forth the captive. The spirit of prayer is God's forerunner; it is the shadow cast forward by the brightness of his rising—where it becomes fervent and universal, we know that His day is near. Pray, therefore, for prayer is the parent of effort; it is impossible to pray fervently without

nction.

'For me, I shall long cherish with deep interest this memorial of your kindness. I may truly say, I need no memorial to remind me of the sufferings and sorrows of those in bonds, especially the sorrows of enslaved and suffering woman.

'He who searches all hearts knows that I have

oftener need to forget, than to remember, those bitter wrongs, whose deadly agonies, of which I have seen and known too much for my own peace.

'May God, in his mercy, grant that the day of eliverance may come, and come speedily.'

Mr. Beecher then addressed the company, in an admirably pertinent speech, which we regret our timited space precludes us from introducing. Miss Greenfield, (called the Black Swan,) sang

a melody to the words, 'Weep not for Eva,' after which Mr. Sherman asked Mrs. Stowe to receive a walked up the aisle—the foremost bearing the Standard of England, and the last the Union Jack Master Gibson then read the following address:

Dear Mrs. Stowe,-We little children, who love Eva, and pray to God to be made like her, beg you to accept this Golden Pen as a proof of our affection to you, and of our thanks to the Saviour who enabled you to write such a beautiful history should immediately be seized and sent to prison, so sweet a child.

our dear parents and kind brothers and sisters, and sell us to strangers, as Mr. Haley took away good Uncle Tom from his weeping wife and children.

'Therefore, dear Mrs. Stowe, with this golden pen, write more pretty books about the poor slave children in America; tell your President and senators, and slaveholders, that to black children, as well as to white, God has given-liberty to learn the hand Pible and the property to the senators. well as to white, God has given-liberty to learn the blessed Bible, and to live with their fathers and mothers, and they have no right to rob them of it. And we will pray for God to help you, dear Mrs. Stowe, till every black child is as free as we are, and as happy.'

as we are, and as happy.'

Massachusetts, thus disciplined, succumbed to Massachusetts, thus disciplined, succumbed to the control of the con

The impression produced by this scene and address was very thrilling, and evidently much affected Mrs. Stowe. With great feeling, she thus ad-

From the Ohio Anti-Slavery Bugle. DENYING CHRIST.

'Shall we deny Christ, in order to free the slave !' 'Shall we deny Christ, in order to free the slave!' asks the last Christian Press, and then in answer, gives us two columns to prove that joining the anti-slavery movement of the day is denying Christ, and that, therefore, Christians should be separate therefrom. Slavery, the Press contends, must be abolished by an 'orthodox church, and through Christ, his word and his spirit.' 'Every other scheme is not alone worthless, but positively and deeply injurious.' 'A scheme for reform which proposes to sweep away the foundation of our faith poses to sweep away the foundation of our faith, has nothing in common with us, so as to demand or admit of our co-operation. The question of sla-Again the Press says :-

A most false and slanderous assertion. Directly the opposite is true. Individuals in that party are, as individuals, laboring to sustain what the are, as individuals, laboring to sustain what the Press calls infidelity, just as others are laboring to advance evangelical religion. But that the antislavery movement is laboring for either the one or the other, is by no means true.

We are now fully sustained by the confessions of the Press itself, in the charge we have previously made against it, viz: that it was ready to sacra-

fice the slave to its theological opinions. In com-parison with these opinions, slavery is 'merely incidental and unimportant. This is the anti-slavery of the Christian Press—the representative of the purest form of ecclesiastical anti-slavery, which we can find in the West, if we may trust its own representations Slavery, it graciously concedes, is an evil, with its unpaid toil—its cruel lash—its bloody murders, perpetrated in all its forms—its more than Sodem of pollution—its annihilation of marriage—its recklessness of all the ties of humanity—its annihilation lessness of all the ties of humanity—its annihilation of the human soul, its sympathies, its powers, and its holiest aspirations—Slavery, 'with its bloody car, driving axle deep through crushed hearts and human souls,' is merely incidental and unimportant,' compared with the success of Mr. Boynton's theological opinions. To join with an infidel in stemming a flood of such inhumanity, is an offence which a evangelical religion' cannot for a moment tolerate. It is to deny Christ, and bring upon one's self swift destruction.

swift destruction.

If such be the estimate which 'evangelical reli-If such be the estimate which 'evangelical religion' puts upon justice, upon humanity, upon human rights, upon human happiness here and hereafter, what wonder if opposition to such a monstrous religion is fast sweeping over the land, as the Press affirms? The positions and opinions of the Press will drive it onward with hurricane speed. God has made men with hearts, and if theology has eaten them out of ministers and church members, it has not altogether thus done to the a melody to the words, 'Weep not fer Eva,' after which Mr. Shorman asked Mrs. Stowe to receive a deputation of children, who were anxious to say a few words to her about the black children sold into slavery. Mrs. Stowe having assented, a procession of beautifully-dressed children, of the ages of five to nine, formed at the end of the room, and walked up the aisle—the foremost bearing the children and the last the Unit to the children and the last the Unit to the children and the last the children and the children and the last the children and the last the children and the last the children and the children and the children and the children

SOUTH CAROLINA LAW.

so enabled you to write such a beautiful history should immediately be seized and sent to prison, so sweet a child.

We recollect you have told us, in *Uncle Tom's* brought him should sail; when, if the captain saw Cabin, that there are many thousands of poor colored children like Topsy, who are slaves. Forbidden by wicked American laws to be educated, they cannot read God's Word, and are sold and treated like things that have no souls. Sometimes they are taken away from their homes, and separated from their dear parents, and from their brothers and sisters, never to see them again. We remember, too, that we are taught useful knowledge to fit us for life, and, above all, to worship God and love Jesus Christ, and we pity and pray for the poor the walls of his capital and palace about the ears too, that we are taught useful knowledge to fit us for life, and, above all, to worship God and love Jesus Christ, and we pity and pray for the poor think how much we should weep, if wicked men think how much we should weep, if wicked men were to take us away from our sweet homes, and our dear parents and kind brothers and sisters, and just such a law as we have depicted above—exsell us to strangers, as Mr. Heleu took away good.

just such a law as we have depicted above—except that the object of its maledictions is the Black and not the White Race. And when Massachusetts sent to Charleston one of her most eminent and venerable citizens as a State Commissioner charged officially with the duty of bringing the validity of this enactment, so far as it affected citizens of Massachusetts, before the highest legal tribunal in the land for adjudication, that illustrious Commissioner was driven out of the

the enslavers of her citizens without further resistance; and now Great Britain takes her turn. Per children, I thank you for this pen. I think it a very beautiful one; and now I will tell you what I mean to do with it. It sometimes happens that God gives me the great happiness of purchasing some poor slave, and giving him his freedom. Several times, God has permitted me to have this happiness. I hope that hereafter I shall be permitted to do this many times. Now, when this happens, and I am about to write to a wife, a mother, a son, or daughter, that they are free, I mean to use this pen. I will take this pen to write the letters that shall make their hearts glad. "And now, little children, I want to say one thing to you. The blessed Jesus, when on earth, took little children in his arms, and said, "Suffer little children to come unto me, for of such is the kingdom of heaven." The blessed Jesus, when on earth, took little children, and loves to hear them pray. I want you all, then, to pray to the dear Saviour that he will bring slavery to an end, and make all the poor little slave children as free and as happy as you are. And I think, if you will pray, Jesus will hear you.

The Rev. Thomas Binney then moved a vote the factor of the factor in description in the require will be consider that affirmation indubitable, and thereupon pronounce jndgment in her favor. "But,' say the enslavers of her citizens without further re-sistance; and now Great Britain takes her turn

the kingdom of heaven." The blessed Jesus, then, loves little children, and loves to hear them pray. I want you all, then, to pray to the dear Saviour that he will bring slavery to an end, and make all the poor little slave children as free and as happy as you are. And I think, if you will pray, Jesus will hear you.

The Rev. Thomas Binney then moved a vote of thanks to the Earl of Shaftesbury for presiding, and to the noble personages and others present, for their attendance and assistance in the work of emancipating the slaves. The resolution was seconded by Joseph Payne, Esq., and the Rev. S. R. Ward having addressed a few words to the meeting, the Earl of Shaftesbury returned thanks, and the proceedings terminated by the singing of the Doxology.

The nullifying oracles that reach us profess to cherish no doubt that the Federal Courts will refuse to traverse a decision of the highest State Courts on such a case, but will hold in substance that each State must judge for herself, in matters esteemed vital to her safety, and that, since South Carolina has sovereignly affirmed the necessity of such an het to be reafety, the Federal Courts will consider that affirmation indubitable, and thereupon pronounce independent in her favor. 'But,' say the oracles, 'the right to disallow it. If our kidnapping act is to be upheld because the U. S. Courts pronounce in its favor, then it might be subverted by those Courts pronouncing against it. And that is just what we shall resist at all huzards.' And that is just what we shall resist at all huzards.' And that is just what we shall resist at all huzards to defy any precept calculated or intended to remove this or any like case into the Federal Courts. And this high-handed course is very likely to be taken.

The Federal Constitution makes the laws and treaties of the Union, so far as constitutional, supreme over all State regulations and enactments. Thereupon we make treaties, binding our whole People to treat the vessels and citizens of the Nations wherewith we treat in accordance with the requirements of the Golden Rule,—not in a part of the Union only, but throughout the entire area. In the face of these stipulations, such outrages as we are now considering are committed, and when our Government is appealed to for redress by the representatives of the party aggrieved, our Diplomatic reply is, 'Can't help it—the States are sovereign within their several dominions, except in a few specified instances.' If this excuse were valid, then the Federal Government should never enter into Treaty engagements, which any State has power to defy and defeat. But it is not valid, or at least no competent tribunal has affirmed its validity. We trust, therefore, that the case now pending will not be allowed to go off on some immaterial issue. Let us know when it is ended, that the Federal Government has or has not a right to stipulate that the persons of foreigners arriving in our The Federal Constitution makes the laws and Federal Government has or has not a right to stipulate that the persons of foreigners arriving in our ports shall be shielded from slavery and their property from spoliation. It were deplorable that our Government should be destitute of the power requisite to the fulfilment of such a stipulation, but still more lamentable that we should involve ourselves in such engagements, and then discover that we lack the ability to fulfil them.—N. Y. Tribune.

From the Racine (Wisconsin) Advocate. THE GRAVE OF LOVEJOY - ALTON - A MONUMENT.

We received a visit yesterday, from a gentleman residing at Alton, Ill. To some inquiries about the place and its prospects, among other things he gave us the following with reference to the grave of Lovejoy. The old Burying Yard about a mile and a half South-east of the city, has recently been remodelled and laid out into alleys and lots. This new arrangement is made without reference to the locality of the old graves. Those living there, who had friends buried in the yard, have removed their remains to the new laid-out lots. By this arrangehad friends buried in the yard, have removed their remains to the new laid-out lots. By this arrangement, the grave of Lovejoy is left in the centre of one of the main alleys. The mound over the grave has been levelled, and the place unmarked by wood or stone. Never was there so atrocious a murder as this of Lovejoy. And never was a place so cursed for the crime. Alton, in 1836, boasted of more business and better prospects, for the number of its population, than any town on the Mississippi from New Orleans to Galena, then the farthest town North, of note, on the river. From a commencement a year or two previous, in the Spring town North, of note, on the river. From a commencement a year or two previous, in the Spring of 1837, it boasted a population,—taking the suburbs of Middletown and upper Alton,—of not less than 6,000 inhabitants. During the year '36, Lovejoy was driven out of St. Louis, where he was publishing a religious paper called the 'Observer,' and his press thrown into the river. He came to Alton in the same year, and by the encouragement of his friends, he established a press at Alton, and issued the Alton Observer. This act, as the event proved, was the boldest act of those times. Those who know the character of the present inhabitants of Middle and Southern Egypt, will be at no loss to estimate the amount of courage and devotion to estimate the amount of courage and devotion necessary to conceive and carry out his design at such a time, in such a hot-bed of degraded, ignorant barbarians. The people of Southern Illinois were mostly poor whites from the Southern States; too poor to own slaves themselves, and too ignorant to know any better than to indulge the prejudices and ape the conduct of those who did. The prejudices of this class of men were appealed to by those interested in human muscles, and all the fury of incarnate devils was aroused; until thrice had his press and types been thrown into the Mississippi; and thrice, by the aid of a few noble fellows, had new materials been procured and the paper started afresb. In November, '37, the mob, tired of throwing presses into the river, took a shorter cut to effect their object, and concluded to murder him. This they did by shooting him down in Godfrey, Gilman & Co.'s Warehouse. And when he gave Gilman & Co.'s Warehouse. And when he gave up the ghost, Alton died too. From that hour she was a doomed city, and in two years from that time there were none left there but those whose interests or poverty compelled them to remain, and in a short time her population had dwindled to about a couple of thousand, where it has remained until time has nearly obliterated the recollections of that horrible night; and new projects for Railroads have emboldened the laborer to enter its walls for sus-

No heroism of ancient or modern times ever equalled the moral heroism of Elijah P. Lovejoy. His name deservedly stands front among the martyrs of freedom. For the cause of the liberty of speech and the press, he died at the hands of an infuriated mob, a sacrifice to the demon of slavery as it still exists in the United States, and as it is written in the creed of the administration, and the platform of the democratic party. Let the hunker democracy of the day have the honor and glory of the robbery of the mails, of the imprisoning and scourging of woman, and the murder of Lovejoy for the defence of the right of speech and the press. We knew the martyred Lovejoy—we resided at Alton at the time of his first visit to that place. We gave him our name as the first subscriber to his paper in Alton. His friends in those times have never, and never will forget him. We suggest the crection of a suitable monument to his memory. There is an unoccupied lot in the highest part of that grave yard at Alton, which can be seen a number of miles in each, direction as you approach the city. We suggest that this lot be procured, and that his bones be taken out from under the feet of the unthinking traveller, and that a suitable monument be erected to his memory. And we suggest that the friends of free men, and free speech, and free presses in Illinois make the first move. Let the Free Democracy at their next meeting, appoint a committee to receive contributions from the friends who wish to contribute in all the States, in sums of not more than a dime each—and let a monument arise to the memory of a true No heroism of ancient or modern tim from the friends who wish to contribute in all and states, in sums of not more than a dime each—and let a monument arise to the memory of a true Patriot, which shall instruct the living and honor the dead. Will the friends in Illinois move first!

Good. The Hon. DENNIS McCarray, Mayor of Synacuse, in the course of his remarks at the 4th of July Dinner, said:—

of July Dinner, said:

No matter what the color, or the crime, or the creed, said the speaker, when I see a man fleeing from oppression, I say God speed to him. Should a fagitive from oppression be so unfortunate as to fall into the meshes of the law, he would consider it his duty, as an officer, to see the law respected and sustained. But if called on as an individual to force a fellow-being into bondage, he would turn his face to the wall, and take the responsibility.

hillty.

There was one Mayor, we are happy to see, in whose head and heart there was enough of the spirit of '76, on the Anniversary of that glorious Day, to give utterance to sentiments and sympathics.

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About fifteen years ago, there came to Indiana-polis, Indiana, a colored man named John Free-man. He brought with him some few hundred dollars, part of which he vested in real estate. He dollars, part of which he vested in real estate. He was a painter, whitewasher, and man of all work. He married a young woman who was a servant in our family. His deportment won for him general respect and confidence. He rapidly increased in property, and is now worth about six thousand dollars, which, for that community, is a very hand-some property. No man's word was better than Freeman's. He was honest, punctual, and reliable. He became an active member of the colored Baptist Church, and conscientiously discharged his duties Church, and conscientiously discharged his duties as a church member. He has a family of three children. On the 23d of June, a man named Pleachildren. On the 23d of June, a man named Pleasant Ellington, formerly of Kentucky, now of Missouri, who is, we understand, a Methodist preacher, appeared in Indianapolis, and found miscreants mean enough to assist him in arresting Freeman, upon the claim that he was his slave. Freeman claims that he is a freeman, and shows many papers recognizing that fact. The Judge has granted nine weeks for Freeman to procure further evidence of his freedom. dence of his freedom.

There are some facts that have come to our know-ledge, which it will be edifying to know.

When Freeman's arrest was known, the whole

community was moved. One hundred men of all parties, and of the first standing in the place, such as Judge Blackford, Judge Wick, N. B. Palmer, Calvin Fletcher, Esq., and many other such, signed a bond for bail in the sum of sixteen hundred dollars. The amount is gold was brought into dollars. The amount in gold was brought into court, to be deposited for the preacher Ellington, in case Freeman, proved a slave, should not appear, or for his freedom in any event. The bail was re-fused. Rev. Mr. Ellington refused to agree to take any price should be get possession of him, but he determined to take him to Missouri,

Under a pretence that he feared a rescue, the marshal was about to remove Freeman to Madison

marsnal was about to remove Freeman to Madison jail on the Obio river;—but has consented to leave him in the jail at Indianapolis, on condition that Freeman pays three dollars a day for a guard to watch over himself!

We have some good but dull men in New York who have denied that Christian men and families were subject to separation and sale under the sys-tem of slavery. It is said as to represent such scenes as Uncle Tom's separation from his family, and his wife, is a slander

Here is a preacher of the gospel, making a pil-grimage of more than half a thousand miles, to find and arrest a member of a Christian church, in a

and arrest a member of a Christian church, in a free state, and drag him into slavery!

He finds him settled down in a home which his own industry has secured, with a wife and three children, a useful and greatly respected citizen.—

One would think that a man with a particle of humanity, even if Freeman were his alave, upon secing such a state of facts, would refuse to break use ing such a state of facts, would refuse to break up and desolate a family, and blight the prospects of a man and fellow Christian. But so freely has this fellow drank of the spirit of patriotism, that he de termines to make the mischief. Bonds and security were offered him the most ample, for any price he might demand in case Freeman proved his slave. He refused every thing. He demanded the Man and declared he would remove him to a slave state. and to slavery!

The American people have laws, within which

men may violate every sentiment of humanity, smother every breath of Christianity, outrage the feelings of a whole community, crush an innocenand helpless family, reduce a citizen of universal respect and proved integrity to the level of a brute, carry him to the shambles, sell him forever away from his church, his children, and his wife; all this may be done without violating the laws of the land-nay, by the laws, and under the direction of And so deadening has been the influence of sla

very upon the public mind that religious teachers, and religious editors, will find not a single word to say against this utter abomination, and many pious words will they utter in favor of this execra-ble statute.

Meanwhile, that same God, who permits the existence of tarantulas, scorpions, and other odi-ous vermin, suffers also the existence of such crea-tures as the Rev. Mr. Ellington. It may serve a good purpose, in a glossing, timid, shuffling age, to exhibit before the sun, how utter a villain a man may be, and yet keep within the pale of the law, within the permissions of the church, and within the requirements of the Christian ministry. To crush the human heart, to eat up a living schold, to take a family into one's hands, and crush it like a cluster of grapes, this is respectable, legal, and Christian, in the estimation of cotton patriots and patriotic Christians, who regard law as greater than justice, the Union as more impor-tant than public virtue and practical Christianity. Such a law as that which permits these scenes, will destroy the conscience and humanity of the community, or be itself destroyed by them. A people that have learned to see such sights unmoved are not far from the level of Romans, whose amusements were in blood and death of beasts and gladiators.

As long as smooth prophets ease down the pub-lic conscience, and obsequious editors count them-selves worthy to bind up the sandals of savage laws, whose every step perpetrates as many crime as man can commit against man; so long we need not wonder that there are such monsters as this Ellington, ruffled out as a minister of the Gospel to the shame of every honest man that wears the same cloth, and preaching the Gospel like a vol cano, through whose base flames the fires of perdi-

It will not forever be thus! There is an unper verted heart! There is a judge above corruption. There are laws neither framed in doceit nor red mouthed with the blood of the innocent. We turn to that great heart, guardian of the supreme and dling enactments of paltry politicians and mousing merchants are as gross and withered leaves beneath the boughs of the cedars of Lebanon.) Has not the shame of our nakedness appeared long enough!— How long shall this land stand before the world like a drunken woman loosely exhibiting her hideous charms, which none can behold without shame and disgust?

INFIDEL PAPERS.

Read the following from the New York Tribune

The Tribune is sometimes accused-we think unjustly—of promoting Infidelity. We have allowed free speech and fair play to infidels, without intending to favor their views. But there are those who profess to be the especial guardians and teach who profess to be the especial guardian to make and multiply infidels. We allude to the professedly remultiply infidels. We allude to the professedly re-ligious people who quote the Bible in defence or palliation of slavery—such, for example, as the editors of such papers as the New York Observer. Those men are guilty of treason to Christianity for the meanest of all human motives, namely, that they may amass wealth and be applauded by flag-rant violators of the golden rule. Infidelity has no rant violators of the golden rule. Inhidelity has no more efficient promoter on earth than the man, who, professing Christianity, cites the Bible to excuse or palliate iniquity. And we regard a newspaper, which professes to inculcate the religion of Christ, whose teaching was, "Whatsoever ye would that men should do to you, do ye even so to them;" and at the same time defends African slavery as it exists among us as an engine for the approach of Inand at the same time delends African slavery as it exists among us, as an engine for the spread of In-fidelity, a thousand times more potent than any secular or professedly Infidel journal could be.— We look upon a man who professes to be a disciple of Jesus Christ, and who fails to rebake and conof Jesus Christ, and who fails to rebuke and condemn such wrongs and evils as are involved in the
perpetuation of Slavery, as one who says, "Lord,
Lord!" but does the very opposite of what Christ
commanded. We never take a professedly religious
paper into our hands, and find it extenuating the
evil of slavery, that it does not excite in us an inexpressible loathing. If Infidelity is spreading today in this nation, it is more, a thousand times
more, owing to the preaching of Christianity which
defends such iniquities as Slavery and Slaveholding, than to every other agency combined. Talk
not to us of the Infidelity preached by newspapers. defends such iniquities as Slavery and Slaveholding, than to every other agency combined. Talk not to us of the Infidelity preached by newspapers, while such corrupt fountains pour their poisonous waters through a thousand professedly Christian channels. Each number of the New York Observer makes more Infidels and scoffers at Christianity, than all the professed organs of Infidelity create in a year.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JULY 29, 1853.

WEST INDIA EMANCIPATION!

CELEBRATION AT FRAMINGHAM.

The Managers of the Massachusetts Anti-Slavery Society have great pleasure in announcing that they Mr. WILLIAM GOODELL: have engaged the beautiful Grove in Framingham for a Sir,—Your note, addresses

will run Special Trains of Cars to the Grove, from Boston and Worcester, on said day, viz: Tuesday, August 2d. FARE-From Boston, or Worcester, or Milford, to the Grove and back, fifty cents. Trains will leave Boston and Worcester at 9 o'clock, A. M. Leave Milford at 104, A. M. Also, MILLBURY, about 84, A. M The following are among the speakers who are ex-

pected to participate in the proceedings, as far as time will permit :-- WM. LLOYD GARRISON, WENDELL PHIL-LIPS, Rev. THEODORE PARKER, Rev. T. W. HIGGINSON, Rev. JOHN PIERPONT, Rev. ANDREW T. Foss, Rev. THOMAS T. STONE, EDMUND QUINCY, PARKER PILLS-BUBY, LUCY STONE, STEPHEN S. FOSTER, CHARLES C. ROBERT PURVES of Pennsylvania.

to the depot at Framingham-has been secured for the

The following persons have been chosen a Comnittee of Arrangements: FRANCIS JACKSON and WIL-LIAM L. GARRISON, Boston; SAMUEL MAY, Jr., of Lei-CESTER ; Dr. HENRY O. STONE, and Dr. A. C. TAFT, of Framingham ; WILLIAM H. FISH, of Milford, and DANIEL the abolition of chattel slavery, that mighty prop THAYER, and JOHN H. CRANE, of Worcester.

WEST INDIA EMANCIPATION. ANTI-SLAVERY SOCIETY. THURSDAY, Aug. 4, 1853.

The New York (City) Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will celebrate the approaching anniversary of West India Emancipation, on THURSDAY, Aug. 4th, by steamboat excursion to FLUSHING, and a public meeting in a Grove near the steamboat landing. Parties and families will generally carry their own refreshments, but food will no doubt be for sale at the Grove, to supply such as may Wherever he may travel, we commend him to the specia prefer to purchase. The arrangements as to speakers, music, &c., are not

yet perfected, but the Committee will do their best to make the celebration in these particulars worthy of the Society and the cause. WILLIAM LLOYD GARRISON has positively engaged to be present, and to make an address, and Horace Greeker is also expected to attend. Other able speakers are, or will be, invited. There will be vocal music by a choir of our colored

A cordial invitation is extended to all the friends the slave in New York and vicinity, to unite with us in the celebration. The fare will be 10 cents each way. The steamer, Island City, will leave the foot of Fulton street, at 9, A. M., and return at 3 and 6, P. M.

LAUREN WETMORE, O. H. WELLINGTON, ROWLAND JOHNSON,

DO NOT MISTAKE THE DAY.

There is some danger that the precise day fixed upon for the celebration of that glorious event, British West India Emancipation, at Framingham, may in some case be misunderstood, -especially as the Commonwealth has already erred in regard to it,-to the great disappointment of some who intend to be present. It happens that the first day of August comes, this year, or Monday ; but, as that is not a favorable day (after the suspension of all business avocations on the preceding Sunday) on which to gather a popular mass meeting, TUESDAY, THE SECOND DAY OF AUGUST, is the day selected for the celebration, instead of Monficial notice, that a strong array of speakers is announced for the occasion. Should the weather be propitious, we anticipate a gathering of the friends of freedom by thousands. The Grove is one of the finest imaginable, and let us all be there to 'help the cause along.'

MEETING OF COLORED CITIZENS.

On Monday evening last, a large and spirited meeting was held by our colored fellow-citizens, in the Belknap Street Baptist meeting-house, to hear the report in the doctrine, and were guilty of cowardice or hyof the delegates appointed to attend the recent Nation al Colored Convention at Rochester, N. Y. Rev. Mr. Jourson was called to the chair, and Mr. WILLIAM J. WATKINS appointed Secretary. Mr. WILLIAM C. NELL, advanced, | Mormonism would be about the truest thing in behalf of his co-delegates, made a favorable and in- we have.' Very well; but when was cruel persecution teresting report of the doings of the Convention; after which, eloquent and stirring addresses were made by Messis. John M. Langston, Charles Lenox Remond, ROBERT PURVIS, and W. J. WATKINS, all having for their object the awakening of the free colored people, every where, to a deep sense of the responsibilities resting upon them, and the importance of 'putting their shoul ders to the wheel,' if they would see the car of Liberty and Equal Rights move onward, and take their true position as men and as Americans. Though there was some difference in their estimate of the influence and radical character of the Rochester Convention, they were united in the opinion that it constituted an era in the cause of the colored population, whether bond or free-that it developed a large amount of intellectual strength and rhetorical ability on the part of the delegates-that its deliberations were such as deeply to impress the minds of the white spectators, who crowded Corinthian Hall to overflowing-and that it was but the beginning of the end. Mr. Gannison being pres-ent, and called on to speak, three hearty cheers were carrying him back to slavery. The following is Capt given to him by the assembly on his rising. He spoke Hopkins's version of the affair :-

given to him by the assembly on his rising. He spoke in encouraging terms as to the signs of the times, and invoked his colored brethren to display a still deeper interest in the anti-slavery cause, which he characterized as the cause of the whole human race. At a late hour, the meeting adjourned.

POLITICAL RIGHTS OF WOMAN. We have placed on our last page the Report of the Committee, in the Constitutional Convention of this State, to whom were referred various petitions presented to that Convention, asking that the revised Constitution may not contain any thing working the political disfranchisement of the women of the Commonwealth, and that they may be permitted to vote on the several amendments that may be made to that instrument. It is very courteous in its tone, very fair in its presentation of the impregnable positions assumed and maintained by the petitioners, and very comical in its conclusions, as a matter of logic. It does not contest or deny the point, that taxation and representation should go together, and that no one It does not contest or deny the point, that taxation and representation should go together, and that no one should be disfranchised merely on account of sex, but it comes to the ridiculous conclusion that, because only some two thousand women have asked for justice, out of a population of two hundred thousand, it is 'inexpedient' to grant it to so small a portion! This is a new method of determining human rights, and it would be altogether laughable, if it were not palpably tyrannous. The Convention dextrously avoided taking any action comes to the ridiculous conclusion that, because only some two thousand women have asked for justice, out of method of determining human rights, and it would be altogether laughable, if it were not palpably tyrannous. The Convention dextrously avoided taking any action on the Report itself, beyond the conclusion thereof, that it is 'inexpedient to take any action on the subject.' This has ever been the plea or the subterfuge of tyran-ny, and always cowardly and irrational.

LETTER PROM WILLIAM GOODELL. NEW YORK, July 16, 1853.

Sin-In yesterday's Liberator you say of my History of Slavery and Anti-Slavery, that 'as a History of the American Anti-Slavery Society, it (is) untrue and untrustworthy.' You say it contains ' PALSIFICATIONS of anti-slavery history, and MIS-STATEMENTS as to the action of the American Anti-Slavery Society and its mem

These, sir, are grave charges. I call on you to sub stantiate or retract them. WILLIAM GOODELL.

Sin,-Your note, addressed to me, as above, through Mass Meeting, in celebration of the 19th Anniversary

The Liberator, has been shown to me this day. Were
of the Abolition of Slavery in the British West Indies. it proper that I should take it upon myself to speak for As the first of August will occur this year on Mon- others without consulting them, I would cheerfully reday, an inconvenient day for a public meeting, the cel-ebration will take place on TUESDAY, AUGUST 2d. ter, from the first, as the agent of the Massachusetts The Boston and Worcester Railroad Company Anti-Slavery Society, I deem it my duty still to do so. I shall therefore lay your letter before the Managers of that Society at an early day; submitting it to their decision, before taking any further action myself in the case. Your call, however, will not be unhe

Boston, July 26, 1853. SAMUEL MAY, JR.

A WELCOME ARRIVAL. Among the passengers in th Liverpool steamer which arrived at this port last week. was our esteemed and revered friend-and the friend of freedom throughout the world-WILLIAM H. ASHURST. Esq., of London. His arrival was so unexpected as to make us distrust the evidence of our senses, until he revealed his name; for in our last number we publish-BURLEIGH, C. LENOX REMOND, ADIN BALLOU, and ed a letter from him, dated 'London, June 22d,' it which no intimation was given of his intention to visit In case the weather should prove unpropitious, Wa- this country. Mr. Ashurst is the intimate friend of the erley Hall-a short distance from the Grove, and close great Italian patriot Mazzini, and well known to all the exiled patriots from the continent who make London their head-quarters. His is a world-wide spirit, and there is no struggle going on in any land for the overthrow of tyranny and the elevation of the masses, in which he does not manifest a deep interest-especially in the great moral conflict waging in this country for S. WHITNEY, of Southboro'; Dr. O. MARTIN, ADIN universal despotism. American abolitionists, on visiting London, have always received at his hands, and under his roof, the warmest welcome and the most generous hospitality. 'Muswell Hill,'-so long his place of CELEBRATION BY THE NEW YORK residence, about eight miles from London, and one of the most beautiful spots on which human feet have ever trodden,-will long be remembered with grateful and thrilling recollections by a host of philanthropic and progressive spirits, gathered from various climes Mr. Assursy is our old and valued London correspon dent, under the nom de guerre of ' EDWARD SEARCH.' He purposes to remain in the United States until November, visiting various localities of general interest and forming his impressions of men and things on this side of the Atlantic by immediate contact with them. and high consideration of our anti-slavery friends in particular, and of the lovers of liberty generally.

Mr. Ashurst, we are happy to announce, intends being present at the celebration of West India Emancipation at Framingham, on Tuesday next.

THE BIBLE QUESTION. The criticisms of 'A Sun-CRIBER FOR THE LIBERATOR,' on our last page, evince an ability, on the part of their author, to evade a clear and distinct issue, with considerable dexterity. He is compelled to admit, however, that there are portions of the Bible which are not divinely revealed; but he gravely asks, in regard to such statements as that Samson caught three hundred foxes, and tied their tails together-that a viper fastened itself upon the hand of Paul-&c. &c., ' Does it follow that the persons recording them were not inspired to do so ? And does it follow that they were inspired, any more than was the author of the nursery rhyme,

. Jack and Gill went up the hill,

The question asked by our critical friend seems to us very much like trifling with the question. What he means by inspiration, or how it happens to be needed to record the simplest occurrences, or how it is to be determined in any such case, he is careful not to say. Until he point out what he holds to be a supernatural revelation, and what special and divine inspiration in a miraculous sense, within the lids of the Bible, it will be like trying to hit a mark in a fog. And even should he do this, to his own entire satisfaction-what then? He will give us merely his opinion on this subject, and nothing authoritative or demonstrative. But we de mand facts, not opinions.

Whether our correspondent is unable to draw correct analogies, or to make clear discriminations, we will not say ; but, in his reply, he fails to exhibit any such ability. We did not assume that the Bible was not given by plenary inspiration, because the Convention at Hartford was mobocratically outraged by those who profess to believe in that doctrine, but we referred to such conduct as evidence that they had no confidence poorisy while they were shouting 'infidelity! infidel ity!' Our critic says, 'If being unpopular would prove any thing to be true, [a doctrine we have never a sign of a righteous cause or a sound position?

Correction. By a wrong transposition of two o hree words (in correcting the proof sheet) in the las sentence of the third paragraph of the Letter from ' En WARD SEARCH,' published last week, utter nonsens was made, and therefore we give the whole sentence correctly, as follows :- 'If we boast of such name during the seed-time, what shall we not be able to de within the next half century, looking to the extent to which education and knowledge, intellectual, scientific and moral, have been diffused by those able and excel-

FAISEHOOD ADDED TO OUTRAGE. In our last num ber, we stated that a fugitive slave, who had secrete himself on board the brig Florence, arrived at this por from Wilmington, N. C., had dextrously been enabled to make his escape, after his arrival in our harbor, and

The statement, that 'a mob of men took the negr away by force, against the protestations of the mate,' utterly false. No violence was used, none threatened crous enough. Why, in that case, the vessel doubtle would have been scuttled, and the captain tarred and feathered, if necessary, to effect a deliverance. Black men are not yet estimated above white men, in Boston.

Mesers, MAY AND GARRISON:

In the last LIBERATOR, you undertake to give you ders an account of the circ sulted in our separation. I wish to say a word about these matters, through the same channel The 19th of June, I spoke in Lowell three times. My

third service was an anti-slavery lecture. In that dis-

course, I dwelt on the necessity of union among all abfreely and frankly expressed my disapproval of the spirit in which Horace Mann had been so severely censured. That address was published in the Lowell American, that appeal, after stating the amount of labor I would for a man who fears God and works righte undertake to perform, and mentioning what I had done make and execute the laws of the land. the past year, I say, 'These labors I have performed as an Agent of the Massachusetts Anti-Slavery Society. I now leave that Society, because I cannot be quite free there. I am required by the Board of Managers to refrain from circulating William Goodell's History of the Anti-Slavery Enterprise, which I regard as a true and most excellent book. This requirement seems to me unjust, and therefore I cannot comply with it. Surely, Mr. Garaison: we ought carefully to guard our own liberty, while seeking to free the enslaved.' Among others on whom called with my appeal was a gentleman who is connected with the Lowell American. On reading the passage above quoted, he asked, 'What objection is made to this book?' I answered by a quotation from the resolution of dismissal, which affirms that the book is false in an mportant particular; and I added, that Mr. Goodell had generally introduced these facts, which are denied, referring to the source in which the proof of the correctness of his statements could be found. I said that I had declared my readiness to give up the book, if convinced that Mr. Goodell was guilty of false statements said that I was not invited to attend the Board meeting at which this matter was decided. The paragraph gentleman, as a record of facts learned by him in this

Mr. May says in his statement, 'I suggested to him Foster) an interview with certain members of the American and Massachusetts A. S. Societies, who, being personally and intimately acquainted with the action of the former Society, at the time specified, could place the whole matter before him in a very different light from that in which Mr. Goodell has chosen to present it.' Mr. May urged me to go and consult with A, B and C, which, of course, I could not and would not do. Whoever could show that book to be false, thinking it important that I should see it, was bound to come to me. I could go to but one sort of a conference on this subject, viz., an official Board meeting. Such an one had been held. I was not permitted to know of it, till the decision which cut me off, through the alternative presented, was made known by the General Agent.

Mr. May is mistaken when he says that Mr. Foster has never expressed to me the faintest desire to meet the Board of Managers on this subject.' I perfectly recollect saying to him, when urged to go and see some one on this matter, that I should have been glad to have attended the Board meeting at which my case was acted on. And I will here say to Mr. May, that I should now be glad to meet that Board in its official capacity and investigate this matter, provided they will reconsider their resolutions touching me for that pur-

Mr. May is also mistaken when he says, 'The statement that Mr. Foster offered to cease from circulating the book, if convinced that its strictures were untrue, is also wholly without foundation.' I am certain that I said as much as this distinctly to him. And I here repeat the same offer. Convince me that there are essential misstatements, suppressions or falsehoods in the book, and I will not send out another copy into the

I have read the work, carefully and candidly. think Mr. Goodell is somewhat prejudiced against Mr. Garrison, and therefore his history may not be altogether impartial. But, as a whole, I like it exceedingly. I think it able radical true and calculated to do mmense good. Mr. May says in his first letter, in which he objects to its sale, 'In the hands of a person who knows where and how to discriminate, Mr. Goodell's book is doubtless of use.' Then, I ask, why this him. If, however, he affirms he did make them, I will objection to its sale? It is the intelligent, discriminat- not dispute the point; for I have often occasion to adread this book; and whenever such an one does read make them, when did he make them? By his own it, I am confident its perusal will quicken and inspire showing, not until it was too late; for we had no conthe best impulses of the soul to take earnest hold of versation on the matter, until after the Board meeting, the anti-slavery enterprise.

meeting with most encouraging success in my present withdrawn from his agency, before the Beard meeting efforts, and simply because I advocate this holy cause was held; and afterwords says he should have liked to ces and proscribes the abelitionist, who is doing an un-compromising work, as William Goodell is doing, and desist? He said nothing of the kind. There are his

Massachusetts A. S. Society to employ agents to 'ped- Mr. Foster, and to retain our connection with him. dle' this or that book, and to keep out of their cart this great movement is written, by one who has suffer- unquestionably be granted. ed and toiled and sacrificed, in the very van of the reform, as one of its chief supporters and ablest advocates. Among other things narrated therein are the of political action and church organizations, and the thing is done in this particular case. The book is pro- aid to facilitate their labors. nounced a false history. The agent is told that he shall I am glad to hear from Mr. Foster that he is adve not circulate it ; but he must take the simple word of uments which seem to corroborate his word, and there is the agent's own conviction on the other side. What shall the agent do? In such a case as this, Daniel Foster, not 'impulsively,' but calmly and conscientiously, threw up his agency, and threw himself upon the peosee not how a true abolitionist could do otherwise. In this work I have now been engaged some three

months, with most encouraging success. Publicly and I can only say that our ideas of liberty, moral duty, privately, by day and by night, I have sought to stir up and fidelity to our principles, differ on this point radi the American heart to remember the slave as a brother.

I have recognized Mr. Garrison's fidelity to the holy cause, and ever shall. I have delighted to cooperate with him and with his compeers and co-workers in advancing the cause of universal and impartial liberty to

LETTER PROM REV. DANIEL POSTER. its glorious and coming triumph. I shall ever do so. I appeal to all who have heard me, whether in publi private, to testify whether these things be not so. I ask the gentleman who wrote the article in the Lowell American to describe the testimony I bore to the fidelity and earnestness with which the Massachusetts Soci ety and its agents had been so long engaged in the antislavery work. On this point, I shall hesitate in no place and at no time to speak out the love and the admiration which I feel for the Garrisonians. But I frankly confess that I do not believe in the non-votin theory, nor in Disunion, as a righteous or feasible rem edy for slavery. The man who votes and holds office and will speak for itself. The next day, I called upon for Freedom, Justice and Truth, is a true abolitionist and will speak for itself. The next day, I called upon anti-slavery friends, and presented to them an appeal for pledges to ensure to me a salary of six hundred right public opinion, I shall also go to the ballot-box dollars, as an independent reformatory lecturer. In and deposit there my protest against tyranny, by voting

"Ho! every true and living soul, To Freedom's perilled altar bear The Freeman's and the Christian's whole-Tongue, pen, and vote, and prayer.' DANIEL FOSTER. CAMBRIDGE, July 18th, 1858.

REPLY OF MR. MAY.

DEAR SIR,-I am very far from wishing a contro ersy with any anti-slavery man, least of all, with one with whom I have had so long and so pleasant a connection as with DANIEL FOSTER; but some of his statement, in the above letter, require a notice from me, and

will briefly take them in order. He admits that I was desirous he should have an inerview, and come to a right understanding on the had generally introduced these facts, which are denied, subject at issue. He says—"Mr. May urged me to go by quotations from the *Liberator* or *Standard*, or by and consult with A, B and C, which, of course, I could not and would not do. Whoever could show that book to be false, thinking it important that I should see it, was bound to come to me.' This is not the usual understanding of fair and rea

onable persons as to the nature of the relations between an Agent and a Society in whose service he has engagto which you take such exception was written by this ed. Mr. Foster had been requested, as an Agent, to cease from selling a book, deemed to be most unfair and one-sided in its account of the American Anti-Slavery Society. If not prepared to comply with the request, he should not have waited to be invited, but should have sought an interview with those whose Agent he was, to understand more fully their reasons for the request. But, waiving this, had Mr. Foster said that it was not convenient for him to call upon any member of the Board of Managers, and named a time and place for a meeting, I have no cause to doubt that some one of them would have gone to him. Unfortunately, he expressed no such wish, manifested no such desire.

Again, he says- I could go to but one sort of con erence, viz., an official Board meeting. Such an one had been held. I was not permitted to know of it till the decision which cut me off.' I am astonished at these statements of Mr. Foster, se

contrary are they to the facts of the case. No such meeting had been held. His statement confuses and leads to material misunderstanding. Let me briefly recapitulate the facts :--April 11. I wrote to Mr. Foster, requesting him not

offer Mr. Goodell's book for sale, as our agent. April 18. He replies, 'If the Managers forbid m elling this book, I shall act no longer as their agent.'

April 22. I wrote to him more fully the grounds of ur objection to the book, and renewing the suggestion of an interview with some of us. April 25. Mr. F. replies, 'I infer that I am requir

ed, as an agent, &c., to refrain from selling Goodell's Slavery and Anti-Slavery. I cannot consent to this, and therefore must give up my agency.' April 27. The Board for the first time met on the

subject, and, in order that their unanimous opinion might be known, passed the vote requiring Mr. Foster, as their agent, not to sell the book. Now, in view of these dates and facts, how could Mr.

Foster say, such a meeting ' had been held ' ? 'I was not permitted to know of it till the decision which cut me off'? Mr. F. had resigned and left us, before any meeting had been held. He cut himself off, without seeking or asking any interview, or explanation. But Mr. Foster says he did express to me a wish for n interview with the Board, and did offer to cease sel-

ling the book, if convinced it was wrong. I have no recollection of any such wish, or offer, being made by as his language shows. He had peremptorily refused I have met with great success the past year, and am compliance with the wishes of the Board, and had without arrogant assumptions, wrath, or bitterness of have been present at it! Why did he not, I again ask, spirit. Christianity is meant to convince and persuade in his letters to me, signify a desire to be present? Why en, rather than to force repentance upon them. I did he not, instead of refusing compliance, instead of have no fellowship with that spirit which denoun- resigning his agency, say, 'Let me be present at your has been doing, from the very commencement of the letters, short and conclusive. There are mine, urging great struggle in this land, because he differs radically him not to resign, and, after he had resigned, urging on some important point with Mr. Garrison. him to re-consider, and to have an interview. We In a mercantile point of view, I own the right of the have, I think, done all we honorably could do, to satisfy

But Mr. Foster offers to come forward now, and dis any other book opposed to their Society. But suppose suss the subject with the Board on certain conditions we look at it in a higher point of view. Here is a which he specifies. I respectfully submit to every can moral Society, founded on the most perfect liberty of did man, that, as relates to Mr. Foster, the whole Christianity, organized to set free the enslaved. It matter has assumed a very different aspect from builds a free platform ; it preaches a free gospel ; it in- what it had in the outset. Hastily, and without seekvites free discussion; it challenges free inquiry; it ing any conference or explanation, Mr. Foster reensures the sects and the parties because they discoursigned his office, and left us. He has gone abroad age free investigation, and are not willing to have the among our friends and unfriends, (to use a new-coir people look on all sides of a question that interests the ed word,) and represented us as aiming to exerci public mind. For a quarter of a century, a struggle arbitrary and improper power over him, and himgoes on between those who hold these noble principles, self as not free in his connection with us. But if and the narrow-minded sectaries and partitans who Mr. F. thinks the Board have done him any injustice, would keep man in bondage. At length, a history of and will make application to them for a hearing, it will

Mr. F. thinks no harm could arise from his circula ting the work in question, because none but 'intelligent and discriminating persons will buy and read it." mistakes of a band of these reformers, on the question Is not this more than Mr. F. or we can know? It is usually those who are seeking information on a given nfluences which led them into these mistakes. Now, subject, who buy books on that subject. And is it for shall these men say to their agents, 'You shall not cir- us to put into their hands, by our agent, a book which culate this book, because it censures us '? Or shall will prove a false light, and which does the grossest in they say even, 'You shall not spread this book in the justice to the movement, and the men, with whom we land, because these censures are demonstrably unjust are connected? Never. Mr. Foster admits that the to us'? No! a thousand times, No! Let them carry book is 'prejudiced against' Mr. Garrison and his out their principles, and allow the people to read and friends; he admits it 'may not be altogether impar-judge for themselves. Let them abide in the calm tial.' Let the work of circulating it be done, then, by trust that truth will triumph and right be done, as others. There are enough to oppose and misrepresent they so nobly profess to believe. Now see how the the old Anti-Slavery Societies, without our volunteering

cating the anti-slavery cause 'without arrogant asone man, or of a body of men, without a particle of sumptions, wrath, or bitterness of spirit.' Such should proof that such is the case, and comply with the com-mand. There is Mr. Goodell's word, and various do-accused of all these, by pro-playery porcens. The acaccused of all these, by pro-slavery persons. The accusation, now impliedly made against us, may be quite as unfounded as that against him.

Mr. Foster thinks that we are bound, by the princi ples of the free platform on which we profess to stand, to circulate this book, notwithstanding it contains, as ple, with what truth and energy God gave to him. I we believe, statements which do the greatest injustice to men and women, living and dead, whom we revere as the apostles and martyrs of the anti-slavery cause. and fidelity to our principles, differ on this point radi

With none but the best wishes for Mr. Foster's hap

THE PIRST OF AUGUST AT PLYMOUN Priends of liberty! great preparations are base made for the celebration of the first of August in Po mouth. It is, however, not to celebrate that der subs day on which the shackles fell from the link of day on which the West India islands; neither is 800,000 staves in the west than strains, name is to celebrate that day as the time when the them will fall from nearly four millions of slaves is the land, where they boast that every man is enloyed by land, where they mass that every man is entered by his Creator with certain 'inalienable right, using which are life, liberty, and the pursuit of lappass which are me, merry, and the parron of sarrow.

I say, it is not to celebrate either of these erem; is although the first is past, the last is not, and, the a atthough the merent will not soon occur, if Chatte as worse, such an event a host or other the first the event to be on brated is the Embarkation of the Pilgrin Father a Delft Haven ; and although this embarkation my sa Delft Haven , and have been attended with all the difficulties and press. tions which were experienced in the Embarkatic is tions which were the state of t Holland, I receive that it may be promised to survive minds 'by way of remembrance' of Daniel Wester's oration in this place, A. D. 1820, and for this perper, I present a few extracts. He says, on page 23, 78 and 24th, concerning the Embarkation of the Popular Great pains had been taken to secure bate this

ahould come undiscovered to the shore, and recire to fugitives; and frequent disappointment had ben the figitives; and frequent disappointment had been tryrienced in this respect.' The vesse shie so
rienced in this respect.' The vesse shie so
to receive them did not come until the next shie is
to receive them did not come until the next shie is
to receive them did not come until the next shie is
the mean time, the little band was collected, and me
and women and children and haggage were crowded to
gether, in melancholy and distressed confance. The
sea was rough, and the women and children already
sick from their passage down the river to the place of
embarkation. At length, the wished-for beat sliedly
and fearfully approaches the shore, and men and emen and children, shaking with fear and with cold, as
many as the small vessel could lear, venture of on a
dangerous sea. Immediately, the advance of horse
is heard from behind; arned men appear, and those
not-yet embarked are seized and taken intocustody. In
the hurry of the moment, there had been no regard to
the keeping together of familles in the first embarktion, and on account of the appearance of the horsesenthe boat never returned for the resides. Those whe
had got away and those who had not were in equal datress. A storm, of great violence and long duration
arose at sen, which not only protraced had got away and those who had not were in equal ditrees. A storm, of great violence and long duraties
arose at sen, which not only protracted the verge,
rendered distressing by the want of all those accommdations which the interruption of the embarkation had
occasioned, but also forced the vessel out of her course,
and menaced immediate shipwreck; while those a
shore, when they were dismissed from the custody of
the officers of justice, having no longer homes or hose
to retire to, and their friends and protectors being already gone, became objects of necessary charity, as
well as of deep commiseration.

As this scene passes before us, we can hardy fabear asking whether this be a band of malefacters and
felons flying from justice? What are their crimes, that
they hide themselves in darkness? To what panishment are they exposed, that, to avoid it, men and wamen and children thus encounter the surf of the Norh
Sea, and the terrors of a night storm? What indoes
this armed pursuit, and this arrest of fugities of allages and both areas? Total does with the story of the story.

this armed pursuit, and this arrest of fugities of all ages and both sexes? Truth does not allow us to essyer these inquiries in a manner that does credit hise wisdom or the justice of the times. This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless opprasson. It was conscience, attempting to escape from the arbit-ry rule of the Stuarts. It was Robinson and Bruste, leading off their little band from their native sol, a first to find shelter on the shores of the neighborn surmounted all difficulties, and bravel a thousand da gers, to find here a place of refuge and of rest. Thank be to God that this spot was henored as the sayling of religious liberty! May its standard, reared here, remain for every! Again, on pages 91, 92, 93, 94 and 95, he save:-

'I deem it my duty, on this occasion, to regard, that the land is not yet wholly free from the oc-tamination of a traffic, at which every feeling of hamanity must forever revolt. I mean the African slaw trade. Neither public sentiment nor the law has hitherto been able entirely to put an end to this abominals trade. At the moment when God, in his mery, as blessed the Christian world with an universal peice, there is reason to fear that, to the disgrace of the Chri-tian name and character, new efforts are making for the extension of this trade, by subjects and citizes of Christian States, in whose hearts no sentiments of ha-manity or instales. manity or justice inhabits, and over whom neither the fear of God nor the fear of man exercises a control. In the sight of our law, the African slave trader is a pirat and a felon, and, in the sight of Heaven, an effer far beyond the ordinary depth of human guilt. Den is no brighter part of our history, than that which cords the measures which have been adopted by its government, at an early day, and at different use since, for the suppression of this traffic; and I would upon all the true sons of New England to coperate with the laws of man, and the justice of Heaven. If ther the laws of man, and the justice of Heaven. If there be, within the extent of our knowledge or influence, any participation in this traffic, let us pledge ourselves len, upon the Rock of Plymouth, to extirpate and destroy?. It is not fit that the land of the Pilgrims should but it ehame longer. I hear the sound of the hammer, is the smoke of the furnaces where manacles and fitter are still forged for human limbs. I see the visges of those, who, by stealth, and at midnight, laber in this work of hell, foul and dark, as may become the utificers of such instruments of misery and torture. Is that spot be purified, or left it be set aside from the Christian world; let it be put out of the circle of human terms. I hear the sound of the ha sympathies and human regards, and let civilized may henceforth have no communion with it. I would have those who fill the seats of justice, and all who musicar at her altar, that they execute the wholesome and me essary severity of the law. I invoke the ministers of our religion, that they proclaim its denunciation of these crimes, and add its solemn sanctions to the authority thuman laws. If the pulpit be silent whenever or simever there may be a sonner bloody with this guill with the hearing of its voice, the pulpit is false to it but." Not to follow Mr. Webster further, I would as you

to review what has been presented, that we may see how well all that Mr. Webster said of the persecutions of the Pilgrims will apply to the slave, and also vienin those of the slave far exceed those experienced by the Pilgrim Fathers. Did the Pilgrims choose the light in which to effect their escape? So does the fugitive since. Did armed horsemen pursue the Pilgrims? So they the the slave; yea, more-bloodbounds are employed to make sure either the recapture or the death of the rur away. This was not done to the Pilgrim Fathers. It's true, their friends were taken into custody, but they were not sold on the auction block with four-field beasts. Did they wander about, houseless and houseless. and did they become objects of necessary charity as rel as of deep commiseration? So is it with the poor top tive slave. Yea, much worse. In the former case, the was no Fugitive Slave Law, which expesed those via fed and sheltered them to a fine of \$1000 and imprises ment for doing such deeds ; neither did these she came so fearfully and silently in the boat that here the Figrims get their hands branded. This branding of hands was reserved for the days of Jonathan Walter. In view of the treatment which the slave received which in the land of Carolina, or on his flight to Canada, we may well ask, " Are they a band of malefactor from from justice? What are their crimes, that they had themselves in darkness? To what punishment are inexposed, that, to avoid it, they expose themselves ! sufferings such as cannot be told, and can call be known by experience? Do they fly from justice! No They fly from injustice ; they fly from slavery, of the darkest and blackest kind. What are their crimes, that they are treated thus? Cowper answers this question He finds his fellow guilty of a skin

"He finds his fellow guilty of a skin
Not colored like his own; and having pow?
T' enforce the wrong, for such a worthy came
Dooms and devotes him as his lawful prey.
Lands intersected by a narrow frith
Abhor each other. Mountains interpes d.
Make enemies of nations, who had else
Like kindred drops been mingled into one.
Thus man devotes his brother, and destroy;
And worse than all, and most to be depler d.
As human nature's broadest, foulest blot. Thus man devotes his brother, and devoted. And worse than all, and most to be deplot d. As human nature's broadest, foulest blot, and the control of the con A DESCENDANT OF THE PILGRISS IN PLINCES. Str. Strike strike stitut HIGH) Book as a second a

CONSTITUTIONS AND GOVERNMENTS.

par near, and also of FREDERICK DOUGLASS'S paper, and the foundation of his North Star. I to be a development and change to the development and change. the development and changes of mind with the interest, and especially since leaving the old most interest, and especially since leaving the old large Party, six years ago, when I found their policies part as corrupt and sectarian as the old parties.

It is made surprised when Francische Douglass left policies and passistance for the Constitutional Party. or Sen Besistance for the Constitutional Party. I for Non-Bernstein and more recently by Horace Mann. to an extra satisfied of its utter fallacy. I go much furor has the ground assumed by WENDELL PRILLIPS and to Mr. Mass, and believe not only that the U. costintion is essentially corrupt and pro-slavery, and pro-slavery, all compacts, all creeds, are was in pripriple, and only require time to develop attended, to make them the same in practice. gostitutions prescribe bounds, all creeds limit beof compacts prevent freedom. The history of all jeth or revolution. Not one was ever reformed, to

grant progressive. No obligation can be imposed to-by that should bind him to-morrow. To-morrow he is he had should being. His constitution is God-given, and is a bis very being. His existence and life demand The him up by stationary creeds and conenties, and he dies from that moment.

Lok now at the U. S. Constitution. The people writing that and the Union, and bid defiance to man's securities, or human rights. They fall like grass beerhis paper compact, which old fogy conservatism bers to perpetuate, and hoary wrong becomes the prof the land. Corrupt courts are found at all times salt to construe the written constitution in harmony rathe monied interests of their employers. Ther parilike Daniels become the expounders of monied per and leave the constitution of God in man to go of like a chattel in the slave marts of a nominally

The principle is false. Put down the Constitution fals coverament, and another takes its place. This, s, a false in principle, and, after many years of sian manifests its inherent corruption, and requires my of time to arouse the people and show them how ampletely they are biologized to their favorite error. The only way is to lay the axe unto the root, and cut is every constitutional tree. Let us strike at once am every constitutional tree. Let us strike at once diberty, healthful, vigorous and eternal, iremember the movement in behalf of temperance

THE sing property of the state of the state

I see fetters ges of n this e artiChris-buman d man invake inister, d neoof our these rity of scherewithin trust."

where-by the ight in

hey do yed to se run-It is

t they shooted meless, as well or fugie, there see who prisonto came he Pilling of Walker.
ea while as flying bide are they dress to only be of the ce, that sestion:

reat urt.

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fis, the alcoholic pledge. Drunkards were then pleny or wine, beer and cider. Next came the teetotal gorement; then the Washingtonian; now the Sons of fesserance and the Maine Law. Continued progresser has been found necessary, and still more has to be gest be hild at the root of intemperance in all things. any attempt of one man to control another by the lay of brate force is slavery. Constitutionalize it a tuvil, creelwise it as you may, it is slavery still. He must be free. Any thing short of freedom is ala 107. Word a constitution as broadly as you please, mi have dollars and cents the basis of judgment in the curts, and the man who has the most money will almy have the advantage. He will for ever keep labor

let every man be free-make no paper constitution make no laws; he is a law himself. He must be night to stand alone in his manhood. Woman is taght to lean on man, and men on each other, and all refalling. Constitutions make distinctions, and almy give the power to a few. The idea of universal Berty under a constitution is all a farce. No sooner is constitution made than it needs as many interpre her as it had makers ; then years must pass before it is spended or done away with, under this or that inter petation, as may best suit the interest of the money miler. Money is obligation ; constitutions are another list of the same species. 'The love of money is the ret of all evil ! ; the love of constitutions is the same thing. Constitutions are the besoms by which the mases are cloven down, and the instruments by which the few are kept in power. The few sit at the end of this long lever, and prevent the many from coming up

to the sun-light of freedom. The great law of God is, 'Thou shalt love thy neigh ber as thyself.' Constitutions destroy this law. They inpose obligations. He who is under obligations to his equal fellow must have that fellow over him; and here be the germ of human equality mangled, butchered, marlered | One over, the other under. The slave in South Carolina is no man; he is under, his master

Constitutions break down the law of God, and leave without effect. On every hand we are met with the argument, 'Slavery is constitutional.'

There are other forms of slavery besides that of the South. The woman of Illinois is as much a slave at law as the negro. She is a piece of property; if she on be seduced, the law only requires the payment of three dollars to make her a slave for life. Her husband my be as brutal as the Southern overseer, and she has to redress. All she can claim is suffrance—she has no

Change the Constitution so as to meet the case of savery South, and ten thousand forms rise up again saler other and perhaps more fatal shapes. Strike at of Constitutions-and when the work is done, when brargument is made, the whole ground is covered. Nest of men may make a Constitution to include me within their society. If men will have Constitutions, et them be voluntary. Governments are nothing bu assumptions. Why not the Freemasons govern every boly, whether they wish or not, as well as the Demo trats, or Whigs, or Free Soilers ! Why talk of political action as though it must always be ? If I do not choose tote, how can that society make their laws and consitutions to reach my case? How can they tax me with out my consent? The divine right of majorities is the time right of kings. If men wish to form a govern-Emi, let them do so on their own book, and let them tarthese who wish to join. Let them prescribe rules, as thurches do, for its own members. Let there be no more compulsion in the body than there is about rebrieus relations.

If the Democrats wish to form a government, let ther at attempt to lord it over men who do not believe in that form of government. Why should they, any more tha Catholics over Presbyterians? They could not but for the Constitutions; and this would only be held balling but for the assent of those who feel the injusto. They should forever agitate against the wrong, in keep laying the axe at the root. This system of Fruing has been tried long enough; the more you cut of the limbs, the more vigorous the tree grows. It is he becal and milk poultice upon a cancer, only an

Strike down the institution, and lift up the MAN Erike down the constitutions of men, and lift up the conmintion of God; strike down the lower, and let the Econo Law prevail; strike down money, and lift up

> Yours for the right, SETH PAINE.

Book or PROVERDS. . The fourth edition of a very seful and neatly executed little work, entitled ' Pnov-ILM, by WILLIAM SOOTT DOWNEY, B. D., has just been Published in Boston by the Author, from whom we have recised an elegantly bound copy. Besides the Proverbs miains sundry allegories and dreams, which make t unique as well as instructive. In the list of subscriappended to it, we observe the names of Gov. Clifini, Hon. Abbott Lawrence, Hon. Robert C. Winthrop Mayor Seaver, Rev. Dr. Eastburn, Rev. Dr. Vinton her, Dr. Walker of Cambridge, and many other distin bel citizens. Mr. Downer was formerly a mission ay is the British W. L. Islands, and seems to possesse raly catholic spirit, and to be animated by a philanbropic feeling.

OLD COLONY A. S. SOCIETY. ANNUAL MEETING.

The Nineteenth Annual Meeting of the Old Colony Anti-Slavery Society occurred at Scituate, in the Town Hall, on Sunday, July 17, 1853. The President of the Society, BOURNE SPOONER, of Plymouth, called the meeting to order at 101 o'clock, A. M., and made a few introductory remarks, alluding, in the course of them, to that noble sentiment of WENDELL PHILLIPS, that 'we were not born to abolish slavery, but to po our purr.

On motion, the following gentlemen were chosen a committee on nomination of officers for the ensuing year:—Lewis Ford, E. Y. Perry, Elbridge Sprague, Lewis McLauthline, and Samuel Dyer. This Committee were also instructed to consider the propriety of the Society appointing a person to act as an Agency E. Y. Perry was chosen a committee on finance, after

which the Society was entertained by interesting remarks from N. H. WHITING, of Marshfield, and A. J. GROVER, of Abington. The Treasurer's report was presented and read for

the ensuing year, which shows a balance in the Treasury of the Society of \$55.03, as follows :-TREASURER'S REPORT.

Cash received into the Treasury of the Old Colony A. S. Society from July 4th, 1852, to July 4th, 1853. " Hanson, Quarterly " 9,28 " Plymouth, 22d December. 22,43 \$62.65

Cash paid out of the Old Colony A. S. Society from July 4th, 1852, to July 4th, 1853.
 Paid for notices
 \$9.76

 "halls
 5.50

 postage and expresses
 66

 notifying meetings
 2.12

 advertising meetings
 1.00

 Paid over to the Mass. A. S. Society
 23.43

Received \$62.65 Expended 42.71 Balance in the Treasury \$19.94

TREASURER'S PEPORT ON AGENCIES. TREASURER'S ELFOR.

Balance from last year, \$39.58; collected by agents

14.21; Pembroke, 7.69; Scituate, 11.88; Abington, 14.21; Pembroke, Plymouth, 20.41; Kingston, 14.21; Pelmbroke, 7.69; Plymouth, 20.41; Kingston, 14.65; Plympton, 2.19; North Bridgewater, 3.67; West do., 0.82; East do., 1.65; Bridgewater, 13.10; Duxbury, 5.66; Marsh-field, 3.26; Hingham, 6.25; South Scituate, 4.67; Hanover, 5.56; Hanson, 6.01; West Duxbury, 2.49.

Expenses-Paid Miss Holley, services and expenses 848.25; Rev. Mr. Foss, for do., 67.75; for handbills, 3.25; expresses and postage, 2.85; notifying meetings, horse keeping, &c., 3.56; N. H. Whiting, 3.00. Total,

Receipts.....\$163.75 Expenditures..... 128.66

Balance in the Treasury \$35.09 The above reports were accepted; after which, the meeting adjourned to 14 o'clock, P. M.

AFTERNOON SESSION. Assembled according journment, the President in the chair. Rev. A. T. Foss addressed the meeting in a speech of an hour and a half in length, which was listened to with deep interest. His subject was, the position of the different religious bodies, touching the great question of slavery and

The Committee on Nominations made the following report, through Mr. Dyer, which was subsequently unanimously adopted, viz:

For President-BOURNE SPOONER, of Plymouth.

Vice-Presidents-Elmer Hewitt, Joshua Perry and E. Y. Perry, of Hanson; Henry Clapp, of Scituate John Brooks, of South Scituate ; John Cushing, of Hingham ; Charlotte Bradford and D. E. Bosworth, of Duxbury ; N. H. Whiting, of Marshfield ; William Perkins and Frances Bonney, of Plympton; Thomas Bicknell, of Kingston; Johnson Davee, of Plymouth; D.
M. Sturtevant, of Middleboro'; Nathaniel Tillinghast and Lewis Holmes, of Bridgewater; Jacob Leonard, of East Bridgewater; E. E. Bennett, of North
Bridgewater; Samuel Dyer, T. J. Hunt and Lewis
Ford, of Abington; Lewis McLauthline, of Pembroke;
James O. States, of West Bridgewater, of Pembroke; James O. Stetson, of West Bridgewater ; Mrs. Tillson Pratt, of Carver ; Rufus Bates, of Hamover.

Secretary-II. II. Brigham, of South Abington Treasurer-Lewis Ford, of Abington.

Managers-Bourne Spooner, Samuel Dyer, H. H. Brigham, Lewis Ford, E. Y. Perry.

ency of the Society choosing an Agency Committee, whose duty it should be to appoint meetings of the Society, and procure lecturers and agents for the year ensuing; and that said Committee be paid for his services and expenses. Lewis Ford, of Abington, was The Committee also reported in favor of the expedi- ed, to carry into effect, and they nominated by them as this Committee, and was by the Society unanimously chosen.

Our thanks are due to Mr. George Beat, of Scituate. and Mr. HENRY CLAPP, for their cooperation and very

generous hospitality. The Society adjourned to meet again at 6 o'clock but the Secretary being necessarily absent, we can give no report of the third meeting. The meeting was addressed by Mr. Foss.

BOURNE SPOONER, President. H. H. BRIGHAM, Sec'ry.

Fatal Accident at Niagara Falls-A Distress ing Scene.-A boat, in which were three men asleep, got adrift on the night of the 18th inst., and floated into got adrift on the night of the 18th inst., and floated into the current, where it was upset. Two of the passengers were carried immediately over the Falls of Niagara, and dashed to pieces on the rocks below; one of them was named Andrew Hannaman; the third, named Joseph Avery, caught at a stump in his passage, and clung to it, where he was discovered almost on the brink of the falls. Several boats were launched in order to respect the moment they cue him, but they were swamped the moment the touched the rapids. A life-boat was sent for, and hope were entertained that he would be rescued. Thousands of citizens were on the banks in full view of the unforof citizens were on the banks in full view of the unfor-tunate man, but at first without means to relieve him. The anxiety of the people on shore to rescue the unfor-tunate man from his perilous situation was most intense throughout the day. But if the feelings of the specta-tors were aroused to such a pitch, what must have been the thoughts of him who was almost certain of eventu-ally becoming a prey to the roaring torrent? Every scheme that human ingenuity could devise was resorted to; life-boats were brought from Buffalo, and provi-sions were floated to him on rafts. Late in the after-noon, he succeeded in placing himself on one of these rafts, and was on the point of stepping from it into a life-boat, when, to the dismay and horror of the spec-tators on shore, the boat came in collision with the raft with so much violence as to pitch poor Avery into the with so much violence as to pitch poor Avery into the water. Still undaunted, he struck out boldly for a small island in the vicinity; but the current overpowsmall island in the vicinity; but the current overpow-ered his already exhausted physical energies, and, after thus desperately struggling for life, and tenacious clinging for twenty hours to a slippery rock, which it-self could scarcely withstand the impetuous force of the stream, the victim was swept into eternity. One wild, piercing shrick, and all was over.

A lamentable accident occurred at Ha-A lamentable accident occurred at Havana on the 10th inst. A Horse Race was to come off on the 'Military Parade Ground,' just outside the city walls. For the accommodation of the spectators, temporary seats were erected, some of them twenty feet high. Just as the Captain General entered, and the sports were about to commence, a portion of the seats gave way, precipitating some five hundred persons below. About forty or fifty were either killed or wounded, comprising all ages and sexes.

These American sallow below in the Park Land.

The Slave Barque Jasper.—It was stated yesterday that three American seamen were in prison at Havana, under the charge of having formed a part of the crew of the slaving barque Jasper, which, after landing its cargo on that Island, was set on fire. They have addressed a statement to the American Secretary of State, in which they mention nothing of the other Americans who were among the crew, namely, William Radeliff, William Hussey, second mate, a boy, Coles, and the cook, a black man, named Robinson. The Havana correspondent of a New York paper suggests that most probably the first three were murdered to be got rid of, and that the negro was sold among the slaves. The shipping masters with whom these sailors shipped in New York were Messrs. Clarke & Dean. The Jasper was built at Portland, Me.—Courier. The Slave Barque Jasper .- It was stated

The Slave Law .- The Alton Telegraph copie a statement which gives an instance of the practical en-forcement of the Illinois Slave Law in Washington coun-ty. A colored man, after a confinement of six weeks in the county jail, was on the 20th, sold to Marcus G. Faulkner of Grand Point, for the sum of \$4,75 for one month. At the expiration of that time, unless he leaves the State, he is again to be arrested, and sold to the highest bidder, which may be for a month, a year, or a dozen years, or for life.—Springfield (Ill.) Journal.

Arrest of a Supposed Fugitive.—A man named Brown was arrested in Philadelphia on Thursday, the 21st inst., charged with being a fugitive slave, and the property of J. C. Howard, of Cecil county, Maryland. He declares that he is free, and owns a small farm in New Jersey.

The Philadelphia Slave Case .- On the afternoon of the 24th ult., Marshal Wyncoop made a proper return to the habeas corpus issued by the Criminal Court, by producing the body of the fugitive. The Marshal was then released, and the fugitive committed to answer the charge pending in the State Court, and also to await the claim of the Marshal. July 26th, the writ of habeas corpus was dismissed, the prisoner re-manded to the custody of the Marshal, and taken back to Maryland. The friends of the fugitive have started

Five Negroes Drowned .- On Friday eve ning, 20th inst., seven negroes, owned by James Potter, of Savannah, Geo., attempted to cross the Savannah river, to their head-quarters, during a heavy thunder storm, when their bont capsized by a sudden squall, and five of them were drowned. This will take off the profits of the recovery of Sims from Boston, by Mr. P., in 1851.

Southern Justice .- On the 4th, a runaway slave was shot dead, in a cave in Adams Co., Miss. He neither ran nor resisted his assailant. And yet a jury found a verdict of justifiable homicide!

Shocking Murder in Missouri .- A negro man murdered the wife of John Rains, of Heath's Creek, Mo., and attempted to kill her oldest boy, and was burnt at the stake by the infuriated people on the 18th inst. It being suspected that the negro's master prompted the deed, he, with all his family, was ordered to quit the State within ten days.

Fight with Fugitice Slaves .- A desperate fight occurred, a few days ago, between a gang of fugi-tive slaves from Kentucky, headed by a white man named Sumner, and their pursuers, at Rainsboro', O. Sumner was shot and badly wounded, as were also two of the slaves. All of them, however, effected their

A proposition has been before the council of Charleston, S. C., to prevent colored citizens from riding through the streets on horseback or in a vehicle except in attendance upon whites, or otherwise, furnished with a written permission so to do. Expenses of the Fugitive Slave Law.-The

gious bodies, touching the great question of slavery and anti-slavery. The pro-slavery position of the Baptist Church was dwelt upon at some length.

The Committee on Nominations made the following Anti-Slavery-Rev. C. W. Ruter, Presiding

Elder of the Madison (Ind.) District, is to be tried at next term of Court for employing a colored preacher from Louisville to preach to his colored brethren in Madison, which is a violation of the Constitution of that State, which says, that any person who may employ any negro or mulatto coming into that State after the adop-tion, 'shall be fined in any sum not less than ten nor more than five hundred dollars.'

The clipper ship Sovereign of the Seas

Another Riot .- An inhuman outrage was perpetrated at Canarsic, L. I., on the 5th inst. Two men and a woman went to Canarsic the day previous, and getting into a quarrel with some of the villagers, they vowed vengeance, and on the 5th, the men returned accompanied by two stage loads of rowdies threatening to whip the whole town. This threat they proceeded to carry into affect and they recordingly set unon.

Capital Punishment abolished in Wisconsin A bill abolishing capital punishment has just passed the Senate of Wisconsin by a vote of 14 to 9. It had pre-viously passed the House, and as the Governor's assent is anticipated, it will doubtless become a law.

Birthplace of Henry Clay. - The farm known as 'Clay Spring,' in Hanover county, Va., and upon which Henry Clay was born, is advertised for sale by its present owner, Mr. Wm. B. Dabney.

Father Gavazzi protests against the pub lication, by Dewitt & Davenport, of the second course of his lectures. The Padre says he has neither author-ized nor revised their publication. The cholera is making fearful ravage

among the slaves in Cuba. The malady is supposed to have been caught by the introduction of a cargo of On Thursday, last week, a man name

James Lynes, about 30 years of age, was drowned in Boston harbor, in consequence of the steamship Europa running down a sailboat, in which were two other men. Wm. H. Harrison, of Eaton Village

N. Y., was burnt to death, 30th ult., by the bursting of a can containing a mixture of camphene, alcohol and oil of rosemary, which the family were using in lamps, under the assurance of the vendor that it was not an explosive compound. Another Horrible Accident from Camphen Another Horriote Action from Campache
—A woman, by the name of Slocum, residing at 'Che
pachet,' in this city, was most horribly burned one eve
ning last week, by the bursting of a camphene lam
which she was holding in her hand. She was entirely en
veloped in flames, and her entire body, from the sole of
her foot to the crown of her head, was awfully burned

We learn from the attending physician, Dr. Jennings that there is but little if any chance of her recovery.

New Bedford Standard.

The Detroit Advertiser says there ha been a desperate row between the Mormons on Beaver Island and the inhabitants residing in the vicinity of it, in the course of which, six Mormons were shot.

Connecticut and Colonization.-It ought be understood, that the resolution which passed the Connecticut Senate early in the late session without opposition, appropriating \$1000 to aid in the removal of any of the colored inhabitants of that State who may desire to emigrate to Liberia, was afterwards concurr in by the House, agreeably to a report of a Committ of Conference of the two Houses.

Fatal Railroad Accident.—A man named Gray, as is supposed from papers found on his person, was killed by the 8 A. M. express train from New York yesterday. He was seen standing upon the opposite track, just after passing New Rochelle station, and it is supposed he attempted to get upon the cars as they passed along. He was instantly killed. He was very well dressed, and had about his person a gold watch and other jewelry.—New Haven Journal, 18th inst.

DIED—In Boston, May 24, Isaac Woodland, but many years since he adopted for his home the State of Massachusetts. His life here was marked with an active real for the fugitive from Southern bondage. His money was always generously appropriated for their aid and comfort. At one of the meetings in Belknap Street Church, when the question whether Boston jail should longer confine George Latimer as a slave was the theme of discussion in every gathering, we well remember Isaac Woodland walking up the aisle, and placing upon the table a handful of silver, with the remark that he had more shot in the locker, if by that means the man could be kept from slavery. In the olden time, when the abolitionists of Boston celebrated the 14th of July, commemorative of the abolition of slavery in the State, (the day was not historical, for no special act of emancipation had taken place, but the grateful heart of the colored man thus chose to signalize the fact that slavery had departed from the old Bay State,) in their processions, his towering and manly form was always the observed of all observers. And when that was superseded by the glorious First of August, the Jubilee of British West India Emancipation, no one name was more sure of appointment as Marshal than his; and, surely, but few if any could better adorn the office.

His occupation was that of grain inspector, and for his application and integrity in business, he won the respect and patronage of a large circle of Boston merchants.

He was genial and mirthful, fond of children and friends, but yet had that in him which, when roused in defence of his race, was not easily subdued. This last trait was fully illustrated in an encounter on one of the wharves, several years since, between a party of white and colored laborers, when, but for his prowess and Herculean strength, the fate of his companions would have been much worse than the event proved. He was 'in war a tiger chafed by the hunter's spear; but in peace, more gentle than the unweaned lamb.'

In New Bedford, 19th in DIED-In Boston, May 24, ISAAC WOODLAND, age

W. C. N.

In New Bedford, 19th instant, Anna Maria Eliza-Bern, only child of Egra R. and Emma J. Johnson, aged 1 year 16 days.

Mother, loved mother, I am not sleeping;
Father, look up to the soft blue sky;
Where the glittering stars bright watch are keeping,
Singing and shining, there &m I.

Could I show thee mine and my brother's dwelling, Could I sing thee the song we are singing here, Could I tell thee the tales we are telling, Oh where, my mother, would be thy tear?

In Taunton, July 21, Miss REBECCA St. PIERRE, aged Since Christ and we are one

Why should we doubt or fear?

If he in heaven bath fixed his throne, He'll seat his members there.

ANTI-SLAVERY MEETING IN NEW MAR-KET, N. H.—PARKER PILISHERY will attend meeting in New Market, N. H., on Sunday next, July 31.

NOTICE.-HENRY C. WRIGHT will hold meet ings on Sunday, 31st, all day, and evening at 5, in not its equal.

Feltonville. Subject: Practical Progress of Individual and Social Man.

Reacon street. Re

Mass. Anti-Slavery Society, will speak in PORT NORFOLK, (Dorchester,) on Sunday afternoon, July

S. Society, will give a lecture in FRAMINGHAM, at the Town Hall, on Sunday next, at 5, P. M.

The Man of a Thousand Years. ISAAC T. HOPPER: A TRUE LIFE.

BY LYDIA MARIA CHILD.

spent, thousands upon thousands can bear testimony to his nobleness of soul, and his entire devotion to the in-

his nobleness of soul, and his entire devotion to the in-terests of suffering humanity.

With truth he may be called the HOWARD OF AMERICA. Mrs. Child, having spent many years in his family, and being perfectly familiar with his histo-ry, of all others was the person to write 'A TRUE LIFE' of the noble man, and her task has been per-

ormed in her best manner.
'A True Life' indeed was the life of ISAAC T. ties to the distressed and suffering. The poor, hunted fugitive slave found in him a friend ever ready and

We intend to publish this work early in August. I will make an elegant 12me of about 500 pages, with a full length portrait and a medallion likeness, on steel, of Mr. Hoppen. Retail price, \$1.25, bound in cloth. At the time of the death of this venerable and excellent man, numerous notices appeared in papers of all parties and sects. We make a few extracts.

From the New York Observer. From the New York Observer.

'The venerable Isaac T. Hopper, whose placid, benevolent face has so long irradiated almost every public meeting for doing good, and whose name, influence and labors have been devoted, with an apostolic simplicity and constancy to humanity, died on Friday last, at an advanced age. He was a Quaker of that early sort illustrated by such philanthropists as Anthony Benezet, Thomas Clarkson, Mrs. Fry, and the like.

'He was a most self-denying, patient, loving friend of the poor and the suffering of every kind; and his life was an unbroken history of beneficence. Thousands of hearts will feel a touch of grief at his death; for few men have so large a wealth in the blessings of

for few men have so large a wealth in the blessings of the poor, and the grateful remembrance of kindness and benevolence, as he."

The New York Sunday Times contained the follow

Most of our readers will call to mind, in connection 'Most of our readers will call to mind, in connection with the name of Isaac T. Hopper, the compact, well-knit figure of a Quaker gentleman, apparently of about sixty years of age, dressed in drab or brown clothes of the plainest cut, and bearing on his handsome, manly face the impress of that benevolence with which his whole heart was filled.

'He was twenty years older than he seemed. The fountain of benevolence within freshened his old age with its continuous flow. The step of the octogenarian was clastic as that of a boy; his form erect as the mountain pine.

was clastic as that or a coy, as mountain pine.

'His whole physique was a splendid sample of nature's handlwork. We see him now with our 'mind's eye'; but with the eye of flesh, we shall see him no more. Void of intentional offence to God or man, his spirit has joined its imppy kindred in a world where there is neither sorrow nor perplexity.' The New York Tribune :

'Isaac T. Hopper was a man of remarkable endowments, both of head and heart. His clear discrimination, his unconquerable will, his total unconsciousness of fear, his extraordinary tact in circumventing plans he wished to frustrate, would have made him illustrious as the general of an army; and these qualities might have become false, if they had not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an inborn love of truth. He circumvented as advoitly as the most practised politician; but it was always to as the most practised politician; but it was always to defeat the plans of those who oppressed God's poor— never to advance his own self-interest.

Farewell, thou brave and kind old Friend! The

prayers of ransomed ones ascended to Heaven for thee and a glorious company have welcomed thee to the On a plain block of granite at Greenwood Cemetery

BORN DECEMBER Sp. 1771, ENDED HIS PILGRIMAGE MAY 7TH, 1852. Thou henceforth shalt have a good man's calm, A great man's happiness; thy zeal shall find Repose at length, firm friend of human kind."

JEWETT, PROCTOR & WORTHINGTON, Boston, July, 1853. CLEVELAND, O

The Great American Picture.

JOHN BUNYAN'S IMMORTAL ALLEGORY!

Probably no book, save the Bible, has been so extensively read as BUNYAN's inimitable allegory,

THE PILGRIM'S PROGRESS

It has been translated into nearly all the different lan guages of Christendom, and been perused with delight and holy fervor by all nations. Art has lent her attractions in nearly all the forms of illustration, from the rough Wood Out to the exquisite Steel Engrav-ing. But to the middle of the nineteenth century, and

to air American clergyman, are we indebted for the only true pictorial conception of this immortal work.

The novel and sublime idea of embodying the entire story, and transferring the same to a single picture, showing the wanderings of Christian from the 'City of Destruction ' to the ' Celestial City,' presenting at one view to the eye the varied scenes through which he passed, originated with Rev. DANIEL WIGHT, of Massachusetts. His truly original and beautiful conception was reduced to a most elegant design by HAMMATT BIL-LINGS, and from this design, JOSEPH ANDREWS, the distinguished historical engraver, has produced, after four years of labor, a picture which will take rank among the most superb and elaborate productions of human

genius, taste and skill. The Picture is now ready, and will be offered for sal at the Bookstore of the Publishers, and by Agents duly authorized by the Publishers.

PRICE-INDIA PROOFS, \$10; PRINTS, \$5. JOHN P. JEWETT & COMPANY, PUBLISHERS, 17 & 19 CORNILLE, BOSTON JEWETT, PROCTOR & WORTHINGTON.

CLEVELAND, OHIO

We have received from many of the most distinguish ed men in this country, Clergymen, Statesmen, Lawyers, Artists and Editors, the most flattering testimonials in favor of this great work of art. We publish the following extracts from their letters :-

From Rev. Edward N. Kirk, Boston

Mn. Jewer:

Dear Sir—My opinion of the Picture is unqualified;
I have seen many productions of the pencil and the
graver, many allegorical paintings, but this stands
alone. Bunyan has that sure mark of genius, that he
kindles its fires in other souls, and makes the pen and
the pencil in other hands feel the inspiration of his own
heart.

As a work of art, I must therefore think it stands
among the first our country has produced; while, a

among the first our country has produced; while, as an instructive and impressive family picture, I know not its equal.

Yours, most truly,

EDW. N. KIRK.

Beacon street, Boston, } June, 1858.

We regret that we cannot publish Mr. Kirk's letter entire, it is so elaborate and discriminating ; but it is too long for a newspaper advertisement. From Rev. Dr. Jenks, late Pastor of Green Street

Church.

Church.

The subscriber, having been shown the production of Messrs. Billings and Andrews, reëchoes, with great pleasure, the high and just commendation of it so elaborately given by Rev. Mr. Kirk. He esteems it an admirable family-picture, which may be a great help to the conceptions of the young, and recall, with renewed interest, the convictions of the mature and aged. As a work of native art, it does honor to the draughtsman and the engrature. and the engraver. From Hon. Edward Everett.

THIS thrilling work is the biography of one of the most remarkable men the world has ever seen. His deeds of philanthropy and mercy, covering a period of nearly fourscore years, entleared him not only to the thousands who were the immediate participants of his beneficence, but to all who knew him.

His was a charity the most expansive. It was not confined to the popular channels of the day, but exerted itself among the most degraded and abandoned, regardless of color or condition. In the cities of Philadelphia and New York, where his active life was mostly spent, thousands upon thousands can hear testimony to compass for inspection the principal events in Bun-yan's celebrated allegory, and is well calculated to in-crease the interest with which it is read by the young. The engraving is highly creditable to the artist, and the entire effect of the print, as a work of art, is strik-

ing and satisfactory.

I am, gentlemen, very respectfully,

EDWARD EVERETT.

HIGHLANDS, June 9, 1858. HOPPER, and Mrs. Child has presented it Truly.

Scarcely a citizen of Philadelphia or New York but was familiar with his form and features, as he was remarkable and successful work—full of artistic skill was familiar with his form and features, as he was seen from day to day tripping through the great thoroughfares, and threading the narrow lanes and by-countered and overcome. The obvious difficulties are well enoughfares, and threading the narrow lanes and by-countered and overcome. The balancing of the pictures ways, searching out the wayward and the wandering, that he might rescue them from crime and degradation, and administer comfort and solace and heavenly charing the progress of the story, the faces of the figures, and the complication of scenery, are all managed with such firmness and orace as to

mated and satisfying whole.

Thanking you for this early glimpse of what is, be-Christian homes, I am, very respectfully,
Your friend, FREDERIC D. HUNTINGTON.

From Rev. Drs. Stone, Stone and Neal. Having examined this beautiful Picture, we heartily concur with Rev. Mr. Kirk in the above commendation. Its conception and execution are alike creditable to our ountrymen.

John S. Stone, Rector of St. Paul's Church, Brookline. Pastor of the Rowe St. Baptist Church. Pastor of the First Baptist Church, Boston

From Rev. Leonard Bacon, D. D., New Haven, Ct. From Rev. Leonara Bacon, D. D.,

I have examined with much pleasure the panoramic representation of Bunyan's Pilgrim's Progress, the production of Messrs. Billings and Andrews, and published by John P. Jewett & Co., of Boston. Though the original tides of such a nicture involves the greatest difficulby John P. Jewett & Co., or Boston. Independent of inal idea of such a picture involves the greatest difficulties, and might be pronounced at first sight self-contradictory, I cannot but admire the ingenuity of the artist in softening the contradictions and in evading the difficulties of the undertaking on which they were employed.

From Rev. Dr. Doteling, Philadelphia.

From Rev. Dr. Dowling, Philadelphia.

I have great pleasure in expressing my cordial approval of the magnificent and beautiful engraving, illustrative of Bunyan's Pilgrim's Progress, just published by John P. Jewett & Co., Boston.

The immortal allegory of the almost inspired Bedford dreamer will be read with new interest, both by young and old, when compared scene by scene with the most ingeniously contrived and skilfully executed pictorial commentary upon the work. Bunyan's Pilgrim is truly a book for the people. This engraving is emphatically a picture for the people. In my opinion, it is destined to a most extensive sale and unbounded popularity. It is richly worthy of a place in the parlor or sitting-room of every Christian family in the land.

John Dowling. JOHN DOWLING.

From Prof. B. Silliman, of Yale College. I have seen a rich pictorial illustration of Pilgrim Progress, published by John P. Jewett & Co., of Boston The individual designs are well conceived and elabo rately executed.

To the admirers of the original allegory, this pictur will prove a vivid review.

New Haven, Conn., June 18, 1853.

From Rev. E. N. Chapin, New York. Gentlemen: I have examined (though hastily) the engraving which you sent me. I am much pleased with it, and consider it a striking illustration of Bunyan's allegory, or, rather, of the facts in Christian life and experience, which are delinested in that remarkable work.

Respectfully yours, E. H. CHAPIN. From Rev. A. L. Stone, Pastor of Park-Street Church

We have had panoramas of voyages round the world, journeys over the Rocky Mountains, up the Nile, and down the Mississippi, and explorations of mammoth caves, but nothing to compare with this wonderful panorama of the 'Pilgrim' Progress.' And the beauty of this is, that the whole journey lies before you in one view,—all its tolisome reaches, its scenes of memorable interest and heroic achievement, its cities and river and mountains and valleys and palaces, and the far off glory of its goal.

From Rec. B. K. Peirce, in Zion's Herald. PHIGRIM'S PROGRESS-A CHOICE WORK OF ART. Bro. Wise: It is a pleasure to me to be able to anneunce to your readers, such of them as may be able to

indulge a cultivated taste at a small expense, the artistic and spiritual treat that is in store for them. Messrs. Jewett & Ca., who, though they may be personal strangers themselves to your subscribers, have become intimate acquaintances as the publishers of Uncle Tom and his literary family, will issue, the last of this month, one of the finest steel engravings that have ever been offered to our American public. This language may seem exaggerated, but a personal examination of the picture will fully justify the strong expressions we have used.

From Rev. Theophilus Stork, D. D., Pastor of St. Mark's Lutheran Church, Philadelphia.

I have looked at this artistic illustration of Bunyan's Dream with intense and unmingled pleasure. It seems as if that immortal vision had been caught by the artist, and by some magic process had been impressed in living forms of life and beauty upon the canvass. The whole scene rises to view just as it passed before the vision of Bunyan, in heavenly pictures, arranged into one grand allegory.

one grand allegory.

Such a picture needs no commendation. It deserve and is destined to be the companion of the book, an will find a welcome in every home, and become the favorite alike of childhood and of age.

T. STONE.

From T. B. Welch, Esq., Artist, Philadelphia. Philadelphia, July 7, 1853.

Messrs. Jewett & Co.:

Gentlemen—I have examined the large and beautiful line Engraving, illustrative of 'Pilgrim's Progress,' engraved by Mr. Andrews and published by yourselves. It affords me great pleasure in saying, that as a work of art it is most happily executed.

As the price is fixed low for so large and expensive an engraving, I hope the sales will be commensurate with the undertaking. I also hope it may contribute to the encouragement of American artists on works of a high order.

From Rev. J. P. Durbin, D. D., Philadelphia. I have examined, with sincere pleasure, the correct and beautiful Engraving just published by Messrs. J. P. Jewett & Co., of Boston, illustrating Bunyan's Pilgrim's Progress. Each great event in this inimitable allegory, from the departure of Pilgrim from the City of Destruction to his arrival at the Celestial City, is drawn and engraved with truth and force. The engraving is truly magnificent, and is worthy of its great subject.

Philadelphia, June 30, 1853.

From Samuel L. Gerry, Esq., the distinguished Landscape Painter.

Messrs. John P. Jewett & Co.:

Gentlemen—From the frivolous and sketchy efforts of
too many of our modern artists, it is refreshing to turn
to something wherein exists point, intention, expression—something which makes us forget the artist in interest of the subject, which leaves its impress of goodness upon the heart.

Your fine steel engraving, by Andrews, illustrating
that immortal allegory of Banyan, 'Pilgrim's Pro-

Your fine steel engraving, by Andrews, illustrating that immortal allegory of Bunyan, 'Pilgrim's Progress,' designed and arranged in so masterly a manner by Billings, is a work of this character; every important incident is so faithfully represented, that by a coup d' ail the whole story is received.

It is safe to predict, that this engraving will find universal favor, not only on account of its moral, but for its artistic and unique excellence.

Respectfully, your obedient servant,

Samuel L. Gerry.

From Hon. Rufus Choate. I have had the pleasure to see the engraved illustra-tion of the Pilgrim's Progress, by Andrews, designed by Billings, and think it a work of great merit and great Billings, and think it a work of great mert and great interest. In a single picture,—or rather a group of many pictures,—the whole 'delightful parable' is placed before you; and the varied impressions which every perusal and every recollection of it are sure to make, are revived instantly and perpetuated. The idea and the execution are alike happy.

RUFUS CHOATE.

From Rev. Dr. Sears, Sec. of Board of Education, Mass., and Wm. J. Whitaker, Esq., of the School of Design.

Boston School of Art and Design, June 22, 1853. Messrs. Jewett & Co.:

Gentlemen—It affords me much pleasure to express the satisfaction I felt in inspecting the panoramic illustration of Bunyan's Pilgrim's Progress. As a composition, the work is exceedingly meritorious; as a work of art, it does both designer and engraver great credit, and will be a valuable acquisition, both as an illustra-tion and means of lending interest to that charming allegory. To the young it will prove acceptable, and is worthy a place in the parlor of a lover of beauty. With best wishes for the success of your laudable un-

dertaking, I remain yours, right faithfully, W. J. WHITAKER,

BARNAS SEARS. From Rev. F. D. Huntington, Paster of South Cong. From Rev. George B. Cheever, D. D. From Rev. George B. Cheever, D. D.

It was a very bold attempt, and accompanied with difficulties, that of delineating the whole of Pilgrim's Progress in one picture. Yet the artist has been wonderfully successful; and while each portion, each scene of the engraving may be examined with pleasure, as a separate subject, all the scenes glide harmoniously into one another, and the whole becomes a grand impressive unity. The examination of this picture will be a source of instruction and delight to children, and may, perhaps, in many cases, lead to a more careful and intelligent study and love of Bunyan's own immortal work of niety and genius. The engraving is certainly a work of gent study and love of Bunyan's own immortal work of piety and genius. The engraving is certainly a work of admirable art and patience. The grouping and arrange-ment of such a series of moral and religious allegorio scenes, comprising nearly three hundred personages, into one piece, little more than two feet square, w confusion, nay, with the path and progress of the his-tory distinct and clear, is a great triumph of skill. The sacred lessons of this work of art are truly invalu-

From Rev. John Mc Dowell, D. D., Philadelphia. I cordially approve of the plan of an engraving of Bunyan's inmitable and most instructive allegory of the
Pilgrim's Progress, and do heartily recommend to the
patronage of the Christian public the picture on this
subject by John P. Jewett & Co.

JOHN McDowell,
Pastor of the Spring Garden Presbyterian Church, Phil.
Philadelphia, July 9, 1853.

From John S. Dwight, Esq., is Journal of Music.

A SPLENDID ENGRAYING. We have had the privilege of examining the proof impression of a most elaborate and beautiful engraving, soon to be published by Messrs. John P. Jewett & Co., of this city. It is no less than the whole of Bunyan's allegory, with all its scenes and characters, pictorially combined into one plate of 30 by 24 inches.

It is really a beautiful, a surprising work, and does great honor to both draftsman and engraver. As a family picture, thousands must be eager to possess it; for it combines instruction with a high degree of artistic pleasure, and will be like unrolling of John Bunyan's great dream as a whole before the eyes.

yan's great dream as a whole before the eyes.

yan's great dream as a whole before the eyes.

From Rev. Samuel H. Cox, D. D., Pastor of the First Presbyterian Church, Brooklyn, N. Y.

Bunyan's Pilonin. This wonderful picture, a picture E Pluminus unum, is a university of scenic representations, in which, with such rare and rich diversity, there is a preserved unity, and a concentration at once obvious and admirable. Its great scope requires no special oracle of interpretation; being identical with that of the great moral drams, whose acts and scenes and persons it so vividly embodies, and with such picturesque felicity and effect presents to the mind, through the medium of the most perfect of the senses, the eye. It is a most elaborate performance, by great study and thought matured. Its whole arrangement, its vicinstindes of Proonass, its illustrations of the Pilonin in his different attitudes of active and passive experience, its tindes of Progress, its illustrations of the Pitoria in his different attitudes of active and passive experience, its rough and its smooth, its dark and its bright, its groupings and its contrasts, its angels and its devils, its saints and its hypocrites, its Christianisms and its churchisms, its suggestions and its instructions, its cumulative power and its thought-breeding fecundity—to characterize it no farther—are at once prodigious, ingenious, useful, entertaining, and almost inexhaustible.

From Rev. Rufus W. Clark, Boston. Of all the productions of Mr. Billings's peucil, this is certainly the greatest and most beautiful. The conception of grouping together in one harmonious and attractive picture, the various scenes in Bunyan's immortal work, was itself grand, and one that required, for its execution, great energy, skill and patience. Tha manner in which the artist has fulfilled his bold task must excite the admiration of all.

Our space will not permit us to copy the very strong notices which we have seen from the various newsp pers in all sections of our country. We have publish ed them in a circular. JOHN P. JEWETT & Co.

17 and 19, Commuta. PORTRAIT OF MRS. STOWE.

> JOHN P. JEWETT & Co., 17 & 19 CORREILL.

HAVE just received, from London, a beautiful line Engraving, on Steel, of Mrs. Harnier Berchen Srown. Price, 25 cents. Jy 15

Three American sailors belonging to the Bark Jaspar, (which vessel recently landed a cargo of Slaves on the Island of Cuba.) have been imprisoned in the 'Moro. They say they shipped in New York, and when the nature of the trade the vessel was to be engaged in was made known to them, which was after leaving New York, they endeavored to get away from her, but were prevented by the other part of the crew, consisting of Spanish and Portugese,—who threatened to take their lives, and they were compelled to make the voyage.

The ship 'Lady Suffolk' was before reported as having, after landing a large cargo of slaves, been scuttled and sunk. This, it now appears, was not the case, as she went to one of the small ports on the south side of the Island, where she was taken possession of by the British man-of-war Brig, Daring. We shall publish 5000 copies of the first edition Early orders from the trade are solicited. It is a bowhich will have an immense sale, scarcely inferior the sale of Uncle Tom's Cabin, for in thrilling interest it is not behind that world-renowned tale. There is no hall of art, no decorated saloon it would not grace, no groupings of the 'old masters' that migh not be proud of its company.

A. L. STONE. JOHN P. JEWETT & Co.,

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PE

OF PENNSYLVANIA.

POETRY.

BY JOHN G. WHITTIER. One day, along the electric wire, His manly word for Freedom sped ; We came next morn ; that tongue of fire Said only, 'He who spake is dead !!

Dead ! while his voice is living yet, In echoes round the pillared dome Dead! while his blotted page lay wet With themes of State and loves of ho Dead ! in that crowning grace of time,

That triumph of life's senith hour !

Dead! while we watched his manhood's prime Break from the slow bud into flower ! Dead ! he so great, so strong and wise, While the mean thousands yet drew breath ! How deepened, through that dread surprise, The mystery and the awe of death !

From the high place whereon our votes Had borne him, clear, calm, carnest, fell His first words, like the prelude notes Of some great anthem yet to swell.

We seemed to see our flag unfurled, Our champion waiting in his place For the last battle of the world-The Armageddon of the race. Through him we hoped to speak the word

Which wins the freedom of the land; And lift, for human right, the sword Which dropped from Hampden's dying hand. For he had sat at Sidney's feet,

And walked with Pym and Vane spart; And, through the centuries, felt the beat Of Freedom's march in Cromwell's heart. He knew the paths the worthiest held,

And, lingering, drank the springs that welled Beneath the touch of Milton's rod. No wild enthusiasm of the right, Self-poised and clear, he showed alway The coolness of his Northern night,

Where England's best and wisest trod

The ripe repose of autumn's day. His steps were slow, yet forward still He pressed where others paused or failed : The calm star clomb with constant will-The restless meteor flashed and paled !

Skilled in its subtlest wile, he knew And owned the higher ends of Law ; Still rose majestic on his view The awful Shape the schoolman saw.

Her home the heart of God ; her voice The choral harmonies whereby The stars, through all their spheres, rejoice, The rhythmic rules of earth and sky. We saw his great powers misapplied

To poor ambitions ; yet, through all, We saw him take the weaker side, And right the wronged, and free the thrall. Now, looking o'er the frozen North For one like him in word and act,

And give her faith the life of fact-To break her party bonds of shame, And labor with the zeal of him To make the Democratic name

To call her old, free spirit forth,

Of Liberty the synonym-We sweep the land from hill to strand, We seek the strong, the wise, the brave, And, sad of heart, return to stand In silence by a new-made grave.

There, where his breezy hills of home Look out upon his sail-white seas, The sounds of wind and waters come, And shape themselves to words like these :-

Why, murmuring, mourn that he whose power Was lent to Party over long, Heard the still whisper at the hour He sat his foot on Party wrong?

'The human life that closed so well, The lips whence Freedom's protest fell, No meaner thought can now profane.

· Mightier than living voice, his grave That lofty protest utters o'er; Through roaring wind and smiting wave It speaks his hate of wrong once more.

. Men of the North ! your weak regret Is wasted here ; arise and pay To Freedom and to him your debt, By following where he led the way !

No more fitting inscription could be placed on the tombstone of Robert Rantoul than this: 'He died a his post in Congress, and his last words were a protes in the name of Democracy against the Fugitive Slave

From the London Punch. CRYSTAL NUNNERIES.

Ye reverend Fathers, why make such objection, Why raise such a cry against Convent's Inspection Is it not just the thing to confound the deceivers, And confute all the slanders of vile unbelievers?

It strikes me that people in your situation Should welcome, invite, and court investigation, As much as to say, ' Come and see, if you doubt us; We defy you to find any evil about us.' For my part, I think, if I held your persuasion,

That I should desire to improve the occasion, And should catch at the chance, opportunely afforded Of showing how well Nuns are lodged, used, and boarde

That as to the notion of cruel inflictions Of penance, such tales are a hundle of fictions, And that all we hear of constraint and coercion Is, to speak in mild language, mere groundless assertion

That an Abbess would not-any more than a Mayores Ever dream of inveigling an opulent beiress, That each convent's the home of devotion and purity And that nothing is thought about, there, but futurity

That no Nuns exist, their profession regretting, Who, kept in confinement, are pining and fretting ; And to fancy there might be one such, though a rarity Implies a most sad destitution of charity.

That all sisters are doves - without mates - of on In holy tranquillity living together,

Whose dovecote the bigots have found a mare's nest Because its arrangements are rather clandestine. Nay, I should have gone, out of hand, to Sir Paxton, As a Frenchman would probably call him, and 'axed

As countrymen say—his ingenious noddle
Of a new Crystal Convent to scratch for a model.

Transparent and open, inquiry not shirking, Like bees you might watch the good Nuns in it workin And study their habits, observe all their motions, And see them performing their various devotions.

This is what I should do, on a sound cause relying, Not run about bellowing, raving, and crying; I shouldn't exhibit all that discomposure,
Unless in the dread of some startling disclosure. What makes you betray such tremendous anxiety

To prevent the least peep into those haunts of piety? People say there's a bag in your Convents—no do

And you are afraid you'll have Pussy let out of it.

THE LIBERATOR.

PLENARY INSPIRATION OF THE BIBLE New York, July 6, 1858.

TO THE EDITOR OF THE LIBERATOR : You direct the attention of your readers to a spe of yours at the late Bible Convention, and you ask in regard to it, that it be read with as little prejudice and as much candor as possible. At the outset, you waive any examination of what has been previously said, because you wish to draw the attention of that great assemblage to what you conceive to be the real point at issue—the plenary inspiration of the Bible ; i. e. Is the Bible, from Genesis to Revelation, an inspired book, so that we are bound to receive every thing as true in its pages, without submitting it to the test of reason?

Now, I think I have read your speech with as little prejudice as possible, and with a desire to know the truth, and for the purpose of ascertaining how far you kept your engagement; and so far as I am capable of judging, you have done any thing but meet the question The way you state the question is calculated to mis-lead. I do not say that you designed to do so; but you must have known that believers in the inspiration of the Bible generally receive its revelations, not as opposed to reason, but as consonant with it; that they regard the Bible as containing a revelation to our reason of truths which we would not otherwise have known, nor am I aware that any important number of those who believe the Bible inspired have shrunk from subjecting its most profound revelations to reasonable investigation (Romanists, who deny to men the right of private judgment, excepted.) They hold that a doctrine or matter revealed may be agreeable to the highest reason, at the same time that reason without revelation might not make the discovery.

All you have said in illustration of the position of th

Convention, in regard to the authenticity and infallibility of Scripture, was just so much waste of breath and time; for the popularity or unpopularity of the Convention has really no more to do with the authority and inspiration of the Bible, than it has to do with the ebbing and flowing of the tides. If being unpopular would prove any thing to be true, Mormonism would be about the truest thing we have. We have only to cross the Atlantic, and abolitionism will lose all its claim to be one of the truths of the day, for it is honored and caressed in England; even those who believe in the plenary inspiration of the Bible are among its warmest supporters.

Nor can I see that your courage in appearing at the Convention, ' well knowing, as you did, the cost of an appearance of the kind,' has any thing more to do with the question than has its popularity or unpopularity. You hear the cry of 'Infidel! Infidel!' raised by the occupants of the pulpits, who are strong in their 'coward castles'; and you know, moreover, it will be said that this is another evidence of the infidel character of the American Anti-Slavery Society ; but whoever shall avail himself of your presence there to make you odious as the advocate of the slave, or to subject any anti-slavery body to reproach on that account, will reveal himself in his true character—that of a bigot, a hypocrite, or a falsifier. Now, this is strong language, and the person using it ought to be careful not to leave himself open to a similar charge, if not to so severe a judgment. What is the greater part of your speech at the Convention but an effort to create a prejudice against the cause which maintains the plenary inspiration of the Scriptures, on account of the conduct, or supposed conduct, of some who profess to believe it? I cannot view the analogy you draw between the Convention and a supposed meeting at St. Petersburgh to inquire into the divine right of Nicholas, or one at Rome to inquire into any spirit that once dwelt in the body? It certainly the infallibility of the Romish Church, in any other proves that either the spirit, if it was one, deceived me light. Your statement, that if public sentiment should or that I did not rightly apprehend the communication demand of the American clergy that they cast the Bible which was given by rapping, and by the alphabet. On into the flames, they would as readily do it to-morrow either supposition, it affects not the question of spirit as to-day they are loud and volumble in their endorse- unlism at all. As well argue there is no God, becaus ment of it, may be true or false, but it has nothing to do evil spirits assume his name and attributes; and that with the question ; and to subject the cause of Bible in- God never communicated with men, because those have spiration to reproach or prejudice on that account, if it pretended to speak in his name, who have spoken false does not convict the person who does it with being a ly. The same variety of character exists there, that

large number of them did not attend the Hartfird Con- ceitful and false, are ignorant and tricky, deceitful and vention, you are very much mistaken. If the doctrine false still, till they have had time to grow wiser and of the plenary inspiration of the Bible is to be maintained, those who shall maintain it have a right to of life and health under which all will there exist choose for themselves the manner and occasion of such These modern communications are to be taken simply they have been treated with neglect, or that they have tions, purporting to come from the spirit world, an not been shown that particular respect to which their written in the Bible. Not one word is to be received a talents and their character as reformers entitle them, truth, merely because it purports to come from dis-I fear they will only have meekly to endure it, as I embodied spirits. So not one word is to be received in do not know any believer in Bible inspiration likely to the Bible as truth, merely because it purports to come apologize for his non-appearance. Besides, those who from God, or good spirits. Not a thought or utterance believe in the inspiration of the Scriptures fancy they is to be take as truth because it purports to come from do not see any thing new in any of the objections which modern reformers make against the Bible ; that it has world or that, from God or man, is to be received for had quite as formidable assailants as any of the gentlemen who attended the Hartford Convention; and that, notwithstanding the cowardice of those who occupy the pulpits, some of them have come down from their 'castles,' and did actually discuss the matter. You have no doubt heard of such men as Watson, and Leland, and Paley, and Channing, and Chalmers, and others, who were not afraid to discuss such questions. Now we are really of opinion, that if these men were all liv- the people here, and to aim at eradicating from their ing, and residing within ten miles of Hartford, not one of them would have attended the Convention.

But these men held very different views with regard to the teachings of the Bible, and therefore it cannot be inspired. 'All Christendom,' you say, ' professes to receive the Bible as the word of God, and what does it avail? Out of this inspired volume come Romanism, out of it comes Mormonism, out of it comes Episcopalianism, Swedenborgianism, Presbyterianism, Metho dism, and all the other sects, whose name is legion. Now, certainly the Bible does not go for Romanism, and against it; for Episcopalianism, and against it, &c. &c. If it does, then it is a book full of glaring contradic- deny the possibility that spirits can communicate with tions, and of course cannot have had a divine origin.' us, they strike a death-blow at all arbitrary revelation And such is the reasoning which is thought sufficient if they admit its possibility, they must admit that the to demolish every vestige of belief in the Bible as in- communications, often, at least, do come from spirits spired truth! You say, ' Certainly, it does not go for that were once in the body, or deny the foundation of manism, and against it, &c. &c. Well, if it does their faith in the Bible. In either case, their religion not, what becomes of your conclusion that it is full of experience and practices must experience an entire rev glaring contradictions, and cannot have had a divine olution. These spirits, be they what or whom they may origin. But there is nothing new in this way of treat- are fast tipping, rapping, writing and talking old ideas ing the subject to attract a large number of disputants out of men's heads, and new ones into them. These to Hartford. The objection is stale-three hundred spirits, be they good or evil, are casting the spirit of years old, or more; and Rome has been using it all the war, slavery, drunkenness, sectarism, patriotism, and time, with better reason and greater cogency, against hosts of bad spirits out of men's hearts, and breathin the Bible, simply as a rule of faith, and against 'the into them the spirit of peace, of love, anti-elavery, tota great Protestant doctrine, the right of private judg- abstinence even from the disgusting weed, tobacco, (for ment'; so that it is now pretty well worn, and has spirits out of the body all go against tobacco; -would been answered a thousand times. But when those who still raise the objection shall have succeeded in placing enough to do the same,) and of human brotherhood. the Bible on a level with other books, so far as its divine authority is concerned, and when all men shall England would come back to earth, and manifest to the learn their religion and morality from nature, each in the exercise of his reason, will they have succeeded in thoughts and feelings, touching their teachings. The the exercise of his reason, will they have succeeded in thoughts and feelings, touching their teachings. They harmonizing the faith and practice of mankind? Now, owe it to this world to do what they can to undo the evi there have been a great many persons, from time to they have done while they were priests of a sectaria time, holding such views, and we are not aware that they have been particularly distinguished for their agreement on moral and religious subjects, or even for a purer morality. They have not been exactly agreed man laws must be obeyed while they are laws, even in their interpretations of nature and her laws. Unless the present generation of Naturalists are superior forbid them to do what God and Nature prompt them to to their predecessors, we may yet live to hear of conventions being called to discuss the divine origin and authority of Nature itself, because of the apparent conventions of Nature itself, because of the apparent conventions are included in the set of the set of

may be taken from us, and we left to sink overwhelm with doubt and uncertainty.

'The Bible,' you say, 'is as plaster or clay in th ands of the potter, and moulded into any con shape. Is a man a warrior? He goes to the Bible with the war spirit, and running over its pages, he picks out what he says justifies him in his military profession. Is it with the spirit of peace that a man is in He examines the book with that intent, and all he find n favor of peace, he arrays on his side of the question and so of slavery. Now, admitting, for the pre that the Bible is the sole cause of the various interpre ations men have put upon it, and really deserves al the blame; that men do come to the Bible without hav-ing first formed their theories of religion and morals from reason or philosophy, to find something in their support; yet I cannot see how you will mend the matter by robbing the Bible of its present authority, for mer will continue to differ, even when they try to settle such questions on other grounds. The Book of Nature is as old as the Bible, and men have had their reason to interpret it-for reason is not confined to the man of the present generation—and yet such questions remain unsettled, apart from any thing the Bible has to say or the subject. If reason, interpreting the laws of Nature, be a sufficient guide-better than the absurd and contradictory statements of the Bible—those men or na tions who never saw or heard of it must have been better agreed, and have formed purer systems of mo rality and religion, than any presented to us in the Bible. But is it a fact, that the Pagan world has more exalted views of God and his character than the Chris tian world, with all their differences?" Where did they learn war, and slavery, and polytheism, and all the de grading vices connected with their religious systems rom Nature or the Bible?

You say, 'The assertion that every thing in the Bi ble is inspired is the height of absurdity. To say, for example, that it required a revelation from heaven to ecord the fact that Samson went to sleep with his head in the lap of Delilah, or that he caught three hundred foxes and tied their tails together, &c. ; when it is nar rated that a viper came out of the fire, and fastened upon Paul's hand, is this inspiration?' Here you have overlooked a very important distinction existing between inspiration and revelation, so that it appear nen trusting merely to their reason are as liable to er s others. It is quite true that these facts needed n revelation, neither aid from heaven to record them but does it follow that the persons recording them were not inspired to do so, or that the book which contains the record is not an inspired book, or that the record i not a revelation to us who did not witness them? A it is no where claimed for the Bible that every thing it contains was a matter of supernatural revelation to th writers of it, your objection is the result of a mistaker apprehension of the character of the Bible, and prove nothing against it. Unless the Bible is subjected to severer ordeal than that to which you subjected it at Hartford, the reasonable portion of mankind will con tinue to revere it as containing a record of the will o God concerning them.

I am a friend of free discussion, and therefore A SUBSCRIBER FOR THE LIBERATOR.

SPIRITUALISM-ITS BEARING ON PRAC TICAL REPORM.

PLYMPTON, July 19. DEAR GARRISON-Some six months ago, I gave through THE LIBERATOR, what purported to be a com munication from the spirit of a brother, who, as I afterwards ascertained, yet lives in the body. Of course so far as that fact was concerned, there was a mistake somewhere. Does it prove that it did not come from bigot, a hypocrite, or a falsifier, shows that there is exists here; and nothing is to be received as true be little disposition evinced to treat the subject fairly.

If you are under the impression that those who believe in the plenary inspiration of the Bible are afraid to meet their opponents in argument, or that they be-lieve the Bible to be a revelation from God, without roundings of the soul may be and are changed, but subjecting such belief to the test of reason, because a not the character. The ignorant, the tricky, the deon. If those who called the Convention feel that for what they are worth; as are all the commu God. Every word, whether claiming to come from this what it is worth, and no more.

I am in Plympton. For over forty years, Rev. Dr Dexter, father of the Pine street minister in Boston preached Orthodoxy in all its narrowness and false hood, to the people. I came here to-day, and found the people talking much about the appearance of the spirit of their old minister, Dr. Dexter, among them, last Sunday. He purported to preach through a medium to minds the false and pernicious doctrines he had so long taught them. He told them he had taught them falsely about the Bible, depravity, marriage, heaven, hell, an the condition of souls after death; and he urged th people to teetotalism, anti-slavery, non-resistance, and to all practical reforms; and especially exposed the im becility of the Church and clergy for good ; and taugh that man's only hope of progress was in obedience to the laws of spiritual life and health. Indeed, modern spiritualism is what the Church and priesthood know not how to deal with. They are, in many localities throughout the country, at their wits' end. If the I wish the spirits of the old parish priests of Ne

tradictions and discrepancies arising from different in-terpretations of her laws. Even the last plank of hope and there, to do what they can to rectify their former

errors. It is high time they did. They are sacredly

santer, and more useful views of an state are being introduced; views that deliver the spirits that are yet embodied from an infinite amount of dark-ness, elavish fear, and horrible forebodings, and to conour nature, into our highest pleasure ; i. e. the change from this to the next state. Now can any one who wishes well to humanity help but bid God-sp true efforts made to get a correct knowledge of the social relations between that state and this; between soul out of the body and soul in it? Let none be disheartened by errors or deceptions, in the investigation of this ques-tion, nor by the 'Mad-dog!' cry raised by Hunker priests and sectarian churches. Their mission is to deery every new idea, and stick fast to old ones, however unnatural and monstrous they may be. Truth is in-dissoluble. Error, alone, can be destroyed. Whatever can be destroyed, in religion or government, ought to be destroyed, and will be. Every reformer's mission is, not to bring peace, but the sword.

HENRY C. WRIGHT.

POURTH OF JULY IN NORTH DENNIS.

Perhaps it may not be inappropriate to notice, in THE LIBERATOR, the celebration of the nation's anniversary by a portion of the citizens of North Dennis. An invitation having been extended to PARKER PILLS

BURY, to deliver his lecture on the French Revolution on that day, a large audience, composed of citi-zens of the place and friends from the adjoining towns, mbled at the Unitarian meeting-house, which was fully occupied on the occasion. From the well known character of the orator, an interesting and powerful leoture was anticipated, and those anticipations, we be lieve, were more than realized. The lecture was certainly of a high order; profound in thought, elaborate in research, abounding in historical facts and illustrations, showing that the combined power of the priest hood and nobility of France, by their oppressions of the people, drove them to madness and desperation. It esented a new view of the causes and incidents of that event, and no intelligent hearer could avoid seeing the analogy between them and the politicians and corrupt priesthood of our own times. It was made to appear conclusively that land monopoly, a system of grinding taxation, and a series of oppressive acts, ex-tending through ages, produced the French Revolution of 1789. Accumulated wrongs and smothered vengeance burst upon the devoted head of Louis XVI. Let oppressors and tyrants beware.

We have rarely had the privilege of hearing a le ture more massive in style, eloquent in language, and lofty in conception than this, and so far as we were in formed, it gave universal satisfaction.

At the close of the lecture, the audience repaired to spacious tent erected for the purpose, and in which a most excellent entertainment had been provided for some three or four hundred persons. The whole arrangement was exceedingly neat and tasteful, and the appearance beautiful, and was highly creditable to the ladies of Dennis who superintended this department of labor. A cordial invitation being given by Mr. Homer, the President of the day, to the company present to help themselves,' and who were apparently nothing loath, a vigorous attack was made upon the various dishes, and a season of special interest commenced to old and young. This continued, accompanied with a good degree of social and convivial feeling, until there were indications that the waste, caused by fasting and exercise, was very generally repaired.

The President now called to order, and made som very interesting and appropriate remarks in reference to the day, and was followed by our friends PILLSBURY and EZEKIEL THACHER, who made highly effective antislavery speeches, placing in a clear light the sin and hypocrisy of the nation, in its usual Fourth of July prifications, while holding in bondage three million of slaves. The giant sin of the American nation was faithfully and fearlessly rebuked, and the rights and claims of the oppressed were ably vindicated. The remarks and sentiments of the speakers were listened to with much apparent interest, and, from time to time, received cheering applause.

The exercises were concluded by a toast, highly com-

plimentary to the ladies of Dennis, from the Chairman and the company separated, apparently highly pleased and gratified with the entertainments of the day. Many thanks are due to the citizens of Dennis for

heir kind and generous hospitality on this occasion. and their evident desire to promote the pleasure and enjoyment of anti-slavery friends who were privileged to visit them from abroad, and participate in the festivities of the day. J. F. C. SANDWICH, July 20, 1853.

CONSTITUTIONAL CONVENTION OF MASSA-CHUSETTS.

IN CONVENTION, July 1, 1853. The Committee on Qualifications of Voters, to whom were referred the petitions of Francis Jackson and others, that the word 'male' may be stricken from the Constitution, and also of Abby B. Alcott and other women of Massachusetts, that they may be allowed to vote on the amendments that may be made to the Constitution,

REPORT:

That the petitioners have leave to withdraw. The Committee feel that, in making this report, they should not do justice to themselves or to the intelligent and respectable petitioners, if they did not frankly state the reasons on which their connot frankly state clusion is founded.

The petitioners ask that women may be allowed the right of suffrage, in matters pertaining to political affairs. The request is a novel one, and, so far as known to the Committee, the first ever presented to any government or other political organization.
At the request of the petitioners, a hearing wa

granted them at two different sittings of the Committee, and patient attention given to the arguments presented by persons of learning and ability of both sexes, who appeared in their behalf. These persons maintained the following proposi-

That women are human beings, and therefore have human rights, one of which is, that of having a voice in the government under which they live, and in the enactment of laws they are bound

are not, in fact, and never will be, sufficiently guarded by governments in which they are not allowed any political influence.

3. That they are taxed, and, therefore, since taxation and the right of representation are admitted to be inseparable, they have a right to be represented.

sented.

4. That so far as education and general intelligence are concerned, they are as well qualified to exercise the elective franchise as many who now

enjoy that right.

5. That in mental capacity and moral endow

ments, they are not inferior to many who now participate in the affairs of government.

6. That there is nothing in their peculiar posi-tion, or appropriate duties, which prevents them from taking a part in political affairs.

Of the truth or fallacy of these several positions, the Committee do not feel called upon to decide. All questions involving the rights and interests of any part of the human family, should ever be determined by some well-established and generally recognized principle or fundamental maxim of government; otherwise, it cannot be expected that such decision will be regarded as reasonable or satisfactory. satisfactory.

Upon what principle, then, shall the prese

question be decided?

The Declaration of Independence asserts, that all governments derive their just powers from the consent of the governed. By the 'consent of the governed,' the Committee understand the consent, either express or implied, of the persons concerned. At the present time, there are, within the State of At the present time, there are, within the & Massachusetts, not far from 200,000 women twenty-one years of age. Of these, less than have asked to be admitted to the right of so

to, that a great majority of the women of Ma sachusetts do willingly consent that the gover ment of the State should be, as it hitherto has bee in the hands of their fathers, husbands, brothe

in the hands of their fathers, husbands, brothers and sons. Of the correctness of this conclusion, the Committee entertain no doubts.

It may be said, in reply to this, that it cannot be justly inferred from the silence of the women of Massachusetts, that they do consent to the present limitations of the right of suffrage. But the Committee do so infer, because they know that the women aforesaid do now, and always have enjoyed the right of petition, to the fullest extent, and have often exercised that right in behalf of the unfortunate and oppressed, and in sid of many noble and philanthropic objects of legislation. In one case, it is believed that more than 50,000 women petitioned the General Court, for the enactment of petitioned the General Court, for the enactment o law for the suppression of the sale of intoxicat-

ing drinks.

It may be further urged, that by the same course of reasoning, it might be shown that those who are held in bondage consent to the laws under which they live. But this is not true. Slaves have no right of petition. They cannot make known that wants to the government. They are speechtheir wants to the government. They are speech-less and helpless. Their whole existence is a stern and living protest against the wrongs they suffer, and they are kept in subjection only by the strong

arm of power.

In view of these indisputable facts in relation to the right of petition, in this Commonwealth, enjoy-ed by all its inhabitants of both sexes, the Com-mittee feel justified in deciding that a vast proportion of the women of Massachusetts do consent to their political condition, and, therefore, that the powers exercised by the government of this Com-monwealth, over that class of its population, are 'just powers,' and it is inexpedient for this Con-vention to take any action in relation thereto. AMASA WALKER, Chairman.

> From the Chicago Commercial Advertiser. GROSS OUTRAGE. CHICAGO, July 12th, 1853.

Editor Commercial Advertiser: A gross outrage has been committed in this city against the rights and upon the person of one of

against the rights and upon the person of one of our oldest and best business men—Ira B. Eddy. Sunday night, his house was entered by some half dozen men, who profess to be his friends, and after summoning the Overseer of the Poor—Starr Foot, Esq.—they informed him that he had a right over Mr. Eddy's person, and they wished him to authorize them to seize upon Eddy, and bind him and drag him off. Where! To our poor house! To our mil! To our asylum! No such thing— To our poor house! To our jail! To our asylum! No such thing—but to hand him over to a banditti, that they might drag him to Hartford, Connecticut. Mr. Foot, in ignorance of his duty, without an affidavit—without the form of law—without even a certificate, goes to Eddy's house, and turns his victim over to the tender mercies of a band of lawless men, on Sunday, who seized him as they would a beast, bound him, and hurried him away clandestinely to a foreign State!
And all for what? What has Eddy done! Has

he committed any breach of law or order? Has he harmed the hair of any person's head? Has he shown any disposition to invade the rights of any human being? He has not. His only crime is, he believes what Jesus believed, and is a humble follower of his Divine teacher! He has property, and his relatives are afraid he may spend some of his income in the service of God and humanity! The fact is, at the same time, they have spen

more in proving him insane and in robbing him of his property, and in thus dragging him off in viola-tion of all law, all precedent, and all right, than all that Eddy has ever spent in propagation of his pecular views.

He is one of the most temperate, energetic, up-

right, true-hearted business men that has ever been in our city; but he believes in Jesus, and that damns him; and a march is stolen upon him to pro-nounce him crazy—and again to kidnap, bind and drag him to an Asylum of Bedlamites. Mr. Eddy has never been as calm, as passive, and as forbearing in his life. It was known that he was taking steps for a new trial; and that trial must result in the overwhelming disgrace of his pretended friends; and to cover themselves from a

disgrace which was certain to attend them as time rolls onward, they think to nip the bud by the frosts of kidnapping, and bear him beyond the confines of our city and State.

This is the way our rights are cloven down. The

same men took the same course with me, and but for the able defence, by the ablest men in this city, I, too, should have been kidnapped in like manner, and borne away by the vilest of pretended friends. Is there no law! Are the people dead! Shall lib-Who is safe! Whose turn comes next! The witches of Salem were hung until the higher classes were reached—the minister from his pulpit dragged to the gallows, and ignorance sighed for to the gallows, and ignorance sigh more victims. The Quakers were hung because they refused to swear. The Puritans fled to the inhospitable rock of Plymouth for protection from re-ligious persecution—and where shall the people of Chicago go to prevent being seized upon the Sab-bath day, and dragged off to hopeless bondage! SETH PAINE.

THE HAPPY MAN. The Commonwealth makes the The HAPPY MAN. The Commonweal makes the following extract from a phonographic report of a recent sermon, by Rev. Theodore Parker, of Boston. The original of this picture is understood to be a highly esteemed resident of Newton:

'The happiest man I have ever known is one far enough from being rich, in money, and who will never be very much nearer to it. His calling fits him, and he likes it, and rejoices in its process as much as in its result. He has an active mind, well filled. He reads and he thinks. He tends his garden before sunrise, every morning,—then rides sundry miles by rail,—does his ten hours' in town, -whence he returns happy and cheerful. With his own smile he catches the carliest smile of the ek with his little flower in his hand and a great one blossoming out of his heart. He runs over with charity, as a cloud with rain; and it is with him as with the cloud—what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud that pours it out. The happ of the affections fills up the good man, and l over with friendship and love—connubial, parental, filial, friendly, too, and philanthropic besides.—
His life is a perpetual "trap to catch a sunbeam,"—and it always "springs" and takes it in. I know of no man who gets more out of life; and the secret of it is, that he does his duty to himself, to his brother, and to his God. I know rich men and learned men,—men of great social position; and if there is genius in America, I know that—but a happier man I have never known! [We find no difficulty in recognizing this por

trait, as it is indeed the 'counterfeit presentment' one who is 'a spirit of health,' ever bringing with him airs from heaven.']-En. Lin.

Celebration at Plymouth.—The anniversar Celebration at Plymouth.—The anniversary of the Embarkation of the Pilgrims from Delft Haven will be celebrated at Plymouth, under the direction of the Pilgrim Society, on Monday, August 1st, 1858. The bells of the town will be rung, and a national salute fired at sunrise and at sunset. At 10 o'clock, a procession will be formed at Pilgrim Hall, and under a salute from the Burying Hill, will march to the First Church, where the services will consist of prayer, hymns, Mrs. Hemans's 'The Breaking Waves Dashed High,' and reading of the Scriptures. The procession will then proceed to a tent, where both ladies and gentlemen will join. The observance of the day will be closed by music in the evening, by the Boston Brigade Band, from 8 to 12 o'clock, in Court Square, which will be illuminated for the occasion.—Advertiser.

Table-Moving at Rome .- Table-moving Rome is now all the rage; from the Vatican and Quirinal to the café and osteria, the mystic circle of hand is formed with universal success. The Pope himself has seen and verified the fact, and Cardinal Antonelli has the experiment performed at his palace with such power, that an abbute was struck to the ground by the force of the accumulated electric fluid. The Jesuith have decided that the influence actually exists, but they have hitherto offered no solution of its modus operandi-

The official vote in Rhode Island of a question of holding a Constitutional Convention ited at 8282 against, and 4570 in favor of the pro-

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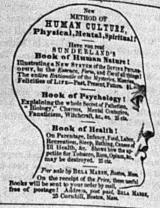
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Court, have been refitted, and are now spen from surrise till 10 o'clock, P. M. JARVIS D. BRAMAN.

Boston, June 17, 1853. WEST BOSTON

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AND CAPS. Being connected with one of the very largest Cathin Houses in Boston, he is prepared to farnish every had of garment. He would also inform his friends that he will get up every kind of custom garment at the shr-est notice. He hopes the friends of freedom, especially, will favor him with a call, as he has seen sees ked

service in slavery. One and all are invited to all, where they will always be treated fairly, and with god 121 CAMBRIDGE STREET, BOSTON. Boston, April 20, 1853.

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