BORERT F. WALLCUT, GENERAL AGENT

stances are to be made, and all letter

Myerisements making less than one square renis and Ohio Anti-Slavery Societies are aued to receive subscriptions for the Liberator. tie, but are not responsible for any of the debts the paper, vil :- Francis Jackson, Ellis Gray EDNEND QUINCY, SAMUEL PHILBRICK, and

fiscal PHILLIPS

g is the columns of THE LIBERATOR, both sides of g action are impartially allowed a hearing.



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

J. B. YERRINTON & SON, PRINTERS.

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'- John Quincy Adams.

No Union with Slaveholbers! THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was

BOSTON, FRIDAY, AUGUST 5, 1853.

WHOLE NUMBER 1174.

ADDRESS COLORED NATIONAL CONVENTION

PEOPLE OF THE UNITED STATES.

Me in convention as delegates, representing the Colored people of the United States; charged the responsibility of inquiring into the generalization of our people, and of devising measured which may, with the blessing of God, tend to a pulsal improvement and elevation; conscious attention on motives, ideas or aspirations, such as are in accordance with truth and justical as a remaining no motives, ideas or aspirations, and are compatible with the highest good of gentry and the world; with a cause as vital ass worthy as that for which (nearly eighty and the vortage and our fathers bravely (a and our fathers bravely seriage) your fathers and our fathers bravely model, and in which they gloriously triumphore does it proper, on this occasion, as one which of promoting the honorable ends for which where met, and of discharging our duty to those whose name we speak, to present the claims of common cause to your candid, earnest and father without the serial se

bin apology for addressing you, fellow-citims, we cannot announce the discovery of any new people adapted to ameliorate the condition of sciple adapted to ameliorate the condition of selist. The great truths of moral and political science upon which we rely, and which we as spon your consideration, have been evolvated enunciated by you. We point to your proples, your wisdom, and to your great made, as the full justification of our course. aday. That 'ALL MEN ARE CREATED EQUAL; " LIPE, LIBERTY AND THE PURSUIT OF HAP-SHOULD GO TOGETHER; that STREETS ARE TO PROTECT, NOT TO DESTROY, THE STS OF MANKIND; that THE CONSTITUTION OF THE STRY; that RESISTANCE TO TYPANTS IS OBEDIENCE SSINT; that RESISTANCE TO TYRANTS IS OBEDIENCE a fon-are American principles and maxims, and agrier they form and constitute the constructive femals of the American government. From this sented platform, provided by the Republic for us, at for all the children of men, we address you. In deep so, we would have our spirit properly femal. On this point, we would gladly free series. On this point, we would guarry free understand our cause from all misconception. We shall affect no special timidity, nor can we seted to any great boldness. We know our pov-my and weakness, and your wealth and greatness.

ave will not attempt to repress the spirit of bry within us, or to conceal, in any wise, our se of the justice and the dignity of our cause. We are Americans, and as Americans, we would near Americans, and as Americans, we would pak to Americans. We address you, not as dess nor as exiles, humbly asking to be permitted barell among you in peace; but we address you a American citizens, asserting their rights on for own native soil. Neither do we address you enemies, (although the recipients of innumera le srongs,) but in the spirit of patriotic goodoumand respect for our cause, and to obtain jus-ize for our people. We are not malefactors imbring mercy; but we trust we are honest men, bussily appealing for righteous judgment, and rady to stand or fall by that judgment. We do at elicit unusual favor, but will be content with her-handed 'fair play.' We are neither lame achlind, that we should seek to throw off the repossibility of our own existence, or to cast ourwhis upon public charity for support. We wald not lay our burdens upon other men's shoul-tes; but we do ask, in the name of all that is

int and magnanimous among men, to be freed with which American customs and American legisatom have hindered our progress and improve-nut. We ask to be disencumbered of the load of popular reproach heaped upon us—for no better We ask that, in our native land, we shall not be

batel as strangers, and worse than strangers.
We ask that, being friends of America, we should not be treated as enemies of America. We ask that, speaking the same language, and bing of the same religion, worshipping the same

as learning our duties from the same Bible, we stall not be treated as barbarians.

We ask that, having the same physical, moral, anial and spiritual wants, common to other mem-les of the human family, we shall also have the use means which are granted and secured to oth-

the is supply those wants.
We ask that the doors of the school-house, the ret-shop, the church, the college, shall be thrown

Ohr members of the community.

We ask that the American government shall be administered as that beneath the broad shield the Constitution, the colored American seaman secure in his life, liberty and property, in

We ask that, as justice knows no rich, no poor b black, no white, but, like the government of bal, renders to every man alike reward or punishsest, according as his works shall be th

ad black man may stand upon an equal footing We ask that (since the right of trial by jury is afguard to liberty, against the encroach-ment of power, only as it is a trial by imparal men, drawn indiscriminately from the coun colored men shall not, in every instance, be ed by white persons; and that colored men shall e, either by custom or enactment, excluded

We ask that (inasmuch as we are, in commor sit that (inasmuch as we are, in common sit that (inasmuch as we are, in common subjects to its laws, interested in its welse, lable to be called upon to defend it in time transcent from the contributors to its wealth in time of peace)

merits and attainments-are unconstitutional-the | white.' 'He did not come to this Convention,'

other, to the country, and to the world, to use all and every means consistent with the just rights of our fellow-men, and with the precepts of Christianity.
We shall speak, write and publish, organize and

combine to accomplish them.

We shall invoke the aid of the pulpit and the

press to gain them.

We shall appeal to the church and to the government to gain them.

We shall vote and expend our money to gain We shall send eloquent men of our own condi-

tion to plead our cause before the people.

We shall invite the cooperation of good men in this country and throughout the world; and, above all, we shall look to God, the Father and Creator of all men, for wisdom to direct us and strength to support us in the holy cause to which we this day solemnly pledge ourselves.

Such, fellow-citizens, are our aims, ends, aspirations whatever, of that watchful malignity which

the charge of unreasonableness and self-sufficiency.
In numbers, we are few and feeble; but in the ves, and in the abundance of arguments on our tors, despised in revolutionary times.

tives, and in the abundance of arguments on our side, we are many and strong.

We count our friends in the heavens above, in the earth beneath, among good men and holy angels. The subtle and mysterious cords of human sympathy have connected us with philanthropic hearts throughout the civilized world. The number in our land who already recognize the justice of our cause, and are laboring to promote it, are great and increasing.

tors, despised in revolutionary times.

The question of our citizenship came up as a national question, and was settled during the pendency of the Missouri question, in 1820.

It will be remembered that that State presented herself for admission into the Union, with a clause of our cause, and are laboring to promote it, are great and increasing.

It is also a source of encouragement, that the genuine American, brave and independent himself, will respect bravery and independence in others. He spurns servility and meanness, whether they be manifested by nations or by individuals. We submit, therefore, that there is neither necessity for nor disposition on our part to assume a tone of excessive humility. While we would be respectful, we must address you as men, as citizens, as

appellation of 'ctizen.'
Notwithstanding the impositions and depriva-tions which have fettered us—notwithstanding the disabilities and liabilities, pending and impending-notwithstanding the cunning, cruel and scan-dalous efforts to blot out that right, we declare that

By birth, we are American citizens; by the principles of the Declaration of Independence, we are American citizens; within the meaning of the United States Constitution, we are American citzens; by the facts of history, and the admissions of American statesmen, we are American citizens; by the hardships and trials endured—by the courage and fidelity displayed by our ancestors in defending the liberties and in achieving the independence of our land, we are American citizens. pendence of our land, we are American citizens. In proof of the justice of this primary claim, we

might cite numerous authorities, facts and testi-monies—a few only must suffice. In the Convention of New York, held for amending the constitution of the State, in the year large, which is essential to the dignity even of the white he essential to the dignity even of the white he essential to the free colored man also. Thereas, the colored people of the United States has too long been retarded and impeded in the desirement and improvement of their natural factories and powers, ever to become dangerous rivals white men, in the honorable pursuits of life, therry and happiness; and whereas, the proud high-Stryn can need no arbitrary protection from the state of the state, said; "Here there is but one estate—the people—and to me their only qualification seems to be their virtue and morality. If they may be safely trusted to vote for one class of rulers, why did not for all! The principle of the scheme is, that those who bear the burdens of the State shall the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the same debate, said, "I am unwilling to retain the word 'white,' because it is repugnant to all the same debate, said, "I am unwilling to retain the word white, and notions of liberty to which we can be and other reasons, such laws ought to be when the same debate, said, "I am unwilling to retain the word 'white,' because it is repugnant to all the same debate, said, "I am unwilling to retain the word white, because it is repugnant to all the same debate, said, "I am unwilling to retain the word white, because it is repugnant to all the same debate, said, "I am unwilling to retain the word white, because it is repugnant to all the same debate, said, "I am unwilling to retain the word white, because of those principles." He said, "It had been appropriately observed by the Hon." It had been appropriately ob In the Convention of New York, held for amend-

merits and attainments—are unconstitutional—the constitution knowing no color—are anti-Democratic, since Democracy respects men as equals—are unmagnanimous, since such laws are made by the many against the few, and by the strong against the weak.

We ask that all those cruel and oppressive laws, whether enacted at the South or the North, which aim at the expatriation of the free people of colorshall be stamped with national reprobation, denounced as contrary to the humanity of the American people, and as an outrage upon the Christianity and civilization of the nineteenth century.

We ask that the right of pre-emption, enjoyed by all white settlers upon the public lands, shall also be enjoyed by colored settlers; and that the word 'white' be struck from the pre-emption act. We ask that no appropriations whatever, state or national, shall be granted to the colonization scheme; and we would have our right to leave or to remain in the United States placed above legislative interference.

We ask that the Furitive Slave Law of 1850. we interference.

We ask that the Fugitive Slave Law of 1850, that legislative monster of modern times, by whose atrocious provisions the writ of 'habeas corpus' and the 'right of trial by jury' have been virtually abolished, shall be repealed.

We ask that the law of 1793 be so construed as to apply only to apprentices, and others really wing service or labor; and not to slaves. atrocious provisions the writ of 'habeas corpus' and the 'right of trial by jury' have been virtually abolished, shall be repealed.

We ask that the law of 1793 be so construed as to apply only to apprentices, and others really owing service or labor; and not to slaves, who can owe nothing. Finally, we ask that slavery in the United States shall be immediately, unconditionally and for ever abolished.

To accomplish these just and reasonable ends, we solemnly pledge ourselves to God, to each other, to the country and the considered it no harmonic for the considered it no harmoni those who won our liberties, or reminding us of everything that was sacred in principle. Ogden Edwards, said—'He considered it no better than robbery to demand the contributions of colored people towards defraying the public expenses, and at the same time to disfranchise them.' But we must close our quotations from these debates. Much more could be cited, to show that colored men are not only citizens, but that they have a right to the exercise of the elective franchise in the State of New York. If the right to citizenship is established in the State of New York, it is in consequence of the same facts which exist it is in consequence of the same facts which exist in at least every free State of the Union. We turn from the debates in the State of New York to the nation; and here we find testimony abundant and incontestible, that free colored people are es-teemed as citizens by the highest authorities in the

United States.

The Constitution of the United States declares that the citizens of each State shall be entitled to

Such, reflow-citizens, are our aims, ends, aspirations and determinations. We place them before you, with the earnest hope that, upon further investigation, they will meet your cordial and active 'white,' before the term 'citizen.' The word 'white,' was unknown to the frames. And yet, again, we would free ourselves from —unknown to the signers of the Declaration of the charge of unreasonableness and self-sufficiency.

In numbers, we are few and feeble; but in the bodness of our cause, in the rectitude of our modern word, brought into use by modern legislatives and in the abundance of another properties.

that very ground; and it was not until that State

excessive humility. White we would be respectively that the second of the fourth second of the fourth second of the second of th or its prosperity.

To be still more explicit: we would, first of all, stitution should not be the polymer of t be understood to range ourselves no lower among our fellow-countrymen than is implied in the high appellation of 'cdizen.'

Notwithstanding the impositions and deprivations which have fettered us—notwithstanding the disabilities and liabilities and liabi der the Constitution of the United States.

Upon this action by the State of Missouri, President Monroe proclaimed the admission of Missouri into the Union.

Here, fellow-citizens, we have a recognition of

attach to it.

It may, and it will, probably, be disputed that we are citizens. We may, and probably shall be, denounced for this declaration, as making an inconsiderate, impertinent and absurd claim to citizenship: but a very little reflection will vindicate the position we have assumed from so unfavorable is judgment. Justice is never inconsiderate; truth is never impertinent; right is never absurd. If the claim we set up be just true and the properly our citizenship by the highest authority of the United States; and here we might rest our claim to citizenship. But there have been services performed, hardships endured, courage displayed by our fathers, which modern American historians forget to record—a knowledge of which is essential to an intelligent judgment of the merits of our people. Thirty years ago, slavery was less powerful than now; American states and here we might rest our claim to citizenship. But there have been services performed, hardships endured, courage displayed by our fathers, which modern American historians forget to record—a knowledge of which is essential to an intelligent judgment of the merits of our people. Thirty years ago, slavery was less powerful than now; American states and here we might rest our claim to citizenship. But there have been services performed, hardships endured, courage displayed by our fathers, which modern American historians forget to record—a knowledge of which is essential to an intelligent judgment of the merits of our people in the people in the property of the little states and here we might rest our claim to citizenship. But there have been services performed, hardships endured, courage displayed by our fathers, which modern American historians forget to record—a knowledge of which is essential to an intelligent judgment of the merits of our people in the peopl izenship: but a very little reflection will vindicate the position we have assumed from so unfavorable a judgment. Justice is never inconsiderate; truth is never impertinent; right is never absurd. If the claim we set up be just, true and right, it will not be deemed improper or ridiculous in us so to declare it. Nor is it disrespectful to our fellow-citizens, who repudiate the aristocratic notions of the old world, that we range ourselves with them in respect to all the rights and prerogatives belonging to American citizens. Indeed, we believe, when you have duly considered this subject, you will commend us for the mildness and the modesty with which we have taken our ground.

By birth, we are American citizens; by the principles of the Declaration of Independence, we are American citizens; within the meaning of the United States Constitution, we are American citrepugnant to that clause of the Constitution of the United States which declares 'that the citizens of repugnant to that clause of the Constitution of the United States which declares 'that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States!' This is the question. Those who contend that the article is not repugnant to the Constitution of the United States, take the position that free blacks and mulattoes are not citizens. Now, I invite the gentlemen who maintain this, to go with me and examine this question to its root. At the early part of the revolutionary war, there were found, in the middle and northern States many blacks, and other people of color, capable of bearing arms, a part of them free, and a greater part of them slaves. The freemen entered our ranks with the whites. The time of those who were slaves was purchased by the State, and they were induced to enter the service in consequence of a law, by which, on condition of their serving in the ranks during the war, they were made freemen. In Rhode Island, where their numbers were more considerable, they were formed under the same considerable, they were gallant defence of Red Bank, in which the black regiment bore a part, is among the proofs of their valor.'

Not only the rights, but the character of these

for so widely, should entertain opinions so variant from ours. In Massachusetts, Sir, there are among them who possess all the virtues which are deemed estimable in civil and social life. They have their public teachers of religion and morality—their schools and other institutions. On anniversaries, which they consider interesting to them, they have their public processions, in all of which they conduct themselves with order and decorum. Now we ask only, that in a disposition to accommodate others, their avowed rights and privileges be not taken from them. If their number be small, and they are feebly represented, we, to whom they are known, are proportionately bound to protect them. But their defence is not founded on their numbers: it rests on the immutable principles of justice. If there be only one family, or a solitary individual, who has rights guaranteed to him by the Constitution, whatever may be his color or complexion, it is not in the power, nor can it be the inclination of Congress to deprive him of them. And I trust, Sir, that the decision on this occasion will show that we will extend good faith even to the blacks.'—

Nat. Intelligencer, Jan. 2, 1821.

The following is an extract from a speech of the

reported in the National Intelligencer, Jan. 11, 1821:

'Sir, you excluded, not only the citizens from their constitutional privileges and immunities, but also your soldiers of color, to whom you have given patents of land. You had a campany of this description. They have fought your battles; they have defended your country. They have preserved your privileges, but have lost their own. What did you say to them on their culistment? "We will give you a monthly compensation, and, at the end of the war, 160 acres of good land, on which you may settle, and, by cultivating the soil, spend your declining years in peace and in the enjoyment of those immunities for which you have fought and bled." Now, Sir, you restrict them, and will not allow them to enjoy the fruit of their labor. Where is the public faith in this case! Did they suppose, with a patent in their hand, declaring their title to land in Missouri, with the seal of the nation and the President's signature affixed thereto, it would be said unto them by any authority, You shall not possess the premises! This could never have been anticipated; and yet this must follow, if colored and individual to the president's signature affixed thereto, it would be said unto them by any authority, You shall not possess the premises! This could never have been anticipated; and yet this must follow, if colored and in the President's signature affixed thereto, it would be said unto them by any authority, You shall not possess the premises! This could never have been anticipated; and yet this must follow, if colored and in the president's signature affixed thereto, it would be said unto them by any authority, You shall not possess the premises! This could never have been an influence, that we have not even fallen lower an intelligence, that we have not even fallen lower in public estimation than we have done. For, with the exception of the Jows, under the whole heavens, there is not to be found a people pursued with a meritant provide and presented in the record provides and pr

ontention has ceased among them.

PIRST PROCLAMATION. [EXTRACTS.] HEAD QUARTERS, 7th Military District, } Mobile, Sept. 21, 1814.

To the Free Colored Inhabitants of Louisiana:

Your country, although calling for your exertions,

munerating you for the services rendered.

In the sincerity of a soldier, and in the language of truth, I address you. To every noble-hearted free man of color, volunteering to serve during the present contest with Great Britain, and no longer, there will be paid the same bounty in money and land now received by the white soldiers of the United States, viz: \$124 in money, and 160 acres of land. The non-commissioned officers will also be entitled to the same monthly pay and daily rations, and clothes, furnished to any American soldier.

The Major General commanding will select officers for your government from YOUR WHITE FELLOW-OUTIZENS. Your non-commissioned officers will be selected from yourselves. Due regard will be paid to the feelings of treemen and soldiers. As a distinct, independent battallon or regiment, pursuing the path of glory, you will, undivided, receive the applause and gratitude of your countrymen.

ANDREW JACKSON.

Major General Commanding.

Major General Commanding -Niles's Register, Dec. 8, 1814, Vol. 7. p. 205.

SECOND PROCLAMATION. To the Free People of Color:

Soldiers! when on the banks of the Mobile, I called you to take up arms, inviting you to partake the perils and glory of your white fellow-citizens, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaigu.

I knew well how you loved your native country, and that you, as well as ourselves, had to defend what mon holds most dear—his parents, wife, children, and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found among you a noble enthusiasm which leads to the performance of great things.

Soldiers! the President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the representatives of the American people will give you the praise your exploits entitle you to. Your General anticipates them in applauding your noble ardor.

The enemy approaches—his vessels cover our lakes—our brare citizens are united, and all contention has ceased among them. Their only dispute is, who shall win the prize of valor, or who the most glory, its noblest reward? By order,

reward! By order, THOMAS BUTLER, Aid-de-Camp.

that we will extend good faith even to the blacks.—
Nat. Intelligencer, Jan. 2, 1821.

The following is an extract from a speech of the Hon. Mr. Morrill, of New Hampshire, delivered in the United States Senate in the same month, and reported in the National Intelligencer, Jan. 11, 1821:

The following is an extract from a speech of the regarded and treated as American citizens, we hope you will now permit us to address you in the plainness of speech, becoming the dignity of American citizens.

aliens. Now, Congress can naturalize only aliens, i. e., persons who owe allegiance to a foreign government. But a slave has no country, and owes no allegiance, except to his master. How, then, is he an alien? If restored to his liberty and made a freeman, what is his national character! It must be determined by the federal Constitution, and without reference to policy; for it respects liberty. Is it that of a citizen, or alien? But it has been shown that he is not an alien. May we not, therefore, conclude, nay, are we not bound to conclude, that he is a citizen of the United States?

Charles Pinchary of South Carolina, greater.

Without pretending to have exerted ourselves as we ought, in view of an intelligent understanding of our interest to avert from us the unfavorable opinions and unfriendly action of the American people, we feel that the imputations cast upon us, for our want of intelligence, morality, and exalted character, may be mainly accounted for by the injustice received at your hands. What stone has been left unturned to degrade us! What hand has refused to fan the flame of popular prejudice against us! What American artist has not caricatured us! What wit has not laughed at us in our wretchedness? What songster has not made Charles Pinckney, of South Carolina, speaking, in Congress, of the colored people, and with reference to the same question, bore this testimony:—

not ridiculed and contemned us! What pulpit has not ridiculed and contemned us! What pulpit has They then were, (during the Revolution.) as they still are, as valuable a part of our population to the Union, as any other equal number of inhabitants. They were, in numerous instances, the pilical to be wise, though denounced by all to be fools—that we have tried to be upright, when all itants. They were, in numerous instances, the pioneers; and in all the labors of your armies, to their hands were owing the erection of the greatest part of the fortifications raised for the protection of our country. Fort Moultrie gave, at an early period, by the experience and untired valor of our citizens, immortality to American arms; and in the Northern States, numerous bodies of them were enrolled, and fought, side by side, with the whites, the battles of the Revolution.'

General Jackson, in his celebrated proclamations to the free colored inhabitants of Louisiana, uses these expressions: 'Your white fellow-citizens;' and again—'Our brave citizens are united, and all contention has ceased among them.'

cumstances, we can, without boasting, thank God, and take courage, having placed ourselves where we may fairly challenge comparison with more highly favored men.

Among the colored people, we can point, with pride and hope, to men of education and refinement, who have become such, despite of the most unfavorable influences; we can point to mechanics, and the such as a such To the Free Colored Inhabitants of Louisiana:

Through a mistaken policy, you have heretofore been deprived of a participation in the glorious struggle for national rights, in which your country is engaged. This no longer shall exist.

As sons of freedom, you are now called upon to defend our most inestimable blessings. As Americans, your country looks with confidence to her adopted children for a valorous support. As fathers, husbands and brothers, you are summoned to rally round the standard of the Eagle, to defend all which is dear to existence.

Infavorable influences; we can point to mechanics, farmers, merchants, teachers, ministers, doctors, lawyers, editors, and authors, against whose progress the concentrated energies of American prejudice have proved quite unavailing. Now, what is the motive for ignoring and discouraging our improvement in this country! The answer is ready. The intelligent and free man of color is an unanterior in the content of the motive for ignoring and discouraging our improvement in this country! The answer is ready the motive for ignoring and discouraging our improvement in this country! The answer is ready to exist the motive for ignoring and discouraging our improvement in this country! The answer is ready to exist the motive for ignoring and discouraging our improvement in this country! The answer is ready to exist the motive for ignoring and discouraging our improvement in this country! The answer is ready to exist the motive for ignoring and discouraging our improvement in this country! The answer is ready to exist the motive for ignoring and discouraging our improvement in this country! The answer is ready to exist the motive for ignoring and discouraging our improvement in this country! ing condemnation of American slavery. It is easily seen that, in proportion to the progress of the free man of color, in knowledge, temperance, industry, and righteousness, in just that propor-tion will be endanger the stability of slavery;

case. Such a people would be regarded with aversion, the money-ruled multitude would heap contumely upon them, and money-ruled institutions would proscribe them. Besides this money consideration, fellow-citizens! an explanation of the extension of the extension of the explanation of the extension of the extension of the extension. reason, renow-clusens! an explanation of the er-roneous opinions prevalent, concerning us, is fur-nished in the fact, less creditable to human nature, that men are apt to hate most those whom they have injured most. Having despised us, it is not strange that Americans should seek to render us despicable; having enslaved us, it is natural that they should strive to prove us unfit for freedom; having denounced us as indolent it is not strange that they should cripple our enterprise; having assumed our inferiority, it would be extraordinary if

which would serve to make us direct contains to their assumption.

In conclusion, fellow-citizens, while conscious of the immense disadvantages which beset our pathway, and fully appreciating our own weakness, we are encouraged to persevere, in efforts adapted to our improvement, by a firm reliance upon God, and a settled conviction, as immovable as the evertasting hills, that all the truths in the whole universe of God are allied to our cause.

FREDERICK DOUGLASS,

Ffom the Home Journal.

in this city, PIERRE TOUSSAINT, in the 87th year of his age. His friends are invited to attend his funeral, at St. Peter's Church, Barelay street, on Saturday morning at ten o'clock.

We cannot allow this brief announce

Saturday morning at ten o'clock.

We cannot allow this brief announcement to form the sole record of one whose example is, in our view, a higher vindication of his race, or rather a nobler testimony to the beauty and force of character, than all the works of fiction that funatical invention ever conceived. Pierre Toussaint, for more than sixty years, has been the most respected and beloved negro in New York. He came here in 1787, with his mistress, whom he saved from the horrors of the St. Domingo Insurrection. They arrived utterly destitute, but Pierre immediately began the exercise of his rare talents as a hairdresser, and soon became indispensable to all the ladies and their children of New York. A very few of the brides, whose dresses he so daintily arrayed, yet survive; but, as long as any of them lived, Pierre paid them regular visits, and was always certain of a kind reception. He supported his beloved mistress not only in comfort but luxury, from the hour of their landing in America until the day of her death, including a period of many years. Meantime he had associated himself with all the best families. The wives and daughters loved to listen to his tropical reminiscences, or his cheerful comments on the news of the day, as he adorned their heads for the evening party; and the children delighted to put themselves under his kindly hands, when the time came for a hair cutting. Pierre was thus busy from morning to night, and often from night till morning. After the death of his mistress he married, and was enabled to purchase a very good dwelling-house in Franklin street. He retired from business with an adequate fortune; and thenceforth devoted himself to social and benevolent duty. His relations, in the former respect, were threefold—first, to his cherished lady friends and thenceforth devoted himself to social and benevoient duty. His relations, in the former respect, were threefold—first, to his cherished lady friends and their families, whom he had attended in youth, and towards whom he exhibited a disinterested and loyal attachment, which seemed to belong to a past age or a different country, so unique and touching was its manifestation; second—to the French population of New York, to which he was attached by early association and facility in the language; and thirdly—to his own race, the mass of whom were so much below him in tone of character and posiso much below him in tone of character and posi-tion, that only a fraternal sentiment, truly Chris-tian, could have prompted his constant interest in their welfare, and ready sympathy in their plea-sures and griefs; by those so widely different classes, Pierre was both respected and beloved. Ho moved among them in a way peculiarly his own. He possessed a sense of the appropriate, a self-respect, and a uniformity of demeanor, which amounted to genius. No familiarity ever made him-forget what was due to his superiors, and prosper-ity and reputation never hardened his heart toward the less favored of his own class. For sixty years he attended mass at six in the morning, as per-petual as a clock, until prostrated by illness. His petual as a clock, until prostrated by illness. His days and nights were given to visits, ministrations to the sick, attendance upon the bereaved, and attempts to reform the erring and console the afflictattempts to reform the erring and console the afflicted. All this he did apparently from instinct. There was no consciousness of merit, and not a trace of cant. 'He went about doing good,' and seemed to feel the same kind of interest in his old patrons as if he was one of the family. The only journey he made for half a century was into New England, for the purpose of seeing once more an aged lady who he feared was too ill to return to her home in New York. Often strangers paused to look, with curiosity and surprise, upon the tableau presented in Broadway, of the venerable negro, with both his hands clasped in greeting, by a lady high in the circles of fashion or birth, and to watch the vivid interest of both as they exchanged inquiries for each other's welfare! The last time I saw Pierre, he was seated amid a group of mournquiries for each other's welfare! The last time I saw Pierre, he was seated amid a group of mourners, beside the coffin of a lady venerated for years in the highest social sphere of the city. She was almost the last tie that bound him to the past. He had visited her daily for thirty years, and brought his offering of flowers; and there he sat with his white head bowed in grief, and every line of his honest sable face wet with tears. It was a beautiful homage to worth—a beautiful instance of what may be the disinterested relations between the exalted and the humble; where the genius of obaracter, and the sentiment of religion, bring them thus together. Pierre was buried in the cathedral yard, beside his wife and adopted child; and his funeral was attended by gentlemen and menials; his death-bed soothed by the fairest as well as venerated by the most humble representatives of the wide circle included in his sympathies and attracted by his worth. Pence to the ashes of good, noble, loyal Pierre Toussaint!

Pierre Toussaint! HENRY T. TUCKERMAN.

A GALLANT NEGRO.

On Thursday, a meeting of the Royal National In-stitution for the Preservation of Life from Ship-wreck, was held at the offices John street, Adelphi, the Duke of Northumberland, K. G., President, in

The silver medal of the Institution was voted to Robert Sands, a man of color, master of the wrecking schooner Oracle, in consideration of his noble exertions in saving, under divine providence, 160 persons from the emigrant ship William and Mary, of Bath, Maine, bound from Liverpool to New Orleans, which was wrecked on the 2nd of May last, off the Bahama Islands. It appears that these islands are surrounded by extensive coral reefs situated at the mouth of the Gulf Stream, and are, during the Winter months, the dread of mariners bound to and from New Orleans, no less than three emigrant ships having been wrecked there during the past Winter. The ship William and Mary, having been observed by Sands to strike on one of these reefs, immediately bore down to her assistance, and found these poor emigrants using every exertion to keep her affoat, and discovered that, with the exception of two men, they had been cruelly deserted by the captain and sailors, who, he adds, to the horror and consternation of the unfortunate people, had taken with them all the ship's boats. Seeing that the ship was rapidly sinking, Sands and his brave crew, who were like him, men of color, set to work, without loss of time, at the pumps, while a portion of the women and children were being embarked on board his vessel. This having been speedily done, he placed the schooner under the charge of his brother, under directions to take her to the nearest land, he himself remaining on board the sinking ship with the almost frantic people, and patiently awaiting his brother's return to take him off, which took place just before the ship went down head foremost, two men narrowly escaping with their lives by jumping into the schooner's boat. Had not Sands gallantly gone off in the first instance, without having the least knowledge of the inhuman conduct of the mas-

IM LLOYD GARRISON, EDITOR. VOL. XXIII. NO. 31.

tributes by with fact e-side con testimonie throp, Hon igton, Johr ristam Bur tekney, etc y the Nev Liberator t, Christian man, Fred

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LANIEL WEBTY, Oct. 31
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MAN. F F. WALL, using Fuxon Hall, March ister of the honographiand Rufus per dozen.

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SWAN,

From the Rhode Island Freeman. SEIZURE OF ANOTHER VICTIM.

nold dies neigh Clau

Desceration of Independence Hall—Another Outrage on an American Citizen—The Convict Alberti stil, at his old game of Kidnapping—Law and Justice trampted down by City Officers—Pennsylvania Law set at definace.—The United States Marshal Inprisoned for contempt of the Pennsylvania Couri.

PHILADELPHIA, July 25, 1853. PHILADELPHIA, July 25, 1853.

Another of those outrages which disgrace the name of this republic in the eyes of all civilized and most savage of nations, has just been enacted in this 'city of brotherly love. (!) It is not an ordinary case, and involves some features not heretofore connected with any similar act of governmental kidnapping. The details will show you that the 'deep damnation of his taking off' has a few shades of extra villany.

In the first place, I will state to your readers the character of the chief 'pillar of the Constitution,' who acts as an accomplice and confidential confederate of Commissioner Ingraham in all this kidnapping business. His name, as you may be

kidmapping business. His name, as you may be aware, is Alberti, a character too notorious to go undescribed. He is a tall, dark-complexioned man, whom an indulgent community has suffered to go unhanged and unshot, until some fifty years have ed his visage into an iron look. plexion is much darker than many whom he seeks to kidnan, and but for his Spanish features, would readily be taken for a fugitive slave, instead of an evader of the law's just demand. He has a large dark eye, with a calm, unmoved expression, and a look of firm, hard purpose shows itself in every feature. He has followed various employments that have fitted him for the post of Assistant U.

S. Slave Law Commissioner.

A few years ago, a eart might be seen going A few years ago, a cart might be seen going through our streets with a coffin for its load, on which sat a man with face all muffled up and disguised, his head down on his breast, so that he should not be recognized; behind the cart followed a much better man, his arms pinioned, and being escorted by the officers of the law. This was ecution, and the disguised figure on the coffin was George F. Alberti, whom the sheriff of the county had hired to do a job that he shrank from doing himself. This is not a solitary case of the kind, where this scourge to society has officiated in like capacity.

Another branch of business carried on by him Another branch of business carried on by him for many years was that of a resurrectionist, as many a vacant grave and many a dissecting room will bear testimony. Of this I have the positive testimony from physicians who, while they were students, bought bodies of this adjunct of the Fugitive Slave Law. Such is the man who has done more than any one in this State to enforce this beasted law and save the Union. But justice did at boasted law and save the Union. But justice did at one time overtake him. He kidnapped a free-born child of Pennsylvania, was convicted and sentenced to ten years' imprisonment in the Penitentiary from whence, after a few months' service, be was pardoned by the Governor, who had a fellow-feeling for him, and appreciated his services in saving the Union and 'allaying agitation.' Surely, he is

the Union and Tainying agricult. Safety, he is an ornament to such a law.

His accomplice in the judicial kidnapping business is Edward D. Ingraham, United States Commissioner, a man in all respects worse looking than Alberti, and one who takes as much delight in send-ing back a fugitive slave or any man into slavery, as ordinary human beings would in doing a good deed. I regard him as much the meaner man of the two in such transactions; for Alberti has no hypocritical pretence of law or justice about it, and confessedly does it for pay, of which heggets from 50 to \$100, while the Government only pays Ingraham n bond of five dollars for sending a man into slavery. With all the bad qualities of Alberti, he adds more of meanness (although, as there is a mutual understanding between them, there is pro-bably a division of spoils) for the work. Now, to the particular case under consideration.

The alleged fugitive's name is William Fisher, and he states that he has a wife and children in New dersey, where he has lived six years or more, and owns a house and lot. On the 22d day of May, he was arrested, without warrant, at a grog-shop in this city, on a charge of an 'assault and battery on some person unknown, and an attempt to create a riot.' Although all the 'rioters' were within the shop, no other person was arrested! The reason will appear in the course of the details. He was taken before Alderman Enue, and committed for a further hearing. Soon after he was committed, George F. Alberti appeared, asked for his discharge, and offered himself as bail! The Alderman not being one of the conspirators, refused to take the worthless scoundrel, and he was foiled for a time. On the 25th, Fisher was bailed by a friend, and discharged. The Alderman testified to Alber-ti coming to him several times, to try to release the The question will naturally arise, how Alberti

of the Phiadelphia police were not in the secret. But it was proved before the slave Commissioner that samebody went directly to the master in Maryland, and he came with witnesses to claim the slave that Ind been arrested for misdemeanor. But he had been bailed before they arrived, and he escaped them. They returned to Maryland, and left our city police, U. S. Commissioner and Alberti to manage the affair. The master refused to tell who came to Maryland to inform him that his slave was in jail, and Ingraham decided that he need not tell any thing unless he saw fit. On the 21st inst., William was again arrested in

On the 21st inst., William was again arrested in this city, and again without process, by Robert Hill, who thought—so he swore before the Commissioner—be was making a noise, and also thought he was pulling a woman; but he would not have arrested him had he not thought he was the same man who forfeited his bail. When he took his prisoner to the station house, he told the officer in charge that he had arrested him for highway robbery, but he stated on oath that he lied then, and that he was in the habit of lying to his fellow officers. The Commissioner seemed much pleased with this, and said he had a right to lie, and the private business of these men should not be examined too closely of these men should not be examined too closely. While at the station house, several persons appeared and offered to bail him, but were told to wait till a hearing was had. At So clock, he (the officer) had an interview with Alberti, and at S I-2 took his prisoner to Alderman Dallas's office, out of his own district, and by two Aldermen, who should have properly attended to the case. Alderman Dallas was not in when they arrived (another preconcerted arrangement,) but the U.S. Marshal, accompanied by Alberti, soon came in and said he had a U.S. warrant for William, and he was immediately taken out of the power of the laws of Pennsylvania and out of the power of the laws of Pennsylvania and handed to the U. S. officer. William S. Pierce, Esq., who appeared in behalf of the slave, asked the officer if he did not know his duty better than that. His reply was, 'I thought it was higher authority.' 'So it was,' said Commissioner Ingraham—as if any power, foreign to Pennsylvania, could thus take a prisoner from the officers of the law. The Commissioner and the officer must both law. The Commissioner and the officer must both have known that it was a violation of all law. It the Marshal had thus interfered with a prope er he would have been told to touch the priso er at the peril of his life, even, and it would have sen justified; but this was part of the plot, and hese are the glorious Union and Compromise men, who aid to 'stop agitation.' Having thus been entrappe

of thus been entrapped and the law defied dition of the poor man was a matter of Mr. Pierce proposed to show this concourse. Mr. Pierce proposed to show this con-spiracy, but Ingraham said the man was before him, and the courts had decided that it made no him, and the courts and decided that it made no difference by what means he came there. This was right, undoubtedly, for Slavery and the fugitive law being the great outrage, all lesser ones are as nothing in comparison. Three of the witnesses for the complainant swore to the identity of William, and they also swore that Alberti bad described the man to them before they arrived here. This made no difference, it was good testimony for Ingraham to get his extra five dollars with; but, nevertheless, one witness forgot his lesson, and swore most posi-tively that there was a sear on the slave's right cheek. 'Yes,' said Commissioner Ingraham, 'I see it there now; that is so.' Mr. Pierce then asked the witness to step round, and see if what he had a to was correct. He went round to where rn to, and Ingraham had confirmed, was not the scar was on the left side. The baseness of the Commissioner is apparent from this very cir-cumstance. Very frequently, Ingraham would put in an orgament for the claimant, this extra \$5 was pending,) and through the whole case gave signs of being in the conspiracy from first to last. The proceedings here detailed took place on

Friday, at 4, P. M. The case was adjourned to 9 o'clock on Saturday morning. When the court again convened, Mr. Pierce proposed to examine Alderman McGarry, to show that William should have been brought before him for examination when he was taken before Alderman Dallas. He wanted to expose all the conspirators. To this the conspirator peremptorily objected, and pulled the warrant for the slave's return, all ready but dating,

out of his pocket.

Mr. Pierce said the proceedings were neither ac Mr. Pierce said the proceedings were neither ac-cording to law nor rightcousness. Ingraham re-plied that he did not sit on the rightcousness of the case. I should think not, said Pierce, and the audience evidently agreed with him. The mas-ter made an affidavit that he feared a rescue. Mr. ter made an affidavit that he feared a rescue. Mr. Pierce proposed to examine him as to the grounds of his fears. The Commissioner said he could not allow it—he was bound to receive the affidavit when offered. There were just four colored men in the room, and very few persons of any kind—and those mostly the conspirators against liberty—and no crowd out of doors. It was simply rank per-

no crowd out of doors. It was simply rank perjary, to get the government to pay the expenses of returning a man from Pennsylvania Hall to slavery! Immediately on the warrant being granted, Mr. Pierce served a writ of haben corpus on the Marshal and the claimant, commanding them to bring the person before the judge of the court of Quarter Sessions at 10 o'clock,—about half an hour. This was obtained on the ground that he was held by the State, charged with a crime against it.

At the appointed time, the Marshal did not appear, but the court issued an attachment which brought him. Mr. Ashmead, U. S. District Attorney, appeared in his defence. David Paul, Brown appeared with Mr. Pierce, in this case. The Marshal had neglected to bring the body [the prisoner] in, and Mr. Pierce objected to proceeding with the case until he was brought. The return stated reasons for not bringing him. Mr. Brown contended that the return was insufficient. You should have heard his speech. It was wortby the place have heard his speech. It was worthy the place— the building where the Declaration of Independence was born—and the man, his voice and manner, when he demanded, 'Where's the man!' thrilled every man that had not the heart of an Ingraham, Alberti & Co. What, shall a foreign power [which the government is in this case] come in and take a man from the State of Pennsylvania, when charged with a crime against the laws! You should have heard his withering rebuke of the paid patriotism of the district attorney, who had made a very patriotic speech in favor of the Union. He told the court that his patriotism, in this case, was

not paid for, being a volunteer for human liberty.

The court decided that the man must be brought in, and that any other return, except that the man was not in the usual custody, was insufficient. By was not in the usual custody, was manufelent. In this time, there was much excitement in the court room, and the Marshal looked puzzled. He fearthe opinion of his friends that he has few superiors in room, and the Marshal looked puzzled. He feared that \$1000 fine if the prisoner escaped, 'with or without his consent,' [see Kidnapping law] and to disobey this court was contempt and imprisonment. At last, by the advice of counsel, he decided that he would not obey the laws of Pennsylvania, and refused to bring him in. The court then granted an attachment, and ordered the Sheriff of the County of Philadelphia to take the U.S. Marshal into custody and commit him to prison for contempt of court! At this announcement, a cry of 'good, good,' ran through the room, which was speedily cleared.

On Monday morning, the case came up on habcas corpus, before Judge Kane of the U.S. Court, he could be supplied to the court of Philadelphia to take the U.S. Court, he could be considered to standard fall before the most rigid criticism.

corpus, before Judge Kane of the U.S. Court, he having granted the writ on Saturday evening.

The Marshal made a simple statement of the facts, and said he intended to do right, and if he

was wrong, he wished to be set right. Mr. Ashmead, U. S. District Attorney, said he thought the Marshal was light. He then recapitulated the facts, and went into an argument which he said should

and went into an argument which he said should be published for the country at large.

Judge Kane said, 'Let us understand where we are.' He read the return, and the copy of the re-cord added, in the case of the Com. vs. Wynkoop, committed for contempt, in not bringing the body of Bill Fisher before the Court. The Act of Con-gress prohibits this Court from issuing a writ of abeas corpus, in such a case, and the writ- must be unashed, after what appears from the copy of the scriptures, prayer, and the singing of origina ecord of the State Court. It is the opinion of this hymns, and also the well-known lines of Mrs. Hemans Court that the writ of habeas corpus must always be obeyed by the production of the body. Mr. Ashmead here arose, and said that, lest

Marshal in jail.

'Our army in Flanders' never swore more terribly than did some of our city officers, at the action of the Court of Quarter Sessions, and Judge Kane. One said he would have taken the 'nigger' off, and defied the Court. They are raving and chafing to see how completely they have overreached them-selves. Heretofore it has been quite common to get up false charges against fugitives in order to detain them; this will end that game, for it don't

I have learned that besides Commissioner Ingranam, Alberti has another tool known as Dan. Dan-He is the one that Alberti hired to hang Spring, while he stood on the gallows to overse he job. I state these facts to show what the fugitive slave law is in. Alberti-Danby-Ingraham-a noble trio, of whom Alberti is chief. How long the Marshal will stay in limbo there is no means of knowing.

· He diggged a pit; he digged it deep,' He digged it for his brother, And for his sin, he did fall in The pit he digged for t'other.'

The result of the whole affair was, the recognition of the right of the slave claimant to his victim, who was bound, guarded, and transported to Maryland at the national expense. 'What has the North to do with Slavery ? '1

#### FIENDISH BARBARITY.

We have already mentioned the execution of a stake, under the operation of Lynch law. The facts are thus stated in the Boonville Observer:

The negro man, aged nineteen or twenty, visited Mr. Rains's house, on Sunday morning, the 3d of July, while Rains was absent at meeting, for the diabolical purpose—according to his confession—of diabolical purpose—according to his confession—of committing a rape upon the person of Mrs. Rains. The consequence was, that this lady, within a few mingham, under the direction of the Massachusetts weeks of a confinement, was brutally murdered with a club; the negro attempted to kill her oldest uppropitious, an immense quantity of rain having faller, so as to make the occupancy of the Grove out of said, that he would tell of him, and two younger the question, and deterring many persons from being

was thought he could not recover; but he distinct-listened to in a manner worthy of the occasily told his father who it was that had committed speakers were CHARLES C. BURLEGON, PARKE the outrage. This demon in human shape was im-mediately apprehended for trial, but the citizens

was not be who committed the murder, but his brother; and next admitting his guilt, said he was instigated to the act by his young master. His young master was immediately taken into custody, but was released because the negro exculpated him from the charge, admitting that it grew out of his and three more for our long-tried trans-Atlantic friest contents.

from the charge, admitting that it grew out of his intention to commit a rape.

The only excuse which can be offered for the awful retribution of burning this negro, is the nature of the offence, and the frequent attempts, of late years, of negroes to rape white women—several instances of which have occurred in this county—and the impression among the community that it required such an example to protect them from the required such an example to protect them from the repetition of similar outrages. The negro's crime was horrid indeed; but his punishment will be regarded by many as cruel, if not barbarous.

Had it been a white man, instead of a negro, there is no doubt but that he would have shared a similar fate.

The Neoro's Master ordered out or the State.

The citizens of Pettis county having some suspiion that the negro was instigated to the perpetraion of the deed by his master, or that he knew
more of the murder than had been disclosed, and consideration of past offences, held a meeting of 13th instant, and passed the following resolu

Resolved, That Henry France and family be noti-fied to leave Pettis county within ten days, and that William France be notified to leave it at the

Resolved, That Henry France be notified to leave the State within 30 days from this date. Resolved, That we, the committee, guarante safety to himself and property for ten days—pro-vided he behaves himself as a white man should—

and for the following reasons, viz.:

1st. For aiding and abetting, as we believe, the murder of Elizabeth Rains, on the 3d day July, 1853.

2d. For various and divers depredations committed on the live stock of his neighbors.

ted on the live stock of his neighbors.

3d. For various threats to commit depredation

3d. For various threats to commit depredation and injuries upon his neighbors.

4th. For a bad example set before slaves by conversing with them in relation to the virtue an chastity of white women, and in defamation of the character, thereby influencing them to commit deed of crime and rapine.

5th. And in view of these reasons, we do not feel that our families and interests are each while

feel that our families and interests are safe whilst they remain in the neighborhood.

## THE LIBERATOR

No Union with Slaveholders,

BOSTON, AUGUST 5, 1853.

PANORAMA OF SLAVERY.

A correspondent, writing to us from Indiana, make the following interesting announcement:-

'I write to you at present to ask you to notice, in Tru LIBERATOR, the fact that Mr. Hays, a talented Indian anti-slavery artist, has been engaged nearly a year in painting an extensive Panorama of Slavery, or an il lustration of 'Uncle Tom's Cabin.' It will contain some fifty scenes - the characters as large as life Though one (if not more) painting of the kind is already before the public, we believe this is the first one projected. Mr. Hays is an artist of decided merit, as

Society of Plymouth celebrated, on Monday last, the Embarcation of the Pilgrims at Delft Haven, on the 22d of July, (old style,) 1620, by religious services in the First Church, and a dinner under a large ter erected for the occasion. The old Pilgrim town presen ed a most attractive spectacle, the public buildings an private dwellings being tastefully and profusely decora ted, while the crowds of joyous faces on every sid gave life and animation to the scene. Several militar companies were present, from New York, Boston, an other places, accompanied by full bands, whose must added much to the pleasure of the eccasion.

The exercises at the church consisted of the readin commencing, 'The breaking waves deshed high.'-About noon, the procession was formed, which, after marching through the principal streets of the town Mr. Ashmead here arose, and said that, lest silence might be misinterpreted, in his opinion—
The Court—The gentlemen will please be seated.

Ingain say that the writ of habeas corpus must be obeyed by the production of the body—thata Court may inquire into the causes of detention.

Mr. Ashmead grew furious over the decision of the judge, and was twice 'seated' for his impudence. He appealed to the reporters on some point of dispute with the judge, but the judge told him that 'we shall see all that in the papers, soon enough.'

marching through the principal streets of the town, proceeded to the tent, which had been spread on 'Watson's Hill,' (where the first interview occurred between the Pilgrims and Massasoit,) in which a bountiful colation had been prepared, to which the gathered multitude did ample justice.

After the dinner had been disposed of, the President of the Day, Richard Warren, Esq., in a brief speech welcomed the company to the home of the Pilgrims.

enough.'

Judge Thompson, of the Quarter Sessions, then ordered the Sheriff to take the Marshal to jail, where, you know, 'the judge can keep him at his discretion.' Thus stands the matter at present.—
The fugitive is in charge of the Marshal, and the Marshal, and the Charles W. Upham, of Salem, Hon. John P. Hale, Rev. Mr. Osgood, of New York, and others. We have n room for any of the speeches, or for criticisms upo the speakers. We must say, however, that we can hard ly express our admiration of the impudence which prompted ' the gentleman from South Carolina ' to in oduce the topics he did, before such an audience, an on such an occasion ;-glorifying the Compromises, and enlogizing Clay, Calhoun and Webster, as the grea conservators of the 'peculiar institution.' It is probable that, seeing Edward Everett and Charles Sumne on the same platform, he felt that the Union was danger once more, and hastened to the rescue. H intended compliment to Mr. Everett, as a gentle who had volunteered to ' shoulder his musket and mare to the South, to put down an insurrection of the slaves must have been received by him with a very peculiar gratification. The speaker was handsomely hissed tw or three times, however-that's some comfort.

Altogether, the celebration went off very happily, a gave great delight to those who participated in the fes-tivities. While we honor the Pilgrims, let us also honor the noble principles for which they contended, and keep their memory green in our hearts!

One sad event interrupted the pleasure of the da Judge NARUM MITCHELL, of Bridgewater, a venerable man, 85 years of age, while viewing the proc suddenly fell dead. Dodsworth's Band, which wa passing at the time, playing a lively air, instantly changed the music to a dirge, and the effect of the whole scene was most solemn and impressive. The body Judge Mitchell was conveyed to the mansion of the late Col. Davis, and from thence to his home.

WEST INDIA EMANCIPATION. The anniversary of the corner, because, as the negro said, they annoyed was resorted to by those in attendance, and crowded to him 'by crying about their mother.'

When Rains returned home, he found his wife overflowing. The hours were occupied by a success dead, and his eldest boy so badly bruised that it of songs and speeches, which were sung, spoken and speakers were CHARLES C. BURLEIGH, PARKER PILLS-BURY, WENDELL PHILLIPS, FREDERICK DOUGLASS, Rev. A. T. Foss, LUCY STONE, Rev. THEODORE PARKER, WM took possession of him to burn him immediately, A. T. Foss, Lucy Stone, Rev. Theodore Parker, Wa and delayed the execution only to ascertain the LLOTD GARRISON, and C. L. REMOND. Of course, there motives of such a villanous outrage.

Was great variety of style, sentiment and elogon the negro at first said, as we understand, that it and no lack of any thing to heighten the interest was great variety of style, sentiment and eloque in the British Islands, and that is to come in America WILLIAM H. ASHURST, Esq., of London, who was h pily present, and who was highly gratified at what I saw and heard. In our next number, we shall give full a sketch of the speeches as our limits will conv niently allow.

> The Constitutional Convention of Man ourned sine die on Monday night, at a late he

Do not omit to read every word of the admi is Progressive Friends, on our last page.

EQUAL RIGHTS OF CITIZENS.

It will be recollected that, a short time since, a lon of the colored citizens of Boston petitioned the first long. Convention of Massachusetts, to proceed stitutional Convention of Massachusetts to recogn in the amended draft of the State Convention to be a mitted by that body to the people for their ratificat the equal right of the colored citizens of Massachus arolled in the militia with white citizens; tha their petition was received, referred, and finally reje the ground that it could not be granted, Massachusetts into conflict with the U. S. Con-and the laws of the land; and that not a man arcse in the Convention to vindicate the right of our municipal authorities in regard to an execution of the colored citizens to be regarded and treated as citizens of law prohibiting the sale of intoxicating liquors. By the United States. On the last day of the Convention, the following petition, signed by Mr. WILLIAM C. NELL and several other highly respected colored citizens of Boston, was presented to the Convention by the Hon. Mr. KEYES. Having been read, it was ordered to be entered upon the records, by a vote of 97 to 66; but, equently, on motion of Mr. STETSON, of Braintree.

Mr. HALLETT, for Wilbraham, upon a question of privilege, spoke at some length in defence of his action in the matter, and in favor of reconsideration, which, under the previous question, was carried—91 to 57; and, on motion of Mr. Bird of Walpole, the whole question of privileges. They would rather ask yearings attention to the fact, that this is now law of the Commonwealth designed, by control supply of the means, to prevent or restrain the intemperance. Previous enactments having pressly or virtually repealed, it is on the execution. tion was laid on the table without dissent. This final action was highly discreditable to the Convention ; for the petitioners, having been virtually excluded from the pale of American citizenship by that body, had a right city government, that with them, in great mean at least to have their protest against such an exclusion placed on the records of the Convention; nor was there a sentence or word in their petition uncalled for or offen-sively used. We should like to see the Attorney General of Massachusetts (Mr. CHOATE,) or Mr. HALLETT, refute its reasoning, if it can be done. We hold it to be a dignified, comprehensive and unanswerable paper.

All honor to our colored fellow-citizens for this manly defence of their constitutional rights!

To the Convention for revising and amending the Constitution of Massachusetts :-

The undersigned, acknowledged citizens of the Commonwealth, (notwithstanding their complexions differences,) and therefore citizens of the United States, with the feeling and spirit becoming freemen, and with the deepest solicitude, respectfully submit-

That having petitioned your honorable body for such modification of the laws as that no able-bodied male citizen shall be forbidden or prevented from serving, or holding office or commission, in the militia, on accoun of his color, their petition was duly referred and considered, but not granted, and therefore they are still a prescribed and injured class. The reason assigned for the rejection of their request, in the report submitted by the mmittee to whom the subject was referred, was, ' that this Convention cannot incorporate into the Constitution of Massachusetts, any provision which shall conflict with THE LAWS of the United States.' In the course of the debate that ensued upon this report, the Attorney General of Massachusetts said- You can raise no colored regiment, or part of a regiment, that shall be of the militia of the United States-none whatever.' . . 'It is certain that, if they were to go upon parade, and to win Bunker Hills, yet they never can be part of the militia of the United States. \* \* Nay, more—he did not see how he could do any thing for this colored race by putting them in one of the high places of the Com nonwealth, with weapons in their hands, and allow ou glorious banner to throw around them all the pomp and parade and condition of war; the color cleaves to them there, and on parade is only the more conspicu-

Another distinguished member of the Convention said, 'If Massachusetts should send a colored com-mander-in-chief at the head of her militia, the United States would not recognize his authority, and would at once supersede him.'

Your petitioners feel bound to protest, (in behalf of the colored citizens of Massachusetts,) that all such opinions and declarations constitute-

(1) A denial of their equality as citizens of this Com nonwealth, and are clearly at variance with the Connot consider the present law as perfect, and we never stitution of this State, which knows nothing of the expect to find human legislation free from defect. It is complexion of the people, and which asserts [Art. L.] possible that this method of extirpating the evil which that 'all men are born free and EQUAL, and have cer- we all deplore may fail of accomplishing its purpose. tain natural, essential and inalienable rights: among But we do claim on its behalf, that it shall have a fair which may be reckoned the right of enjoying and DEpending their lives and liberties; that of acquiring,
be put to the test, and not be pronounced impracticapossessing and protecting property; in fine, that of ble on purely theoretical grounds, to be rendered inwould be absurd to say, that the General Government or that Congress, has the constitutional right to declare, if it think proper, that the white citizen of Massachu setts shall not be enrolled in the militia of the country; this State, it has been productive of a vast amount of and it is not to be supposed, for a moment, that, if such a proscriptive edict were to be issued, it would be tamew submitted to. It is, surely, just as great an absurdity, just as glaring an insult, to assume that colored citizens may be legally excluded from the national

(2) In the Constitution of the United States, no sentence or a syllable can be found, recognizing any distinctions among the citizens of the States, collectively or individually, but they are all placed on the same equality. Article IV., Section 2d, declares- The citizens of each State shall be entitled to all the privileges izens of each State shall be entitled to all the privileges and immunities of citizens in the several States.' It is tical tables that would weary your eyes, as well a not possible to make a more unequivocal recognition of make your hearts sick, with the undeniable truth the the equality of all citizens; and, therefore, whatever would reveal. From our own city, from the records of contravenes or denies it, in the shape of legislation, is our courts, and our places of punishment, and from the manifestly unconstitutional. Whatever may have been official reports of our municipal expenses, for the last the compromises of the Constitution, in regard to those year alone, we might bring evidence more than suffi held in bondage as chattel slaves, none were ever made, cient to induce immediate and vigorous efforts on the or proposed, respecting the rights and liberties of citi-

gress is empowered to provide for organizing, arming tiny cannot reach, and from miseries over which only it and disciplining the militia'; it is also true, that Con-gress, in 'organizing' the militia, has authorized none loss to the physical and intellectual energies of our conbut 'white' citizens to be enrolled therein; nevertheless, munity which exceeds any computation we can make it is not less true, that the law of Congress, making this and from an untold sum of positive injury to the goo unnatural distinction, is, in this particular, unconsti- order and moral welfare of our city, we might collec tutional, and therefore ought to exert no controlling facts that, if it were necessary, would convince you care over the legislation of apy of the States. To organize the militia of the country is one thing ; to dis- But we will not impute to your honorable Board an in honor and outrage a portion of the citizens, on any norance that would imply wilful blindness. You know ground, is a very different thing. To do the former, gentlemen, how widely intemperance prevails after al Congress is clothed with ample constitutional authority; to accomplish the latter, it has no power to legisty you know what ruin of health, character and life ate, and resort must be had, and has been had, to usur- works ; you know how it burthens the city with par

citizens of Massachusetts to be enrolled in the national are the appointed and trusted guardians. militia; or, if this be not granted, then they respectfully ask that this protest may be placed on the recor fully ask that this protest may be placed on the records will drive business from Boston, and may seriously af-of the Convention, and published with the official pro-fect its commercial and mercantile prosperity. Your ceedings, that the stigma may not rest upon their memories, of having tamely acquiesced in a prescription, equally at war with the American Constitution, the setts Bill of Rights, and the claims of human

ADDRESS OF THE COLORED CONVENTION. On our last

Boston, August 1, 1858.

age will be found the Address of the Colored Nation Convention, recently held at Rochester, New York, to the People of the United States. We ask for it a careful perusal by every friend to the elevation of the colored race. It is an admirable document, every way; ored race. It is an admirable document, ever manly in its tone, clear and forcible in its eta and impregnable in its positions. The Convention from which it emanates comprised many of the most talent-ed and noble of our colored fellow-citizens, and has made an abiding impression for good, which this Address will deepen and widen wherever it is read. We hope it will be widely circulated,

MEMORIAL

In behalf of the execution of the Maine law, presen yor and Aldermen, with the accompanying

TO THE MATOR AND ALDERMEN OF THE CITY OF BOSTON:

We, the undersigned, in behalf of a meeting of citizens of Boston, held at Cochituate Hall, June 20

1853, beg leave respectfully to present to the Mayo and Aldermen this our Memorial, on a subject on whice we doubt not they will be ready to receive an expres-sion of the judgment and wishes of their fellow-citizens. We allude to the course which shall be taken by the the recent adjournment of the Legislature without alteration of the law passed at the previous session of the General Court, that law remains upon the statute-book of the Commonwealth, confirmed by the refusa of the Legislature, after a full consideration, to change any of its principles or provisions. Your memorialists do not intend to enter into a defence of those provisions or principles. They would rather ask your most serious attention to the fact, that this is now the only supply of the means, to prevent or restrain the vice of intemperance. Previous enactments having been ex-pressly or virtually repealed, it is on the execution of this law, so far as a resort can be had to legislative aid, that the cradication of this grievous svil depends And we would respectfully remind the members of the rests the responsibleness of sustaining or defeating the their action, they will in effect do their part to make a dead letter; if they require of those who are unde their direction that they discharge their duty in regarto any and every violation of the law, it will become a efficient instrument for good. The city of Boston re loices in the character it has acquired as a place where the laws are respected and executed; and we trust that it will not forfeit that character by a want of proper action, on the part of those who represent its will, support of the present law. With due deference we would submit to your consideration, that it is not within the discretion of the city government to give or refuse their support. In respect to this law, they are clothed neither with legislative nor judicial functions. It is their office, not to sit in judgment upon the wisdom of th statute, but to see that it is executed. And we are re luctant to believe that they, for whom our community entertain so high a respect that they have confided them the management of our municipal affairs, will manifest any hesitation in fulfilling their duty. W look to them for an example of that prompt and firm respect for law which is the foundation of all good citi-Your memorialists would further draw your atter tion to the fact, that all other means of suppressing in-

temperance have, to a greater or less extent, resulted in

failure. While there has been an improvement in so

of our social customs, and light has been diffused and

virtue strengthened, and many who have fallen have been reclaimed, still the solution of the problem has no been reached,-how may intemperance be effectuall and permanently prevented? Legislation of a les stringent nature than that now before us has been tried in vain. The hope of restraining the traffic in ardent spirits within narrow limits by licensing certain number of dealers has proved fallacious, as, we think, the attempts under one and another system clear ly show. Moral suasion, on which many persons place reliance, and which we certainly regard as needful and often efficacious, has yet been insufficient. The use of the pledge, although it has for a time rescued multitudes from their bondage to appetite, and secured the permanent reform of others, has disappointed the expectations of its sanguine friends. Even the tender and solemn remonstrances of Religion, the warnings and entreaties of the Gospel, have been unsuccessful in raising a barrier against the prevalence of this destructive vice. There remains, as yet within our reach, only the measure of which we now ask you to make a fair trial. We dare not say, as if we had the foresight of Omniscience, that this will prove effectual. We d operative through the timidity or hostility of those t whose hands it is entrusted. So far as we can ascertain the truth in regard to the effects of similar legislation in Maine, and of the law before us in many places in good, even under the disadvantage of a supply of the forbidden article from this city, where it has hitherto been procured so easily. Let the sale be put under proper restriction here, and not our city, or our Commo wealth alone will reap the benefit, but the contiguous States, and, through our example, even more distant

Your memorialists need not press on you an enum ration, were it possible to make a catalogue, of the mis chiefs and sorrows and sins which grow out of intemperature rance, which are its natural fruit and its inevitable con part of every faithful officer or citizen. From scenes of domestic distress, from the history of wasted live
(3) It is true, that, by the U. S. Constitution, Conpers, and fills our places of confiement with criminals and you, we doubt not, are desirous to abate this va Convention, by every consideration of justice and right-rious evil, and, if possible, to put an end to an indu coursess, not to adjourn without asserting and vindi-gence fraught with such directul results to the individual cating the entire fitness and equal right of the colored at, and such serious harm to the city over which you

memorialists come before you as citizens of Bostor proud and happy in this designation, and anxious to present no political or religious party, are neither th advocates nor opponents of any system of financial measures, nor aim at the advantage of any particular section of the city or any one class of its inhabitants; but come to you with their petition in the full right, and house and hearty spirit, of citizenship, to lay before you their permanently, if even it should be temporarily, impair ed by removing the temptations to sinful and ruinous indulgence. If a certain kind of traffic should be dimin indulgence. If a certain kind of trains about fished, or certain persons, with whom the gratifical property in the moral P of appetite is a stronger motive than either moral pri siple or worldly advantage, should prefer to visit oth places, it is not to be presumed that any consideral

number would be influenced by such a change as a contemplate, provided other honorable inducement to make this a great centre of trade should be held out to them,—such inducements as the character of our ner chants, the facilities of intercourse with this metrophic and the hospitality and enterprise of its people are surto afford. But if we anticipated a different result, w could not hesitate in advising the measure which is the sould not nestate in advising the measure which is the object of our memorial. We cannot take the amount of either material wealth or lucrative business as the standard by which to estimate the real prosperity of a place.

The virtuous habits of the people, and the absence of those seductions which lead them to neglect the pursuit those seductions which lead them to neglect the purmits of industry and contemn the restraints of law, are much more worthy objects of regard. As those who desire the true honor and welfare of Boston, we long to see her free from the vices which degrade the character of a free from the vices which degrade the character of a community, and would rather witness her preeminencin the support of good morals and of all healthful and noble the support or good morning and on the maintain and note customs than mark an unprecedented growth in material resources, purchased at the cost of sobriety, truth and intellectual improvement. No exertions on the part of her merchants or capitalists can make her a rival of her merchants or capitalists can make her a fival of cities whose geographical position gives them an in-mense advantage, but she may stand before the country and the world superior to them all in her possession and

appreciation of the elements of moral greatness. We are not ignorant of the position taken by some per-sons, that, as public opinion is not in favor of the present law, it cannot be sustained. We neither admit the fact, nor assent to the inference. A law may be sustained when the public judgment is unsettled in regard to it, and the evidence of its efficiency and of its benefits may be alone needed to determine the public opinion steadfastly in its favor. But we do not believe the majority of the people are either opposed to the law, or unwilling it should be put to a full trial. There may be an active and strenuous opposition, but it does not represent the sentiment of the great body of the people. Throughout the Commonwealth the law is regarded with strong ap-probation; and in this city, we are satisfied that a single year of faithful execution would be enough to unite the people in resistance to any attempt for a repeal of its essential provisions. The relation of Boston to other parts of the State should have some weight in determin ing the course pursued here. The authority of the law has been maintained and its benefits realized, to a great extent, throughout the State, but the example of Bostor in permitting it to remain inoperative is a discourage ment and a hindrance to the efforts of its friends in other places, and the occasion of general regret. We confidently appeal to you for the honest and fear

less performance of a duty, which, however painful it may be made by any circumstances of personal connec tion or private feeling, will, in its discharge, secure for you not only the continued and increased respect of your fellow-citizens, but, what is more, the approval of you own hearts, and, what you must most desire, the favor able judgment of Him who requires of those who are is authority that they be 'ministers of God for good.' W ask you to put aside any preconceived opinion the might have an undue weight in determining your per sent line of official conduct, and to act in view of the facts and obligations to which we have adverted, as ther shall affect your minds in a simple inquiry after the course which ought to be pursued. The question before you, as we apprehend, is reduced to this single point If there be any doubt respecting the propriety of the law to which we refer, it belongs to other tribunals to par judgment on such a question. On you it devolves see that the law is carried into effect without delay and without evasion. And this we respectfully ask; and this we are bound by our reliance on your characters t believe will be done.

LYMAN BEECHER, JOSEPH DENISON, ERRA S. GANNETT, PEREZ MASON, N. ADAMS, C. S. MACREADING. BARON STOW CHESTER FIELD. WM. JENKS. JOSEPH CUMMINGS, A. H. BUBLINGHAM, GEORGE H. POOL, S. STREETER, FRANKLIN RAND. SYLVANUS COBB. Jonn Gove, SUMBER ELLIS, N. K. SKINNER. C. H. WEBSTER, A. L. STONE, A. P. CLEVERLY, WM. BELL, HENRY HOYT, AARON BANCEOFT, OTIS A. SKINNER, DRURY FAIRBANKS, CALVIN DAMON. B. B. Messer. Revr Bengess. A. A. MINER, DANIEL CHAMPERLAIN. WM. Howr, JULIUS A. PALMER, A. B. FULLER, JOHN C. PROCTOR, ANDREW BIGELOW EDWARD BEECHER, JAS. E. BABRY, RUFUS W. CLARK, R. B. STORER, G. W. BLAGDEN, R. H. NEALE. N. E. Conteian,

#### A PEMALE IMPOSTOR.

WORCESTER, July 31, 1853. DEAR FRIEND GARRISON-I ought to have writte you before this, in reference to an imposter who has for a long time, been palming herself upon the abeli tionists of the country as a fugitive slave.

I first saw her at Canandaigua, N. Y., nearly a year and a half since. From her manner and story, I became satisfied that she was not a fugitive, and told the friends there my suspicions, and begged them to write to the friends in Philadelphia whom she said she knew, and who would affirm the truth of the terrible tale of suffer ing she endured. Our friend, William Foster, wrote to Lucretia Mott, one of the persons designated as a witness, who replied that she knew nothing of such a person. I urged on our friend Foster the duty of inform ing the Anti-Slavery public of the facts, and thereby save others from suffering by the fraud. But she was gone, as he trusted, to Canada, and as I have never seen any public notice of her, I presume none has been

Some two or three weeks since, the same woman came to this place, and imposed herself upon the sympathies of the family of E. L. Capron, whose roof has so often sheltered the peeled and outcast, and whose labors have never slackened in the cause of humanity. She was quite feeble, but affected to be worse than she actually was, laying Mrs. Capron's utmost energies under contribution to answer her various demands.

She told them she had seen me in Western New York, that the had since been to Canada, and finding the climate did not agree with her, had returned to the States They commenced measures to put her under medical treatment, when Dr. Hoyt became satisfied she was an impostor. I was soon informed, and calling on her, told her of what the friends in Canandaigua had done. On her budget being examined, papers were found, showing she had passed by various names, and told a variety of stories. In Salem, Ohio, she was known as Hele Orlena Tecumsch ; in Detroit, Orlena Tecumsch ; here, Mary Smith. She confessed she had been to the house of large numbers of my anti-slavery acquaintances.

She is evidently an enormous opium-eater and toba co-smoker, and I imagine the main object of her fraudelent life is to obtain the means of gratifying her de praved appetites. She told me she could take two pills of opinum as large as the end of her little finger without producing any other effect than inducing a feeling of

comfort and sleepiness.

She is tall and quite slender, inclines to steep, eridently from weakness of the chest-has a bright dark yellow complexion, probably a mixture of Indian, negro and white—the bright glossy eye of the opium esterprominent nose, high cheek bones, and her hair some that curly, around which, when here, she tied a bright

It was decided by the friends here to send her to the alms-house; but she remained there only a few days, naving recovered so rapidly that she came to me, so cepting my proffer that she should not be wither friends, if she would reform and try to do well. Sh staid with us, however, only a few days, finding it in possible here, as well as at the alms-house, to obtain her favorite stimulants to the extent of her desires.

Se said she should never get well unless she went to hand, where she had been before. She left, and her sping two miles from us, obtained money, the hospitality, and a ride on her route of imposias I presume she is still on her way. She is the set i present impudent beggar and most hardened spatir I have ever seen.

Very truly yours, ABBY K. FOSTER. Anti-Slavery and other papers are requested or the above, or its most material facts.

A QUIET WATER-GURE RETREAT. New Irawica, (N. H.) July 23, 1863.

MIR FRIEND GARRISON : also spending a few days at a quiet little Water is in the northern part of this town, and three miles ton Maron Village, the terminus of the Peterboro a Shirley railroad. It is under the direction of Mrs true, who for many years was well and favorably have in Boston as a professional nurse and practica positive Possessing an invaluable fund of sterling signs, aided by years of experience at the bed the sick, in all the varied forms of disease, she an vell adapted to direct the affairs of a quiet little water Cure establishment, which is all that hers the beautifully situated among some of fast of New Hampshire's scenery, where the lear, as well as streams of water that sweep down to the hills and mountains, must bear vigor and had to the constitutions of whoever shall inhale and able them. It seems to me that when the house only them. It seems to the that when the house is table little spot for any, especially from the city the love quiet, and the beauties of nature, conspiring th pure air and good water, to restore impaire

with, or to preserve it where already enjoyed. for the Anti-Slavery of New Ipswich, not much ca said. Death, defection, and removal to other places but left the ranks of the once tried and few sadly general and broken. Still, there is a remnant who wil at low the knee to the Baal image of sect or party at low the knee to the bant image of sect or party.

In derical insolence and intolerance are yet powerful
win the multitude, compelling the building, repairing
all remodelling of churches, new and old, with pleason Is this place, though, one hardly knows why, for as sulpit occupants compare sadly, in talent or ever saliness, with those in most other places of equal size ed inpertance. The people pay neither their heads of hearts any very high compliment, when they suffer sch pretenders to lord it over them in so absolute samer. However, if they can bear it, I will try to b is raigned ;-and so subscribe myself, in much haste, Truly and devotedly yours,
PARKER PILLSBURY.

Case of Supposed Kidnapping in Propcase of Supposed Kidnapping in Pros-sert. A very light mulatto girl, between 4 and 5 and age, the daughter of Elizabeth Green, disap-parel from her mother's residence in Wickenden St., a Welnesday, the 13th inst., in a very mysterious saste. The prominent facts in the case are these, in the Sunday previous, there came to a colored board-agous in the neighborhood of the child's residence, er, well dressed mulatto woman, who said she was a the South. A colored woman by the name of limse, living in the house adjoining that of Elizabeth (see, occasionally worked in the boarding house, and see is the habit of carrying this child there with her.—
has or twice between Sunday and Wednesday, this Sethern woman saw the child, expressed her admiraseibern woman saw the child, expressed her admira-tion of its beauty, and desire to possess it. On Wed-selar, the woman left Providence in the mid-day train, ether for Boston or Worcester, it is not ascertained with, and the child, who had been dressed at the agrestion of this woman, by Mrs. Munroe, was missed after. The police have been on the search for somether of days, but can obtain no clue to the where-tents of the woman or child. The hackman who took is some from the boarding house to the cars, stated, shild with her, but upon further questioning, says there was no child, and that his first story was for the pupes of 'gassing' the inquirer. Whether bribery and essence have been employed in this transaction, we example to determine. The woman, before she deartel, said she was going to Canada ; but this is believis to be a mere ruse to cover her retreat in the opposite frection. The police are on the alert and may ferretof the gulty parties.

Boston Athenaum .- It is stated that the numbrof volumes now belonging to this Library is, by stal count, 55,567, exclusive of the collections of the therican Oriental Society, and of the American' Acadmy of Arts and Sciences, both of which are located in the building of the Athenroum.

Fatal Railroad Accidents .- Mr. Warner the conductor of the train from Rutland to Burlington was killed this morning by stepping down between two can while the train was in motion.

A rentleman from Louisville, Ky., named Charles J.

lased, who was travelling in company with several feeds, was this morning thrown from the platform of a car on the Vermont and Canada Railroad, and insare a the vermont and Canada Rairroad, and the starty killed. He was standing on the platform smok-ag, when a lurch of the ear threw him off his balance and ander the wheel.—Burlington Free Press.

IF Among the parcels entered upon the way bil of Lawton's Providence Express, on Friday, was a severald baby, which Mr. Smith brought through ist delivered according to label, in good order and testine. Those having babies or anything else to said by Lawton's and by Lawton's Express, may rely upon its being prouptly attended to .- New London Star.

Brutal Murder of a Female .- New Haren his 25.—A horrid murder was committed in North his 25.—A horrid murder was committed in North have yesterday, on the wife of Mr. Brazilia Bradley, sighly respected citizen of that place. The family had gone to church, leaving her at home, and when Mr. I retarned, he found her dead upon the floor, and the have robbed. She was stabbed and cut in a savage maner.

A young Irishman named Michael Jennings, former-hm Mr. Bradley's employ, has been arrested on sus-pose of being the murderer. He exhibits a good deal of agitation. A \$20 bill, with marks of blood upon it, his just been taken from the man with whom he lodged as nicht.

Satistics of Boston Jail .- By the semi-anal report of the keeper of Suffolk County Jail, to the lapeters of Prisons, it appears that there have been semitted during the last six months—Criminals 3730, theses 165, debtors 281—total 4726. Males 3530, sails 746—404al 4726. Of the commitments, 312 is assailt, 700 for drunkenness, 400 for larceny, 8 for again.

What Outrage Next? -- In the case of Free What Outrage Next?—In the case of Free-bia, we learn that the U. S. Marshal, John L. Robin-ia, permitted the claimant, Ellington, to visit Free-na in prison a few days since, to examine his limbs and other parts of his person, that he might discover that marks were to be found. This, of course, will en-sible Elington to have his witnesses to order. Can there he agreeier outrage in a public officer? There is a very hard said legitimate inference which every person, will draw from such conduct on the part of the Mar-tial—Indianapolis Free Democrat.

Equestrian Statue of Washington,-The Chesient has concluded a contract with Clark Mills for tretion of a colossal equestrian statue of George assington, at a cost of 850,000.

Car and Omnibus Collision .- An omnibus car and Omnibus Collision.—An omnibus, nearly, was crushed between two cars while attempting to cross the track of the Hudson River Railroad, in its 16th Avenue. Two passengers only, a lady and reliance, both of whom were so badly injured that it is supposed they will die. The omnibus was smashed to pieces at both horses killed. The driver was uninjured.—Are Fork paper, 30th ult.

IF A son of Edward Wyman, of Roxbury and years, was killed by a fall from a horse on the

Rev. Mr. Hubbell, who was dismiss Im his parish at Avon, Ct., because his wife wrote Sady Side, or the trials of a Clergyman's Life,' has harved a call to preach in North Stonington, Ct. The Washington correspondent of the

by York Journal of Commerce, states that the grave of James Madison, twice President of this Republic teast now be recognized!

This Montgomery, a graduate of the seed University of Pennsylvania, has recently lotted benefit in Buffalo, for the practice of medicine is a warmly welcomed by the press of that city. A College for the education of females

Senious Appray serween a Party of Fugirive Slaves and their information from citizens of New-Petersburgh, situated in this county, ten miles northeast of this place, that on Friday or Saturday last, a party of men, three of whom were Kentuckians from Mason and Fleming counties, and two Ohioans, passed through that village in pursuit of three slaves, the property of one of the party, named Pierce, and another owner. It seems they had information which led them to believe that the slaves were on the route through New-Petersburgh to Greenfield, but they had not yet crossed Rattlesnake creek, which runs about a mile east of Petersburgh. From Petersburgh there are two roads leading to Greenfield, one of which crosses the creek over a bridge, and the other by a ford, about half a mile further up.—Three of the pursuing party stationed themselves at the bridge, and two at the ford, and awaited the coming of the slaves. The party at the bridge had not waited long, when the slaves, two men and a woman, made their appearance, escorted by a white man and boy, as guides. As soon as they were fairly within the bridge, which is a covered one, the Kentuckians sprang upon them and a desperate fight ensued. The negroes, it is said, were armed with guns, pistolyand knives, and defended themselves bravely. The particulars of the affray, however, are not yet definitely known, but the result was, that one of the negroes was captured, after being severely wounded, and the other two, with their white companions, made good their escape. Pierce, the owner, it is said, of the captured negroe, was severely hurt, having been nearly choked to death in the struggle. The desperate nature of the affray may be judged from the fact that the broken breaches of a gun and pistol were found on the spot, and the ground was covered with blood. As soon as it was over, the Kentuckians lost no time in leaving for home, taking their captive with them.—Hillsborough (Ohio) New.

The Sonora Herald speaks of a cedar tree in Calaveras county 40 feet in diameter at the butt and 20 feet in diameter at a height of 100 feet from and 20 feet in diameter at a height of 100 feet from the ground. It is calculated to reach the height of 350 feet, although a part of it has been broken off. The discoverer, Capt. Hanford, is about stripping off the bark, in order to send it as a curiosity to the Atlantic States. This will of course kill the tree, which is much to be deprecated. It is now perfectly green, and in the best possible condition, not a limb decayed.

WHOLE WORLD'S TEMPERANCE CONVENTION Whereas, in response to a call for a preliminary meeting of the friends of Temperance in North America, to make arrangements for a World's Temperance Convention in the city of New York, during the World's Fair, a meeting assembled in that city, on the 12th of May, 1853, which assumed the power to exclude several marriage, family ties, the Bible, are, in effect, emanci-

name, to meet in the city of New York, on Thursday and Friday, the 1st and 2d September next, to consider the present needs of the Temperance Reform. New York, July 15, 1853.

Lucy Stone, Mass. Samuel J. May, N. Y. Oliver Johnson, N. Y. M. A. W. Johnson, N. Y.

Wm. A. White, Wisc

C. H. A. Dall, Canada C. W. Healy Dall, C. W

Wm. L. Garrison, Mass. Harriet K. Hunt, Mass.

Wm. H. Channing, N. Y. R. T. Trall, N. Y.

Sumner Stebbins, Penn. Thomas Chandler, Mich.

Thomas Garrett, Del. Wendell Phillips, Mass

Isaac Trescott, Ohio. Rowland T. Robinson

Rachel Robinson, Vt. Lydia Mott, N. Y. Stephen Grimes, N. J. Mary P. H. Allen, N.

Elizabeth Hallock, N. Y

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

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

James Howe, N. J. Eliza P. Gaunt, N. J.

Lambert S. Beck, N. Y.

Wm. S. King, Jr. N. Y.

James O. Bennett, N. Y.

John Law, N. Y. Susan B. Anthony, N. Y.

C. B. LeBaron, N. Y.

Ira Buckman, Jr., N. Mary S. Rich, N. Y. John Falconer, N. Y.

C. C. Coffin, Mass. Francis Leaud, Cal.

James Moran, N. Y.

Leonard Scott, N. Y.

Joseph A. Dugdale, Penr Edward M. Davis, Penn.

T. W. Higginson, Mass. | E. H. Chapin, N. Y. Horace Greeley, N. Y.
Mary Y. C. Greeley, N. Y.
Joshua R. Giddings, Ohio.
Frances D. Gage, Missouri. E. L. Snow, N. Y. Theodore Parker, Mass. Antoinette L. Brown, N.Y. Daniel W. Vaughn, R. I. Samuel Longfellow, N. Y. Wm. S. Balch, N. Y. O. H. Wellington, N. Y. James Mott, Penn. Lucretia Mott, Penn. Francis Jackson, Mass. Francis Jackson, Alass.
Sidney Pierce, Penn.
George Hall, N. Y.
Mary C. Vaugho, N. Y.
M. B. Williams, Ill.
Erasmus D. Hudson, Mass.
Ashby Pearce, Oregon T.
Rowland Johnson, N. Y.
Hen'a W. Johnson, N. Y. Emily Clark, N. Y. C. C. Burleigh, Conn. Edward Webb, Del. John S. Merrick, N. H. Cather'e M. Schuyler, Pa. S. P. Townsend, N. Y. L. N. Fowler, N. Y. S. R. Wells, N. Y. V. Kellogg, N. B. E. Buckman, N. Y O. B. Wheeler, N. Y. Joshua Brown, N. Y.

N. A. Davis, N. H.

Stephen C. Foster, Me. Royal Barnum, N. Y. O. C. Wheeler, Cal.

Wm. McDermott, N. Y.

Morris DeCamp, N. Y.

David G. Croly, N. Y. Emily S. Trall, N. Y. Gilbert Smith, N. Y. Geo. F. Colburn, N. Y. James Campbell, N. Y. Papers friendly to the Convention are requested to copy the above Call.

The Greylock Sentinel comments upon the a bove Call as follows :--

This is the only real 'World's Temperance Convention,' worthy of the name, which will be held in New York this fall. There is a call for another Convention, which ridiculously styles itself the 'World's Convention, York this fall. There is a call for another Convention, which ridiculously styles itself the 'World's Convention,' and yet proposes to shut out one half of the world from participation, viz :—the Women. The Tribune rightly enough styles it the Hewett-Marsh Convention, from two prominent sectarian, bigoted leaders in the affair. If the latter sham does not turn out small potatioes, we mistake. If there is a cause in which women should have a voice of direction, if there is a reform which comes within woman's 'sphere,' that one is Temperance. Old Alcohol has showered plague after plague from his Pandora's Box on the race, the bitter fruits of which woman has been forced to suffer patiently for ages; and now that the most gifted, cloquent and virtuous of her sex, able to draw tears from eyes 'all unnsed to melting mood,' rise up and claim to share and direct the labors in her and the race's behalf, a few sectarian bigots heap upon them the abuse and ribaldry which has abounded for years in the mercenary press of the country.

There, in the very focus of pro-slavery opposition, a banner in behalf of the perishing slave has been raised, and its triumph will be in some measure commensurate with the supplies that this movement may be enabled to furnish.

The details of the Bazaar are so well understood, that we feel any particular specifications unnecessary.

We cordially invite the assistance of every lover of Freedom, pledging ourselves to all such for a conscientious fulfilment of all the duties that our present position imposes on us.

Donations of any kind, either in manufactured articles, materials for manufacture, or money, will be gratefully received by any of the Managers whose names and addresses are subjoined, or any further information that may be requested will be cheerfully given.

which has abounded for years in the mercenary preson the country.

Out upon the man, or set of men, who would drive woman from working in any portion of the Temperance vineyard in which she chooses to labor. Let there be a glorious gathering of the Tempecance host on the 1st of September. Let the fair be fairly represented, and we will guarantee that no real friend of Temperance will wish to exclude them thenceforward.

MARY MAY, 4 Franklin Place, Boston.

SARAH RUSSELL MAY, Leteester, Mass.

WORCESTER ANTI-SLAVERY BAZAAR WILL BE HELD IN BRINLEY HALL! Cattle Show Week, September, 1858.

We would earnestly invite all who have each year cooperated with us, to renewed effort in the great cause of humanity, and the hitherto indifferent, to a more faithful investigation of its claims. None can remain passive in this matter. Every day we are called to make our election between apparent self-interest and the slave interest—between love of the world's good opinion and hatred of oppression. So long as the great wrong continues, so long are we all helping others to CHARLOTTE S. SARGENT, 70 Dover st., Boston forget its iniquity, to tolerate its cruelty, or, helping SARAH S. RUSSELL, Jamaica Plain, Roxbury, Mass them to feel its sin, to undo its heavy burden. Fairs are not merely available for the raising of funds, but as means of awakening public attention, as meetings for the dissemination of anti-slavery truth, and the discussion of anti-slavery principles, they have proved most valuable and efficient. We ask, then, aid, from all who themselves love 'life, liberty and happiness,' and who would help their brothers to the same birthright. We would send our appeal throughout the country to all our faithful fellow-laborers, reminding them, that contributions of Needlework, of useful and fancy arti-

contributions of Needlework, of useful and fancy articles, will be gratefully received. The Refreshment table must depend, as formerly, upon donations, which which we hope will be various and abundant.

Sarah H. Earle, Emily Sargent, Lucy Chase, Hannah Rice, Adeline H. Howland, Eliza N. Stowell, Olive Lovoland, Hannah M. Rogers, Sarah L. Butman, Abby W. Wyman, Mary Channing Higginson, Serah R. May, Leicester; Emma W. Wyman, Dedham; Mary E. Hodges, Berre; Frances H. Drake, Leominster; Polly D. Bradish, Upton; Catharine Brown, Hubbardston; Maria P. Fairbanks, Milleille; Nancy B. Hall, Blackstone; Abby B. Mussey, Lanouster; Louisa F. Hall, Upton; Susan B. Everett, Eliza Howe, Princeton.

We will the A. S. Standard please copy? stone; Abby B. Mussey, Lanouster; Louisa F. Hall, Upton; Susan B. Everett, Elira Howe, Princeton.

TWENTIETH NATIONAL ANTI-SLAVERY BAZAAR.

To be held in Boston, Mass., during Christme Week, 1853.

MAR, in once more addressing their friends and fellow ers, for the purpose of entreating a warmer syn vement, beg leave to submit a few suggest

Twenty years have passed away since the first Fair to aid in the Abolition of American Slavery was held in the city of Boston. Twenty years of labor and effort, an still we remain a slaveholding nation, our first word o repentance, in a national capacity, yet to be uttered, ou first work of mercy yet to be done. But have these la bors and efforts, of which we may, properly enough, just now, consider this Bazaar an exponent, accomplished nothing? Only the childishly thoughtless or the wil

fully false can venture to reply in the negative.

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

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

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

Hence, no talk of Gradualism now obstructs our way.

Kindly propositions in its behalf, from distant friends
of the slave, ignorant of the essential diabolism which
is the animating spirit of the Slave institution of this country, meet, from the slaveholding South and pro-

marriage, family ties, the Bible, are, in effect, emanci-May, 1853, which assumed the power to exclude several regularly elected delegates, because they were women;
And, Whereas, a portion of the members of that meeting retired from it, regarding it as false both to the letter and the spirit of the call;
The undersigned, consisting in part of such seceding delegates, hereby invite all those in favor of a Wonld's Temperance Convention, which shall be true to its

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

The leaders, too, of the pro-slavery hosts, alike in the State and the Church, are, day by day, called from their unholy warfare to give their account for the deeds done in the body, and, mercifully, to a very considera ble extent, their inhuman influence dies with them Men may mourn when the confessors of Truth and Mer cy depart, but their mantles fall on others; but when the Statesmen who have voted for, and the Minister who have preached for, the Fugitive Slave Bill, ar summoned hence, a growd of the weak and wavering who would not have been so base and cruel but for th influence of a firmer and superior mind, breathe freer are measurably released from their thraldom, and redered accessible to better influences.

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

agement, the Managers of the Barnar, and those cooperating with them, may find special stimulus to exertion in the fact that the present arrangements of the American Anti-Slavery Society are such as to render an increased success of this undertaking more desirable, we might almost say imperative, than ever before.

The Receipts of the Bazzar are devoted to the suste nation of the Parent Society and its organ, the National Anti-Slavery Standard, in the city of New York. There, in the very focus of pro-slavery opposition, a

SARAH RUSSELL MAY, Lelcester, Mass. MARIA WESTON CHAPMAN, care Messrs. Green &

Co., Paris, France. CAROLINE WESTON. MARY GRAY CHAPMAN. HENRIETTA SARGENT, 156 Tremont st., Boston. FRANCES MARY ROBBINS, Brush Hill, Milton. ELIZA LEE FOLLEN.

SUSAN C. CABOT. THANKFUL SOUTHWICK, Danvers, Mass. SARAH H. SOUTHWICK, Portland, Me. CAROLINE F. WILLIAMS, 75 Southac st., Boston MARY H. JACKSON, 1071 Washington st., Boston ELIZABETH GAY, 142 Nassau st., New York.

SARAH BLAKE SHAW. . More and ELIZA F. EDDY, 7 Hollis st., Boston. E. C. VON ARNIM, 18 South st., Boston. MARY WILLEY, Lowell st., Boston. EVELINA A. S. SMITH, Harrison Square, Dorches

ter, Mass.
ANN REBECCA BRAMHALL, 47 Milk st., Boston. LYDIA PARKER, Exeter Place, Boston. MARIA LOWELL, Elmwood, Cambridge, Mass. ABBY FRANCIS, "

Antices of Meetings, &c.

EF REV. ANDREW T. FOSS, an Agent of the lass. Anti-Slavery Society, will speak at CONCORD, a Sunday next, August 7.

ET ANTI-SLAVERY CONVENTIONS -- An A Convention, for Western Massachusetts, will be nead a CUMMINGTON, on Wednesday and Thursday, Augus 17 and 18; and will be attended by WENDELL PRILLER

An A. S. Convention, for Barnstable County, will be held in HARWICH, in the well-known Grove, near Union Hall, on Sunday, August 21st.

This Convention will be attended by our friends Will. LLOTH Garaison and Rev. Andew T. Foss, the latter an agent of the Mass. A. S. Society, and a minister of the Baptist order, thoroughly versed in the anti-slavery and pro-slavery history of that denomination. We invite all, from every part of the Cape, who are not afraid of truth and discussion, and are willing to come to the light, to attend the meeting.

A preliminary meeting will be held at UNION HALL, on Saturday evening, 20th; where also the Sanday meeting will be held, in case of unpleasant weather.

JOSHUA H. ROBBINS.

JOSHUA"H. ROBBINS, ZEBINA H. SMALL,

CALEB NICKERSON. HENRY C. WRIGHT will hold meetings Portland, Me., all day, Sunday, August 7. Subject The improvement of Individual and Social Man.

JUVENILE

ANTI-SLAVERY LITERATURE

WE propose to publish, should the enterprise meet with sufficient encouragement, a series of books for Children, to be comprised in twelve books, each independent of the other, on subjects connected with the anti-slavery discussion. Let us instil into the youthful mind correct scatiments on this great question, and we shall soon have a generation of men and women who will do their duty. These works will be elegantly printed and illustrated, and made attractive for children. To be sold at 124 cents each.

We publish this day the first of the series, entitled

PICTURES & STORIES PROM UNCLE TOM'S CARIN With ten Engravings.

The other numbers will follow at intervals of about THE EDINBURGH DOLL AND OTHER TALES.

Beautifully Illustrated. For sale, wholesale and retail, at the Bookstore of the JOHN P. JEWETT & CO., BOSTON.

JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio And by the principal Booksellers, and at the Anti-Sla very Depositories.

The Man of a Thousand Years.

ISAAC T. HOPPER: A TRUE LIFE. BY LYDIA MARIA CHILD.

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, endeared him not only to the thousands who were the immediate participants of his beneficence, but to all who knew him.

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 bear testimony his nobleness of soul, and his entire devotion to the in

his nobleness of soul, and his entire devotion to the interests 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 history, of all others was the person to write 'A TRUE LIFE' of the noble man, and her task has been performed in her best manner.

'A TRUE LIFE' indeed was the life of ISAAC T. 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 seen from day to day tripping through the great thoroughfares, and threading the narrow lanes and byways, searching out the wayward and the wandering, that he might rescue them from crime and degradation, and administer comfort and solace and heavenly charities to the distressed and suffering. The poor, hunted ties to the distressed and suffering. The poor, hunted fugitive slave found in him a friend ever ready and Mr. Jewerr:

At the time of the death of this ve lent 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 the poor, and the grateful remembrance of kindness and benevolence, as he.'

The New York Sunday Times contained the follow-

The New York Sunday Times contained the follow

'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 elastic as that of a boy; his form erect as the mountain pine.

'His whole physique was a splendid sample of nature's handiwork. 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 happy kindred in a world where there is neither sorrow nor perplexity.'

The New York Tribune :

The New York Tribune:

\*Isnac 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 defeat the plans of those who oppressed God's poornever to advance his own self-interest.

Farewell, thou brave and kind old Friend! The prayers of ransoned ones ascended to Heaven for thee, and a glorious company have welcomed thee to the Eternal City.\*

On a plain block of granite at Greenwood Cemeter

ISAAC T. HOPPER, BORN DECEMBER 3D, 1771, ENDED HIS PILGRIMAGE MAY 77H, 1852.

Thou henceforth shalt have a good man's calm, A great man's happiness; thy seal shall find Repose at length, firm friend of human kind." We shall publish 5000 copies of the first edition Early orders from the trade are solicited. It is a boo which will have an immense sale, scarcely inferior to the sale of Uncle Tom's Cabia, for in thrilling interest it is not behind that world-renowned tale.

JOHN P. JEWETT & Co., JEWETT, PROCTOR & WORTHINGTON, Bostox, July, 1853. CLEVELAND, OHIO.

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

DR. THOMAS P. KNOX, PRACTISING PHYSICIAN,

JOHN BUNYAN'S IMMORTAL ALLEGORY Probably no book, save the Bible, has been so ively 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 at-tractions in nearly all the forms of illustration, from

an American clergyman, are we indebted for the

the rough Wood Cut to the exquisite Steel Engrav-ing. But to the middle of the nineteenth century, and

only true pictorial conception of this immortal work.

The navel 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 BILLINGS, and from this design, JOSEPH ANDREWS, the distinguished historical engraver, has produced, after four years of labor, a picture which will take rank among he most superb and elaborate productions of human

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

PRICE—INDIA PROOPS, \$10; PRINTS, \$5 JOHN P. JEWETT & COMPANY, PUBLISHERS, 17 & 19 CORNELL, BOSTON

JEWETT, PROCTOR & WORTHINGTON,

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

From Rev. Edward N. Kirk, Boston.

Mr. JEWEET:
Dear Sir-My opinion of the Peture is unqualified. Thave 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 standamong 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.

ze 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

The subscriber, having been shown the production of Messrs. Billings and Andrews, reachoes, 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 engraver.

> From Hon. Edward Everett. Boston, June 18th, 1853.

Boston, June 18th, 1853.

Messes. Jewett & Company:

Gentlemen—I have examined the engraving illustrative of 'Pilgrim's Progress,' which you are about to publish, and have much pleasure in expressing a favorable opinion of it. The conception of the work is happy, and, as a whole, it appears to me judiciously and successfully carried out. It brings into a convenient compass for inspection the principal events in Bunyan's celebrated allegory, and is well calculated to increase 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 striking and satisfactory.

I am, gentlemen, very respectfully,
Yours,

From Rev. F. D. Huntington, Pastor of South Cong.

From Rev. F. D. Huntington, Pastor of South Cong Church, Boston. Highlands, June 9, 1853.

We intend to publish this work early in August. It will make an elegant 12mo. of about 500 pages, with a full length portrait and a medallion likeness, on steel, of Mr. Hoppina. Retail price, \$1.25, bound in cloth. countered and overcome. The balancing of the pictures strikes me as especially admirable, while the abundance of detail, the progress of the story, the faces of the figures, and the complication of scenery, are all managed with such firmness and grace as to secure a most animated and satisfying whole.

Thanking you for this early glimpse of what is, beyond doubt, destined to become a popular decoration of Christian homes.

Christian homes,
I am, very respectfully,
Your friend, FREDERIC D. HENTINGTON. From Rev. Drs. Stone, Stone and Neal. Having examined this beautiful Picture, we heartily

Having examined this beautiful ricture, we have concur with Rev. Mr. Kirk in the above commendation. Its conception and execution are alike creditable to our countrymen.

JOHN S. STONE.

Rector of St. Paul's Church, Brookline. BARON Stow,
Pastor of the Rowe St. Baptist Church ROLLIN H. NEALE,
Pastor of the First Baptist Church, Boston.
Boston, June 21, 1858.

From Rev. Leonard Bacon, D. D., New Haven, Ct. From Rev. Leonard Bacon, D. D., New Haven, Cr. 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 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. Doreling, Philadelphia.

From Rev. Dr. Doneling, 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 immertal 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.

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 elabor The individual designs are well conceived and enco-rately executed.

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

B. SILLIMAN.

New Haven, Conn., June 18, 1858.

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 delineated in that remarkable

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

From Rev. A. L. Stone, Pastor of Park-Street Church, Hoston.

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's Progress.' And the beauty of this is, that the whole journey lies before you in one view.—all its tollsome reaches, its scenes of memorable interest and heroic achievement, its cities and rivers and mountains and valleys and palaces, and the far-off glory of its goal.

There is no hall of art, no decorated saloon it would not grace, no groupings of the 'old masters' that might not be proud of its company.

A. L. Bronk.

From Rev. B. K. Peirce, in Zion's Herald.

PLORIN'S PROGRESS—A CHEICE WORK OF ART.

Bro. Wise: It is a pleasure to me to be able to assume to your readers, such of them as may te able to Srowz. Price, 25 cents.

HAVE just received, from London, a beautiful line unce to your readers, such of them as may te able to Srowz. Price, 25 cents.

Jy 15

indulge a cultivated taste at a small expense, the artic-tic and spiritual treat that is in store for them. Messrs. Jewett & Co., who, though they may be personal stran-gers themselves to your subscribers, have become inti-mate 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.

Prom Rev. Theophilus Stork, D. D., Pastor of St. Mark's Lutheran Church, Philadelphia. 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 cauvass. The whole seems rises to view just as it passed before the vision of Bunyan, in heavenly pictures, arranged into one grand alicgory.

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

T. STAKE.

From T. B. Welch, Esq., Artist, Philadelphia, Philadelphia, 3553.

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 Messra 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 Land-scape 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 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'all 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, Rujus Choate.

From Hon, Rufus Choate. From Hon. Rufus Choote.

I have had the pleasure to see the engraved illustration of the Pilgrim's Progress, by Andrews, designed by Billings, and think it a work of great merit 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.: 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, of and will be a valuable acquisition, both as an illustration 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 undertaking.

dertaking, non interest out

I remain yours, right faithfully,
W. J. WHITAKER,
BARNAS SEARS. 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 instructors and delicate children and of instruction and delight to children, and may, per-haps, in unny cases, lead to a more careful and intelli-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 allegorie scenes, comprising nearly three hundred personages, into one piece, little more than two feet square, without 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-able.

From Rev. John Mc Dowell, D. D., Philadelphia From Rev. John McDowell, D. D., Philadelphia.

I cordially approve of the plan of an engraving of Bunyan's inimitable and most instructive allegory of the
Pilgrim's Progress, and do heartly recommend to the
patronage of the Christian public the picture on this
subject by John P. Jewett & Co.

John McDowell.

Paster of the Spring Garden Presbyterian Church, Phila
Philadelphia, July 9, 1853.

Philadelphia, July 9, 1808.

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

A SPLENDID EXCHAYING. 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.

From Rev. Samuel H. Cox, D. D., Paster of the First Presbylerian Church, Brooklyn, N. Y.

Bunyan's Pildrim. This wonderful picture, a picture a picture. This wonderful picture, a picture a picture a picture a picture a picture a picture and a picture and a consecutations, 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 cracle of interpretation; being identical with that of the great moral drama, whose acts and scopes 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 vicissitudes of Procasses, its illustrations of the Pildrim 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 enhurchisms, 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.

From Rev. Rufus W. Clark, Boston.

Of all the productions of Mr. Billings's pencil, 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. The 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 news pers in all sections of our country. We have publish ed them in a circular,

JOHN P. JEWETT & Co., PORTRAIT OF MRS. STOWE.

JOHN P. JEWETT & Co., 17 & 19 CORNHILL,

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1858. written he has e aboli y a yes became friend e to the ew, an of suffer wrote t

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oop, evi-ght dark in, negro i eater-ir some-a bright

stood and boldly proclaimed. Too long have the com-

olds a mysterious organic relation to the Infinite,—

chase and enslave the mind of man, to fetter his godke powers, and make him the ready instrument of su erstition and priestcraft. It is the most vicious ele

persition and priestoraft. It is the most vicious ele-ment of Popery, from which our Protestant seets are not yet delivered. Our religion, which should make us free and self-reliant, willing to bend the knee only to God, as he stands revealed to our own conscious-

becomes, in the hands of ambitious and designing men, the instrument of our degradation, the sym-

bel of littleness, meanness, bigotry and hypocrisy. The Romish Church sets up for herself a claim

sects, professing to deride her pretensions, yet tax our credulity scarcely less. From the Episcopal Church, with her imposing ritual and elaborate ceremonials, down to modern Quakerism, with its professed abjura-

tion of all forms, its rustic garb and look of ' meek sin

plicity, all seem deluded with the idea that the Church, being made after a Divine pattern, is supernaturally

preserved from error. Even the Quaker regards the decision of his Yearly Meeting with a superstitious sev-

erence scarcely inferior to that which the Catholic

awards to the decrees of the Pope and the Cardinals

Do his reason and common sense suggest that the Year-ly Meeting has decided erroneously or unjustly, he banishes the thought as little less than impious, becomes

and common sense a sacrifice on the altar of the Church

Poor man! let him be once fairly convinced that eccle

siastical bodies, however sacred their professions, how

ever worthy of esteem within their legitimate sphere

are yet only human, and without authority to bind th

conscience even of the humblest of God's children, an

he will no longer dare to offer such a sacrifice, to dis

honor his Creator by debasing his own exalted powers

It would be easy to show that this claim of superna

ural power, on the part of the organized Church, is al

war with the whole genius and spirit of Christianity,

primitive Christians, as well as subversive of individu-

al rights and responsibilities. Jesus no where indicated

an intention to organize a Church clothed with such

ter, " until the number of personal followers of Jesu

increased by thousands, and the need of some organiza

tion began to be felt, that any thing like the institu-

tion of a distinct and permanent religious society ap-pears to have been definitively contemplated. And

present exigency. Thus the whole institution of the

Church at Jerusalem grew up by degrees, as one step

after another was called for by a succession of circumstances altogether peculiar.' A religious periodical of high authority in matters of ecclesiastical histo

clung as with a dying grasp to a few shreds of ancien

tradition, and deemed it sacrilege to meddle with these consecrated relics. They have attached a peculiar sa-

credness to their own constitutions, councils, ordinan-

ces, creeds, and decisions, as if they rested on Divine

right and apostolic authority. . . The beautiful the ories of Church government, devised with so much car-

and put together with so much skill and art, have, w

are sure, no manner of resemblance to the Churche

mentioned in the Acts and Epistles. The primitive

Christians, could they come among us, would be not a little surprised to hear their assemblies, gathered by

stealth for worship, with or without particular standing

officers, referred to as the models after which the super

structure of denominational Churches is supposed to be

fashioned. They were simple-hearted men and women

exposed to continual persecution, and bound together in

Christian love; forming and modifying their regula-

they or their successors were bound to a single system

The reason of associating together was to further this

great end, mutually to enliven the feelings of devotion

strengthen the principles of plety, and aid in, and urge

do whatever might be conducive to the general good.'

We have dwelt at some length on this point,

moral improvement!

Organization have also brought us to the conclu

ful piety, which ever manifests itself in works of pra-tical benevolence, and would make her a burning ar

a shining light in the presence of surrounding darkness it narrows the scope of her vision, dwarfs the intellect

smothers the heart, and makes her the purveyor of tra-

place of the primary, the temporary in place of th

istent with each other, and contrary to our reason

† The Christian Speciator, Sept. 1888.

ditions and shams, a covert for meann

by some great code, provided by Divine authority.

silent if not acquiescent, and mayhap lays his

ness, withered by the touch of this super

its Creator, and conferring special powers and prer-tives. Perhaps no error has done more than this

#### POETRY.

LOVELINESS IN DEATH.

'And we shall be changed in a moment; for this mortal must put on immortality; then shall death be swallowed up in victory.'—Scripture.

She slept-but not kind Nature's sleep ; Friendship could only hope—and weep.
That hope was vain; the vital power Was wasting with the wasting hour. Her lids unclosed. She breathed no sound, But calmly looked on all around, And each in silence sweetly blest-Then closed her eyes and sank to rest.

Gone was the life-sustaining breath But, O, how beautiful was death ! Mortality had passed away, But there a sleeping angel lay. No voice the slumbering silence broke, But life in every feature spoke ; for the itself appeared to be

The countenance a glory wore ; A loveliness unknown before : So perfect, so divinely fair, A sainted soul seemed present there On that calm face were still imprest The last emotions of the breast There still the parting impress lay Of fond affection's lingering stay.

And still did resignation speak Serenely from the placid cheek; And kind benevolence was there, With humble faith and trusting prayer. Oh! how did beauty's softest bloom

So uncongenial to the tomb-With love and piety unite, And sweet repose, and calm delight ! If sleep there be in realms above. This was the sleep that angels love ; Mortal ne'er dreamed a dream like this Of perfect, pure, celestial bliss ! Loved spirit! while thy friends remain

On earth, we cannot meet again; But, ah! how blest their souls will be. That pass through death like thine to thee

From the Pittsburgh Saturday Visiter. THE PUGITIVE SLAVE BILL BY FRANCES D. GAGE.

Shall not shelter the slave? Who dare say that my ho Shall not shelter the wretched, oppress'd and forlorn Who will bid me be deaf, when for pity they come, The helpless, down-trodden ones, weary and worn Think our lawgivers' laws will convert into stone

The heart that can feel, can condemn, can approve The heart that can do what it still would have done, Deeds of justice and mercy, of truth and of love? Oh! I am a mother ; could I see my dear child

Torn shricking, with anguish, away from my heart

And know she must linger, debased and defiled,
And sold like a beast in the slave-dealer's mart? Could I live on, yet know that, in darkness and wrong The soul of my child would go down to the grave? Ay, mourning in fetters through all its life long, And lie down at last in the tomb of a slave?

Should my child from bondage a fugitive flee, Far, far from his tyrant and soul-crushing chain, Oh, would not my curses fall, fearless and free, On the demon who 'd seize him and bind him again

And, oh! if with bleeding and way-worn feet, He begged for a refuge, North man, at your door Oh! could you with fetters the wretched one meet, And bear him a slave to his tyrant once more?

Oh, fathers ! Oh, mothers ! who boast ye are free, Is my child, or thy child, more precious or dear-More dear to our heart than the slave child must be To the heart of its parent who toileth in fear?

Then, list to the pleadings of nature and love, And spurn the vile law that would turn you to fiends Let the penalty fall-'twill a benison prove-Just men will defend you, true men stand your friends.

Ay, spure it, and those who have made it a law! lay Charity cover each name with a blot, And when from the post they've disgraced they with

May their names, deeds and shame be forever forgot My country-my country-Oh! we be the hour,

When thy sons bent them low, at a slave-dealer Sold themselves for a price to the South and its powe

Turned traitors to justice, themselves, and to God !

#### THE CAUSE OF LIBERTY.

Ain- I see them on their winding way." Tell us no more of Slavery's power, 'Tis weakness when compared with ours!
'Tis Satan's power condemned to dic-Freedom is strengthened from on high. Tyrants now quail, their courage fails, But ours, inspired by Heaven, prevails ; Thrice armed are we in righteous And this our foes themselves confess.

Then onward, onward, onward still ! See how our ranks with freemen fill! Soon o'er the world will all men see Triumphant, glorious Liberty.

For years have freemen bravely stood, And breasted Persecution's flood; With justice armed, they've kept the field, No threats or flattery made them yield. Their flag so fair, still floats in air, And, mark ! next year twill still be there Inscribed in letters bold and free.

With one great idea-LIBERTY! Then sound it, sound it, sound it strong ! That FREEDOM'S RIGHT-that SLAVERY'S WRONG! And shout for GLORIOUS LIBERTY!

## A PARODY.

The following parody on the popular negro air 'Poor Uncle Ned,' from Mr. Buckstone's 'Ascent of ount Parnassus,' was lately sung at the Theatre Roy

Of 'Uncle Tom's Cabin' who has not had a sight? Who of Topsy the name does not know? If any one could wash a Blackamoor white,
It would be Mrs. Beecher Stowe.
It's a very good book, we know,

And has made us our noses to blow, But they've worked 'im so much I wish poor Uno

Was gone where all good niggers go. Wherever you travel, wherever you stop,

Uncle Tom his black poll's sure to show : With his songs, polkas, waltzes, they fill every shop, Till, like Topsy, 'I 'specs they must grow!' A jumping and a 'doing just so,'
And 'twould be quite a blessing if poor Uncle Tom
Would after that good nigger go.

No doubt all that is oppressive and pre-slaver, both sides of the Atlantic, would be heartily rejoid both 'Uncle Tom' and his 'Cabin' could forev lost sight of by the world; but they will remain terr risible until the overthrow of the slave system.

# THE LIBERATOR

EXPOSITION OF SENTIMENTS: ADOPTED BY THE PENNSYLVANIA YEARLY MEETING OF

To the Friends of Pure and Undefiled Religi to all Seekers after Truth, of whatever name or de-nomination, the Pennsylvania Yearly Meeting of Progressive Friends sendeth Greeting:

DEAR FRIENDS,-Having been led, as we through obedience to the revelations of truth, to form a Religious Association upon principles always too little regarded and often trampled under foot by professing Christians and popular sects, we are constrained to address you in explanation of our leading sentiments, purposes, plans and hopes. If, as we believe, the basis of our organization, and the arrangements we pro- of absolute infallibility, and the various Protestan pose for the culture of man's religious powers, are in harmony with the Divine laws, and adapted to the wants of human nature and the demands of the present age, it is certainly incumbent upon us to diffus the knowledge thereof as widely as possible; and if, on the other hand, 'the light that is in us be darkness,' it is proper that we should invoke your earnest efforts em us from our errors, and turn our feet into the highway of holiness and truth. We, therefore, ask your serious and unprejudiced consideration of the

growth in the love and practice of the truth. In our efforts to apply the principles of Christianity which we deemed subversive of individual and national morality, as well as in conflict with the laws of God, we encountered the hostility of the popular sects, to one or another of which most of us belonged, and to which we were bound by ties that grew with our growth and strengthened with our strength. Mingling with the chime of church bells and with the tones of the preacher's voice, or breaking upon the stillness of our religious assemblies, we heard the clank of the slave's chain, the groans of the wounded and dying on th field of bloody strife, the noise of drunken revelry, the as exhibited in the life and teachings of Jesus, and sad cry of the widow and the fatherless, and the wall without warrant in the writings of the Apostles and of homeless, despairing poverty, driven

matters presented in this Exposition, so that, whether

ou shall accept or reject our propositions, your conclusions may minister to your own peace of mind, and

By foul Oppression's ruffian gluttony Forth from life's plenteous feast;

and when, in obedience to the voice of God, speaking power. Indeed, it does not appear from his recorded through the holiest sympathies and purest impulses words that he ever contemplated any organization what-of our Godlike humanity, we sought to arouse our ever of those who should embrace his doctrines. He countrymen to united efforts for the relief of human specified no such work as incumbent upon those when suffering, the removal of giant wrongs, the suppression he sent forth as witnesses of the truth, but left them to of foul iniquities, we found the Church, in spite of her adopt such instrumentalities as might seem to them solemn professions, arrayed against us, blocking up the adapted to promote the object of their mission. The path of reform with her serried ranks, prostituting her Apostles did indeed organize churches, but they did not nighty influence to the support of wickedness in high pretend that they were framed after a divinely prescrib places, smiling complacently upon the haughty oppres- ed pattern, still less that they were clothed with a susor, 'justifying the wicked for a reward,' maligning pernatural power. 'It was not,' says a learned writhe faithful Abdiels who dared to stand up for the truth, and to testify against popular crimes—thus traitorously upsetting the very foundations of the Religion she was sacredly bound to support and exemplify, and doing in the name of Christ deeds at which humanity shuddered, obliterating her indignant blushes only then, nothing more was done than was necessary to that with the tears that welled up from the deeps of her

For a time, though not without deep mortification and discouragement, we bore this appalling delinquency, thinking, in our short-sightedness, that it was mainly the result of a temporary mistake, and not of ryt testified, some years since, as follows: 'Men have an incurable leprosy tainting the whole body. In the 'patience of hope' we toiled on, seeking to reform alike the Church and the world, and deeming it certain that the former would speedily abandon her false and sinful position, and 'come up to the help of the Lord' against the hosts of unrighteousness and oppression. Our hopes in this respect were doomed to a sad and bitter disappointment. The leaders of the State, instead of retracing the false step which they had taken, grew more and more hostile to the cause of Christian Reform, while there was not found in the body enough of moral principle to reject their counsels, and repudiate their impious claims to a Divine warrant for their criminal apostacy. Inflated with spiritual pride. and claiming to be the anointed expounders of God's will, they mocked at Philanthropy as no part of religion, exalted in its place the Dagon of man-made Disciplines, and urged obedience to the decisions of Yearly of human obligation, bade us stifle the gushing sympathies which link us to our kind, and passively 'wait God's time' for the removal of the evils that afflict and curse our race; as if God had not revealed his purpose of doing this work by human instrumentality-as if of doing this work by human instrumentality—as it to, the discharge of duty. . . Some things were there were times when deeds of charity and mercy are practised in some Churches and not in others. Some offensive in his sight—as if the cry of suffering humanity, and the emotions it stirs within us, were not a sufcient revelation of His will, and we were bound to walt in listless inactivity for some supernatural or mi-raculous manifestation of his authority and power! Alas! how many have thus waited, until at last the spiritual car has become too dull and heavy to vibrate under the gentle tones of the 'still, small voice,' and the heart so hard and cold, that it has ceased to beat at the cry of mortal woe! Superstition has woven around their souls her impenetrable veil, excluding the warm sunlight of God's presence, paralyzing their moral energies, and leaving their holiest sympathies to stagnate for lack of use; thus unfitting them for the work the good Father sets before them, in common with all his children, and defeating the great end and

purpose of their earthly life. When we refused to obey the mandate of our ecclesiastical rulers, choosing to hearken to the voice of God rather than unto the voice of man, we found our worst foes in our own religious households; the rod of ecclesiastical power was lifted above our heads, and some of us were made to understand that excommunication was the price to be paid for the exercise of that liberty which Jesus proclaimed as the birthright of his disc ples. We might have devoted our energies to the acquisition of wealth, and, in imitation of the example of many who stood high in the Church, entered into close relations with men devoid of religious principle in the pursuit of that object, and no voice of censure or re proof would have been lifted against us; but when we ted with noble men and women, not of our sect, for the purpose of abolishing slavery, war, intempe rance, and other crying abominations, and our seal for humanity made us indifferent to the forms of the Church, though more than ever alive to the great prinsentatives on earth, excluding from their pale men and en of blameless lives, for loving peace, purity and freedom so devotedly, as to be willing to cooperate with all whose hearts prompted them to labor for the promotion of those heavenly virtues. Thus were the great and ensobling principles of our common humanity sub-ordinated to sectarian shibboleths, and that Divine charity, which is the essence of the Godlike, and the sum of every virtue in man, narrowed down to the di-mensions of a particular creed, or smothered under the petty limitations of speculative theology.

Driven thus to choose between our loyalty to sect and first the kingdom of God and his righteousness: 'b our allegiance to God, and feeling still the need of some the popular Church practically tells us, on pain outward helps in the cultivation of the religious sentioutward helps in the cultivation of the religious senti-ment, we were naturally led to investigate the whole ment, we were naturally led to investigate the whole subject of religious organization, its nature, uses and sphere, and the source and extent of its powers. The result of our inquiries is a clear conviction, that Churches, however high their pretensions of authority derived from God, are only human organizations, and are. It is time that this truth, so long obscur-

Gospel of Jesus, it meers at 'good works' as 'carnal' and inefferedors. Man. the evidence of our piety the 'fruits' demanded in the than such as we ourselves have conferred upon it in con Gospel of Jesus, it smears at good works as carman and inefficacious, bids us mind our catechisms, disciplines and confessions of faith; to come regularly to its assemblies, and worship according to its prescribed forms! It is no wonder that politicians, bent upon schemes of selfish aggrandizement, mock at the Higher Law, and declare their own oppressive statutes a finality, when the Church is found thus corrupt and spositive. No marked that insatiate Wealth tramples upon lowly Poverty; that War's 'red thunders' reverberate or the world; that Drunkenness counts its victims of the individual. It has been our cherished purpo to restore the union between Religion and Life, and place works of goodness and mercy far above theology. filement and shame with impunity; that immortal beings are driven to their daily toil under the lash, and even sold in the shambles, when the Church proffers absolution for such crimes upon terms so easy of fulfil-The natural counterpart of this false and supersti-

frowns upon amusements as an offence to God, and tive of sincerity and earnestness, but in a whining, canting manner, as if it were a burden hard to be borne, but which they reluctantly consent to carry during their perstitious or fanatical 'worry' about his soul, should oc ever suffer to make his presence distasteful and unwelcome to the young.

We cannot undertake to particularize all the error of principle and practice in the popular Churches which our investigations have revealed to us; but there is one more which we must not pass in silence. We allude to that vicious and despotic feature in the organi- desire to share the benefits of our Association; bu zation of most of them, which, beginning in the sub-ordination of the individual to the local Church, or to hood of the Human Family, without regard to sex, color Elders, Overseers, or other officers thereof, ends in the or condition, and who acknowledge the duty of defining subjection of local bodies to some larger assembly or and illustrating their faith in God, not by assent to central power. There are, indeed, some Churches which have attempted to abolish this system; but they are still too much bound by usage to practices inconsistent with their theories. Experience, as well as observation, has taught us that local organizations should in this invitation to membership, we shall still bid him in the first place be formed upon principles which will welcome to our assemblies, and listen with patience offer the best possible safeguard to the equal rights of whatever his highest convictions may prompt him t the individual members, and discourage tyranny, wheth- offer. We do not seek to bind our Association together er of the many or the few ; and, in the next place, that by external bands, nor by agreement in theologica they should never allow any other body, however numerous or imposing, to exercise authority over them. The forms of Church organization, instead of being such as are suggested by the ideas of individual freedom and responsibility which pervade the teachings of Jesus, would seem to have been borrowed from anti-Christian and despotic systems of civil government, whereof force is the vital and controlling element. Under such forms, religious tyranny, always difficult of repression, is sure to spring up into a vigorous life. It would be easy to can make provision for the supply of their own religiou illustrate this truth by a reference to the history of any wants, of those Churches in which the affiliated and subordinating system of government prevails, but the experito the Society of Friends as a warning against this la- has so long professed, as well as for historical reason tinet order of persons, and for life; the appointment of and other reformers of a past generation, for the Society remely difficult, if not impossible.

officers existed in one and not in another; some met in one place and not in another; and all had a right to principles, adjusted to the wants of our social nature, we deem it of fundamental importance. This claim of within their legitimate sphere as the servants and helporganic communion with God lies at the root of many ers, not the masters of the soul, as a means and not an evils in the Churches around us, and hence we desire to end, we esteem them of great importance. It is only make our denial of its validity as emphatic as possible when they interpose between our consciences and God. We would impress upon the minds of all whom our assuming to tell us authoritatively how much and what voice may reach, the truth, that there is no mysterious alchemy whereby a company of men, mean and selfish right of private judgment, that our manhood prompts as individuals, are transmuted into a holy body; no Divine afflatus vouchsafed to them in the mass, superto reject them. The mistakes which men have made in seding the necessity of personal conformity to the wil tion, however strange and even preposterous they may apof God. Such a claim is the acme of superstition and imposture. It is amazing that it should for so long a period have deceived and befooled the nations! When were only the incidents of Humanity imperfectly informed and developed. They should not therefore discourage us, still less lead us into other errors at the opposite will the people learn that there is nothing divine, nothing too sacred for investigation, in the artificial arrangements and prescribed formalities of sects? Alas: xtreme. Men have also made great mistakes in science, what multitudes join the popular Churches, submitting to their rites and paying the expenses of their adminis ture; and it would be no more absurd to urge these that they are thus ensuring their eternal salvation blunders into which men have fullen in regard to Reli-gion, and the abuses growing out of them, as a reason why we should resist the strong impulse of our nature authority, however accient or venerable. even though their daily lives are defiled by sordid and debasing acts, and they scarcely lift a finger or breath one honest aspiration for their own or the world's Our inquiries into the nature and uses of Religiou that the Churches around us have made a vital mistake in demanding uniformity of belief in respect to scho lastic theology, ordinances, rites and forms, as a condition of religious fellowship and the basis of associated effort. It would hardly be possible to exaggerate the evils resulting from this mistake. It has led the Church into dissensions, hypocrisy and all uncharitablenes and instead of promoting a manly, vigorous and health

and throughout the world. In forming The Pennsylvania Yearly Meeting of Progressive Friends, we have followed the instincts of Progressive Friends, we have followed the ineffects of our moral and social nature, and acted upon the settled Father has given us to do. We seek not to diminish. to intensity, in ourselves, the sense of individual responsibility—not to escape from duty, but to aid one another in its performance—to lift up before all who kingdom, assuring us, with impious tongue, that if we only master that, get its different parts properly arranged and labelled, and learn to believe them, however

and common sense, the righteousness may safely enough be left to take care of itself! Instead of requiring a

sistency with our own and others' individual freedo. We make no draft upon the veneration of our fello we sought to impose upon ourselves or others a systof doctrinal belief. Such matters we have left w

place works of goodness and mercy far above theolog cal speculations and scholastic subtleties of doctrin Creed-making is not among the objects of our asset ciation. Christianity, as it presents itself to our minds, is too deep, too broad, and too high, to be brought within the cold propositions of the theol the natural counterpart of this laise and applicable to devotion to creeds and forms is an unnatural the use of posterity, as of attempting to adjust the free sourness and melancholy—a Pharisaical spirit, which and universal principles taught and exemplified by frowns noon amusements as an offence to God, and Jesus of Nazareth to the angles of a man-made creed. frowns upon amusements as an offence to God, and Jesus of Nazareth to the angles of a man-made creed which would cover the face of society with a sanctimonious gloom as repugnant to Religion as to unpervert-ed human nature. The victims of this spirit converse about religion, not in manly and natural tones, indica-living faith which 'works by love' and overcomes the world, they lapse into bigotry and intolerance, and their formularies, having no life in themselves, become at length mere petrifactions, fossil remains of ideas, which, mortal life, as the only means of eternal salvation! however significant once, have no longer any adaptation. We are persuaded that the exhibitions of this spirit on to the condition of the race. It is sad to behold the part of the Church have produced incalculable mis-chief, by exciting the prejudices of the young against from the wells of immortal truth, and clinging with suall Religion as necessarily of an ascetic character, and perstitious pertinacity and veneration to the shell of an by placing amusements beyond the pale of Christian in- ancient creed, or the letter of an ancient Discipline, fluence, thus making them liable to excesses which from which the original soul long since took its flight might otherwise be avoided. The Christian, of all other swift to from upon the slightest departure from its persons, should not be of a sad countenance, but ever forms and theories, but slow to utter a testimony against heerful and hopeful in his demeanor, making the very a popular sin; ever realous in tithing 'mint, anise and atmosphere he breathes a witness of the screen joy that cummin,' but heavy of step and slow of speech when dwells in his heart. No false idea of sanctity, no su-the great interests of Humanity are at stake. Our terms of membership are at once simple, practi-

cal and catholic. If we may be said to have a test, i is one which applies to the heart and the life, not to the head nor any of its speculations. Our platform is broad as Humanity, and comprehensive as Truth. We interrogate no man as to his theological belief; we send no Committees to pry into the motives of those who ma or condition, and who acknowledge the duty of defining creed, but by lives of personal purity, and works of be neficence and charity to mankind. If, by any possibil ity, there should be found here and there a sincere in quirer after truth, who may not feel himself include

opinions. Identity of object, oneness of spirit in re-spect to the practical duties of life, the communion of soul with soul in a common love of the beautiful and true, and a common aspiration after moral excellence these are our bond of union ; and when these shall di out in our hearts, nothing will remain to hold us to gether; and those who shall come after us will not be subjected to the trouble of tearing down a great eccle siastical edifice, constructed by our hands, before they

The name of our Association is suggestive of its his tory and principles. As a sign of our adherence to the ence of many of our number naturally leads us to point great moral testimonies which the Society of Friends mentable evil. The setting apart of ministers as a dis- we have adopted in part the name chosen by Fox, Penn Elders to sit in judgment upon the services of the Min- ties which they founded, and which, we regret to say istry, and to determine officially what is and what is have in our day widely departed from the spirit and not inspiration; the subjection of individual liberty to official dictation; the subordination of Preparative to Monthly, of Monthly to Quarterly, of Quarterly to our knowledge of truth is limited, and as an indication Yearly Meetings; all this affords a covert for despotio authority. It is an arrangement whereby the few are fection,' and to avail ourselves from time to time enabled to control the many, and to carry into success- whatever new light may be shed upon our path. Our ful operation their plans for keeping the Church popu- meetings are at present conducted very much like those ar with the world, while she is trampling upon her of the Society of Friends, except that they are not ruled own most vital principles, and obstinately refusing to by Elders, and that we have among us no privileged do the work for which she was originally established. class called Ministers. We welcome alike the word of It aggravates, moreover, all the other evils which have exhortation, the voice of prayer, and the song of praise crept into the body, and renders the work of reform ex- and thanksgiving, whichever may well up from the 'inner fulness' of the devoted heart; and if at any But while we thus carnestly deny the claims of Relirious Associations to Divine authority, and maintain not of life, but of contention and speculation, while we that they form no exception to the rule, that 'institu- may feel called upon to speak our own sentiments with tions are made for man, not man for institutions,' and freedom, we hope not to be found denying the liberty while we would fearlessly expose all that is wrong in of speech to others. Some may fear that liberty so un existing Churches, we do not therefore repudiate such restricted may lead to disorder and confusion, but we ssociations as necessarily evil. Founded upon right are persuaded that gentleness and forbearance are mor potent than official dictation, and that the instinctiv sense of right and wrong, in the breast of even a mis guided and obtrusive man, will afford the best safeguard

of propriety and order in our assemblies As a Yearly Meeting, we disclaim all disciplinary authority, whether over individual members or local As we must believe, and virtually trampling under foot the sociations. We shall, from time to time, declare our sentiments on such subjects as may demand our atten tion; but they will be armed with no other force their efforts to realize the benefits of Religious Associa- than that which our moral influence may impart, or which may belong to the nature of truth when earnestly pear to us at this advanced period of the world's history, and honestly spoken. It will be our aim to cherish freedom of thought and speech, on every subject relating to man's highest welfare. In saying this, we have truth. We have no thunderbolts to launch at those and in things pertaining to physical life—in astronomy, whose perceptions of truth lead them to different con-chemistry, and the mechanic arts, and even in agricul-clusions from those of the majority; no edicts of excommunication to scare the soul from its researches mistakes as a reason for abandoning all associated effort no sanctimonious scowl to dart at him who carries the in such matters, than it would be to allege the similar torch of free inquiry into the very hely of holies. We

imperfections, instead of affording an argument against organization, are only illustrations of its necessity, as a means whereby the strong may help the strong may h highly cultivated soul minister to the edification of those less enlightened, and social influence become the aid and support of individual virtue. Beavers do not more any individual to withdraw from the Association at any any individual to withdraw from the Association at any moment, inspired by a common love of God and Humanity, and a common thirst for religious excellence, mingle and combine their individual efforts for the promotion of pure and undefiled religion among them.

principles and sims to ours, would meet the wants of multitudes at the present day, and that they would be likely to accomplish great good, we hope to see such es-tablished in every community where a sufficient number of persons are found ready for the work. The men and en who are engaged in the various moral reform of the day, and who have become weary of the presen sectarianism, might, we believe, gain strength for their special labors by establishing regular meetings on the First day of the week, for mutual edification and im sponsibility—not to escape from duty, but to aid one another in its performance—to lift up before all who may be influenced by our words or actions, a high standard of moral and religious excellence—to commit ourselves before the world as the friends of right-coursess and truth, and as under the highest obligations to labor for the redemption of mankind from every form of error and sin.

It has been our honest endeavor to avoid, if possible, the mistakes into which previous organisations have so objects worthy of our earnest thought and most careful attention. Our province is not that of iconoclasts alone.

foundations. If there are vices to be done away, so also are there virtues to be promoted; if there are corrupt trees to be hewn down and cast into the fire, so also are there plants of godliness to be trained, and also are there plants or gouldness to be trained, and flowers of heavenly beauty and fragrance to be nurtured. And in this work we must help each other, not ed. And in this work we must neep each other, not occasionally and incidentally alone, but regularly and systematically. The arrangements for meeting should in every case be adapted to the peculiar wants and tastes of the communities in which they are respectively held. care being taken to keep forms subordinate to works of practical goodness and beneficence. It is neither neces practical goodness and occurrence. It is neither neces-sary nor desirable that one meeting should be an exact copy of another. Adhering closely to fundamental principles, there will still be scope for a variety of modes and forms.

The local Associations should do more than hold weekly meetings. They should regard it a sacred duty to provide for the visitation and help of the por in their respective neighborhoods, to lend their sympathy and encouragement to such as are borne down under heavy trials, and to afford prompt and efficient aid is every right effort for the promotion of Temperance, Peace, Anti-Slavery, Education, the Equal Rights of Woman, &c. ; that thus the public may be convinced that the religion they seek to diffuse and establish is not an aggregation of mysteries, abstractions, and unmeaning forms, but a religion for practical, every day use, whose natural tendency is to fructify the conscience, intensify the sense of moral responsibility, purify and ennoble the aims of men, and thus to make society wiser, better, and happier. Such Associations, more over, ought to regard it as their special function to calivate and develop the religious sentiment among their members, and, so far as possible, in the community generally. For this purpose, they would do well to establish libraries, in which the works of eminent anti-sectarian writers upon moral, ethical, and religious subjects might become accessible to all classes, especially the young.

Such Associations would naturally communicate, by letter or otherwise, with the Yearly Meeting, each gir. ing that body the results of its own peculiar experience, and receiving in return the experiences of others, with such suggestions as the Quarterly Meeting, upon a careful comparison of the whole, may be qualified to make. The various Yearly Meetings may also strengthen one another's hands by fraternal correspondence and counsel; and thus, without ecclesiastical authori ty or counsel on the part of any, the whole body of believers in practical Christianity throughout the country may be cemented together in Christian love, and pre pared to labor in harmony for the redemption of ma kind from every evil and false way, and for the establi lishment of universal rightcousness, purity, and peace.

A Church thus united would wield a moral power like that of the Apostles and immediate followers of Jesus and the means by which it would conquer the world are those which an Apostle has described: 'Br PURE-NESS, BY KNOWLEDGE, BY LONG-SUFFERING, BY THE HOLY SPIRIT, BY LOVE UNFEIGNED, BY THE ARMOR OF RIGHTEOUSNESS ON THE RIGHT HAND AND ON THE LEFT.

Dear Friends ! are these ideas of a Church Utopian Are we dreamers and enthusiasts, or is the day foretold by ancient prophets and bards beginning to dawn upon our darkness, and to light the dull horizon with its reviving rays? Are we always to walk amid shad ows and shams? Do we not hear the voice of God speaking to us in the deep silence of our souls, and uttering itself in the events that are passing before us, bidding us awake from our slumbers, to cast away our doubts, and purify ourselves for the work of building up a pure Christianity upon the earth? Are not the fields every where white unto the harvest? and are there not all around us men and women, whose hearts God hath touched with holy fire, and who stand ready to enlist with us in this glorious cause? Let us, then, no falter, nor hesitate. What if our numbers are few, and the hosts of superstition and sin stand before us in menscing array? What are their boasts to us, when we know that the truth we promulgate is 'a part of the celestial machinery of God,' and that 'whose puts that machinery in gear for mankind hath the Almighty to

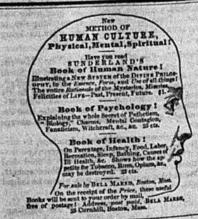
O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly, is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example Of him whose holy work was doing good Of him whose holy work was 'doing good;' So shall the wide earth seem our Father's temple, Each loving life a psalm of gratitude.

Then shall all shackles fall : the stormy clang Of wild war riusic o'er the earth shall cease; Love shall tread out the baleful fire of anger, And in its ashes plant the tree of peace.'

Signed on behalf and by direction of the Pennsylvania Yearly Meeting of Progressive Friends, held at Old Kennett, Chester County, by adjournments, from the 22d to the 25th of Fifth Month, 1853.

JOSEPH A. DUGDALE, & Clerks.



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fering, and an abiding hatred of oppression forms.

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