Two dollars and fifty cents per annum

sees are to be made, and all letter is the pecuniary concerns of the paper are i nts making less than one square in is and Ohio Anti-Slavery Societies are auexive subscriptions for the Liberator at are not responsible for any of the debts MEST, VIZ :- FRANCIS JACKSON, ELLIS GRAY INVEST QUINCY, SAMUEL PHILIPATER, and jumns of THE LIBERATOR, both sides of

LLOYD GARRISON, EDITOR.

on are impartially allowed a hearing.

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

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholderel

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

Yes! IT CANNOT BE DENIED—the slaveho rds of the South prescribed, as a condition of their

SECURE THE PERPETUITY OF THEIR DOMÍNION OVER THEIR

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

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

he name of persons in fact, the oppressor repre-

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

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

OF THE NATIONAL GOVERNMENT. - John Quincy Adams.

OL XXIII. NO. 34.

BOSTON, FRIDAY, AUGUST 26, 1853. WHOLE NUMBER 1177.

TE LIBERATOR.

OF FREDERICK DOUGLASS'S PA-PER. or following editorial articles, taken from re

eins ' Frederick Douglass's Paper,' india manner of spirit the editor is of, touching his whiery associates, both white and colored.

No. I.

or WENDELL PHILIPS. To the exclusion ther interesting matter, we have occupied age with the speech of Mr. Wendell Philstage with the speech of Air. Wendell Phil-his remarkable production, and will give be a very clear idea of what we may term despectively) the Phillipsonian philosophy to Free and independent ourselves, we can to impartial chroniclers of anti-slavery and ideas, and to give their authors the as speking for themselves. It would be a disperviously to analyze critically this thescellence, in many respects, will not Is excellence, in many respects, will not sen; nor will its errors go undetected by plesen, nor will its errors go undetected by allent readers. As an argument to estable which nobody calls in question, it is does; but as an argument in favor of keeps ant-slavery movement in a line with prinal at war with compromise, it is admirable, beres to make, what it will make, a profound so. Nobody calls in question Mr. Phillips's a minetas flon. Horace Mann, or anybody ill that is demanded of him, on this behalf, which just, and no defence of his right to he just; and no defence of his right to Mr. Manu is a defence of his injustice to We are glad, however, that he has white are gind, nowever, that he has bitsel petulence, to say nothing more in re-eriat Mr. Mann might say. He should ist, speak often, and not feel 'rather hurt' king does occasionally provoke a reply.

ing to the case of Rev. Daniel Foster, respectsis of Goodell's Anti-Slavery History, Mr.

genuously says-

egoing tells its own story. We record it segrang tells its own story. We record it are of the anti-slavery history of our times. Sere Goodell's is the first anti-slavery book has erer been formally and positively problem any anti-slavery society in this country; in Mr. Foster is the first agent who has been semptorily forbidden to sell an anti-slavery yas anti-slavery society. The case is wor men, as something new, something out of er of the press, and how far error may be gouts have been accustomed to carry a-nth them, on their own responsibility, various kinds, from 'Pious Frauds,' by the Pillsbury, to . Uncle Tom's Cabin,' Some; and, we believe, they who have done a exaped reprehension. We believe that as exaped reprehension. We believe that ulars, until now, felt that they might sell but they pleased, as individuals, so that such

Where is G. W. PUTNAM! His case, it No. III.

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Atheist belief in explexed, not men, God, become men of there i by logie, ts divine ie, bewilly, or by

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stended the celebration of West India Emanat Framingham, Mr. Douglass says-

aties as lecturing agents. For the present,

th Framingham in good season, but in a ation to enjoy the anticipated treat, for I pately and fearfully drenched with rain. at go to Framingham with any intention or and should have been more than conany out my intention. But my sheet is and I may have something more to say a Framingham meeting when I write again. as now, that I never attended a meeting I say that I never attended a more venomous issuade the subject of a more venomous. I herer took such extra pains to subject a cruel assault. Mr. Parllirs, doubtless such extra pains to subject has cruel assault. Mr. Parllirs, doubtless such the well-deserved castigation given soully by Hon. Horace Mann, and wishing t tergance on somebody, magnanimously at son me. I was in a condition to make any prey, shivering with cold, wet to the last and hungry withal. But more of this

equent number of his paper, he says-

to before allinded to the ungenerous and un-estable upon me at Framingham, by Mr. Fallips. He glanced at the He glanced at the a cancipation, and he was equally bappy a spe. As he merged from this, he fixed specials are an abegan a most bitter, persuals. I was just here going on to narrate season used by Mr. Phillips, but a friend as me the Liberator, containing what pursuals are port of Mr. Phillips's speech. I give the area of the special area of the special area as it actually occurred at Framing-he bitterness of the speech as spoken, does series as it actually occurred at Framing-bitterness of the speech as spoken, does have the speech as printed. It is hard to search, it is harder to report the fiery as specilious scowl of Wendell Phillips.

Sets have done me justice; I will not be separable to the set that they have softened down as caplain that they have softened down to be fact that they have omitted to setting words of his, delivered on that occasion words of his, delivered on that occasion of their utter unworthiness. a colession of their utter unworthiness.

a colession of their utter unworthiness.

s the last man Texpected to meet here.'

state ought not to be here, occupying a front
what he had said.' This, and more of the rould not look well on paper, and per-Species are of the same opinion. This are of the miserable trash of the Tapers, that Phillips ought to leave this because he thinks badly of the Constitu-

Thu has recently visited Boston, and this is one of his meetings in the Belknap street

doings, over 50 condemnation. The 'Notional Council' came in for an especial measure of these came in for an especial measure of the case of

colored people.

Let it not be inferred, from what I have now said, that the colored people of Boston sympathise in the assaults made upon me by Messrs. Remond, Nell, and Pureis. Such is far from being the case. Whatever may have been the case before, the col-ored people of Boston are unwilling that a single hair of my head should be given to gratify the malice of the disaffected three. Their very opposition has rivetted the affections of old friends, and has rivetted the affections of old friends, and brought to my side new ones. At the close of one of my meetings, when one of my friends had very kindly recommended my paper to the support of the colored citizens of Boston, William C. Nell rose, to put them on their guard against subscribing for a paper, the editor of which he charged with ingratitude and unkindness towards William Lloyd Garrison! He said instant that point. *he with ingratitude and unkindness towards William Lloyd Garrison!! He said just at that point, 'he had a duty to perform.' [Contemptible tool.] He said, further, it was a 'disagreeable duty' (the words of Webster, in his great kidnapping speech, in front of the Revere House.) Nell's duty was about as disagreeable, and a little more disgraceful than Webster's. He would, doubtless, be very happy to see my paper destroyed—and destroyed it may be; but while it lives, it will be a free and independent sheet, pursuing its course, without it may be; but while it lives, it will be a free and independent sheet, pursuing its course, without fear of, or favor to its enemies. The paper can be killed, but it cannot be enslaved. If, after struggling nearly six years to establish a paper which should, to some extent, defend the rights of the colored people of the United States, the enterprise should fail, by the treacherous opposition referred to, the responsibility will not be mine. If any think this resentment too vehement, let them remember (in the language of Hon, Horace Mann) how easy it is to bear insults offered to others. I deal not with honorable men, but with traitors, from whom I neither ask nor expect quarters. ed, when I commenced this letter, to have paid my respects to Mr. Wendell Phillips, but time will not now permit. He shall be attended to in good sca-son. It shall not be said that I shrink from answering any of the questions which he put to me at the Framingham celebration.

Having thus grossly outraged the spirit, language and course of Mr. Nell, the latter asked to be heard in his own defence, and got for his pains the following despicable rejoinder :--

William C. Nell is informed that he, having in Boston done what he could to prevent the circulation of Frederick Douglass's Paper, the editor of the paper does not feel called upon to give his columns to the circulation of his speeches or letters. When a man seeks to cut out his neighbor's tongue, he must not be surprised to find that tongue refusing to testify in his favor; besides, Mr. Nell will recollect that the Secretary of the meeting (whose par-tiality to Mr. Nell cannot be doubted) has already given, in our columns, the official report of what transpired at the meeting, thus rendering anything from him, in the way of a report of his sayings on

Another fault set to my account at Framingham is, (and no report is made of it.) that I neither affirmed nor denied the charge brought against these gentlemen. It was said, 'that the time *teas* when I would have denied the charge of infidelity brought against them.' I admit that there was once such a time—a time when I would have denied, with all proper emphasis, such a charge. That I do not do it now is not owing to an unkind or to an unjust disposition towards either of the gentlemen name disposition towards either of the gentlemen named; but it is owing to an altered state of the case. These gentlemen have made progress, and do not stand where they once did. If the charge of infidelity, now brought against them, were the result of their faithfulness to the slave's cause—if that

they attempt to do any violence to Mr. Smith :-

'An arduous task is before him. He goes to fill a post of difficulty and danger. He will be an apostle of liberty in the very stronghold of slavery, and, almost single-handed, he will have to dispute and, almost single-handed, he will have to dispute the pass with the whole phalanx of slavery's chosen men. Paul at Athens, rebuking idolatry, did not stir up more malignant feeling than will follow the preaching of the pure anti-slavery gospel at Washington. Most distinctly will Mr. Smith deny the legality of slavery. He will strip the vile thing of all gospel, constitutional and legal countenance, and will treat it as it ought to be treated—a system of violènce and blood, no better than piracy. Murder itself will get as much respect from him as slavery: for, to him, slavery is murder. But Mr. Smith is not only an Abolitionist. He is is a Land Reformer: and more still, he is now, as he has ever been, a believer in an "every way righteous civil government," and is, therefore, in conflict with this Government at many other points than its slavery. He is at war with every species of class legislation, and will stand up for cternal justice, wherever and from whatever quarter it may be assailed. A mighty work is before him. He is a Temperance man; he goes among wine-bibbers. He is a Peace man; he goes to mingle with men of blood. He is a man of prayer; he goes among blasphemers. He is an Abolitionist. goes to mingle with men of blood. He is a man of prayer; he goes among blasphemers. He is an Abolitionist; he goes to meet the traffickers in human blood. He is a gentlemen; he goes to confront ruffians. There will be few with whom he will have anything in common; and if, withal, he shall pass through this furnace, heated "seven times hotter," and shall come out without the smell of fire upon him, it will only be because the same God reigns now that cared for the Hebraws. same God reigns now that cared for the Hebrews. That he, like the noble Hebrews, will refuse to acknowledge the lower laws of slavery, is certain; I deal not with honorable men, but with traitors, from whom I neither ask nor expect quarters.—
Bravely as Mr. Nell stood forth, at the first, to stamp me with base ingratitude—the meanest of all human vices—he was glad before he discharged his duty, to disclaim the attitude of an accuser before that audience. After a very few rounds, he cunningly said, 'I am the injured party here—I But he was his own accuser, and the author of his own injury. He had made charges against another gentleman in the audience, and had two accounts to settle at once and and are the settle at once and and are the settle at once and and are the settle at once and are of it. Without strength to sustain his allegations either against myself, or Robert Morris, Esq., he was equally destitute of the magnanimity to withdraw those charges, but merely whined over his good intentions in making them. While he doggedly insisted upon the goodness of his motives, which, by the way, we do not remember to have heard called in question. But I leave Mr. Nell, hoping that his experience in this business will leave him a wiser and a better man. I had intended, when I commenced this letter, to have paid my respects to Mr. Wendell manufactures and a manufactures would not be worth a sixpence in any Free State in the Union. Unseen hands, moved by love-kindled vengeance, would lie in wait for the murderers. Newport, Saratoga, and Niagara Falls would become dangerous places. There would be white men and colored men all over this North land, who would look upon their lives as worthless, in a country where the people's chosen man falls by the assassin's steel. Let them touch him! To do so would be the climax of that madness which precedes destruction. But the thing will not be done. Gerrit Smith will be in the Union. Unseen hands, moved by love-kindled vengeance, would lie in wait for the murderers. Newport, Saratoga, and Niagara Falls would not be worth a sixpence in any Free State in the Union. Unseen hands, moved by love-kindled vengeance, would lie in wait for the murderers. Newport, Saratoga, and Niagara Falls would become dangerous places. There would be white men and colored men all over this North land, an country where the people's chosen man falls by the assassin's steel. Let them touch him! To do so would be the climax of that madness which precedes destruction. But the charge in the Union. spected, honored. Even men-stealers will acknow-ledge his superiority, and respect in him the principle which they have not the virtue themselves to

> A FREEMAN OF ROCHESTER TO BE SOLD FOR JAIL FEES! Some twenty-twe years ago, there was born in this city, to John H. Bishop, a colored man, well known to our citizens as a renovator of clothing, a son, whom he named after our still better known white fellow-citizen, Wu. S. Bishop, Esq. On Saturday last, a letter was received from the young man, stating that he was in jail in Louisville, Kentucky, with a postscript written by the jailor, stating that he stands committed as a fugitive slave, stating that he stands committed as a rugitive slave, and that he has no evidence of his freedom. The jailor, who shows himself to be a man of justice and humanity, writes in order that evidence of the freedom of Bishop may be forwarded, which of course will be done with all practicable despatch.
>
> We have no intention of violating any of the

compromises of the constitution' when we call the attention of the reader to the fact, that a native of

given, in our columns, the official report of what transpired at the meeting, thus rendering anything from him, in the way of a report of his sayings on the occasion, quite unnecessary.

Mr. Douglass adds his voice to the pre-slavery and priestly hue-and-cry of 'infidelity' against Henry C. Wright, Parker Pillsbury, and Stephen S. Foster, as follows:

Another fault set to my account at Framingham is, (and no report is made of it.) that I neither affirmed nor denied the charge brought against these man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. The certificate of the man himself or man or not. man or not. The certificate of the man himself or man or not. The certificate of the man himself or that of any other individual, is just as valid as that of the Court of Appeals, or a declaratory act of the Legislature. Whose ought it to be, in order to save the Union!—Rochester Democrat.

Richinecro, July 14th, 1853.

P. DONAHOE, Esq:—Please answer the following questions. 1st. Can a Catholic be a slaveholder? 2d. Can be receive the Sacraments while engaged in the traffic of slaves?

A SUBSCRIBER.

No. IV.

As has recently visited Boston, and this is fare of his meetings in the Belknap street that charge were purely the invention of a pro-state that charge were purely to the stayers, conceived in contrary to the natural or divine law, is absurd.

The notion that slavery, per se, is contrary to the natural or divine law, is absurd.

2d. The external trade, that is, the business of carry to the natural or divine law, is absurd.

The internal trade, that is, the business of carry which is the mid denounce it now, that the union of the mid denounce it now, that the charge trade to the purely to the natural or divine law, is contrary to the natural or divine la

RES. AND DEASER:—In compliance with my promise to you during a recent conversation upon the subject of Colonization, I send you a brief statement of the views which I have always held, and of the part which I have acted, in relation to the same. I am the more willing to do this from the fact that I have been occasionally misrepresented, both in private and in public—so as to be made to seem more favorable to emancipation in our own country than to colonization in Africa. A brief narrative of my connection with colonization will best explain my position and views. From the first establishment of that society to which your services are devoted, I was chiefly interested in its object. A few years after its first agitation, and as soon as it was regularly organized, I was requested to visit the principal towns throughout our land, with a view of forming auxiliary societies, raising funds, examining into the condition of the free colored people, and selecting the first colonists.

These objects I was enabled to accomplish in some degree in less than a year of travel and inspection, during which time I visited all our principal cities, from Portland in Maine to Savannah in Georgia. The result of my inquiries and efforts were duly reported to the society. Nor have I seen any cause to change my opinion since that time. I found the condition of the free people of color generally an unhappy one in every place, but much less so in the Southern than in the Northern States. There was so much more of intelligence and character in many of those whom I saw at the South, the society is the surface of the society in many of those whom I saw at the South, the society is the society of the society is the society of the secrety in many of those whom I saw at the South, the society is the society of the society of the secrety in many of those whom I saw at the South, the society is the society of the society of the secrety in many of those whom I saw at the South, the society is the society of the secrety of the secrety of the secre

There was so much more of intelligence and char-acter in many of those whom I saw at the South, that I recommended to the society, if it were practicable, the first colonists should be taken from

ubject from many of the pulpits of different de-ominations, and hesitated not to maintain that such as the degraded and unhappy condition of the property of the people of North Carolina do with the of staveholders; that those who wished to do that should employ the agency of the Colonization Society—there being persons who would avail themselves of such a method of emancipation, whose judgments and consciences would forbid their turning lose upon the land uneducated and belpless slaves, to be liable to all the evil which seemed to be the inevitable lot of the free blacks in America. After performing this temporary service for the society, and resuming my parochial charge, I endeavored to enforce the argument addressed to others by my own example. Having inherited a small number of slaves, I proposed to send them to Liberia, after they should, by their good conduct for a few years, have shown that they were proper subjects for colonization.

Their conduct was such as I required, but at the appointed time, the condition of the colony was so unpromising, by reason of sickness and other causes. to be the inevitable lot of the free blacks in Ameri-

they had been successful, but I fear, from all that I have learned, that they have only furnished admy act of manumiting my servants in this country has been misconstrued. I still hold, as I ever held, has been misconstrued. I still hold, as I ever held, that freedom in America to the colored man, with d to emigrate to some land more favorable to the the labors in this noble cause, I remain, yours, &c., WILLIAM MEADE.

Another Old Acquaintance brought to Mind.

pelled to stop over night at Cincinnati, had a valuable servant girl stolen from him by the abolitionists of that burg. The girl was valued at \$1,000 or 1,500, and we understand that the Southern gentleman has instituted suit against the boat on which he was a passenger at the time. For the valuable servant girl stolen from which he was a passenger at the time. For the valuable servant girl stolen from the perfect fearlessness of temperament, his percent fearlessness of temperament,

or 1.500, and we understand that the Southern gentleman has instituted suit against the boat on which he was a passenger at the time, for the value of the slave.—Louisville Courier.

On Sanday week, printed handbills, signed 'J. M. Allen,' and dated 'Louisville, July 25, 1853,' offering a reward for three runaway chattels, were freely distributed about Indianapolis, Ind. One of these 'things,' it seems from the bill, was a has band and father, about thirty years old; another was a wife and mother, about the same age; the third, 'her child named Billy, aged ten or eleven years, a bright mulatto, with hair nearly straight.'

SLAVE THROWN OVERDOARD AND DROWNED. In Recorder Winter's Court, in N. Orleans, on the 2d ultimo, the captain and clerk of the steamboat 'Anna,' now lying in the New Basin, were beld to bail in \$5000 cach, for an examination in reference to the death of the slave Golfrey, belonging to Mr. Hart, under the following circumstances: John William Meyer, who is a woodseller, living near the New Basin, makes affidavit that a difficulty arose among the negro hands on board the boat, that led to a fight, in the course of which, the mate ordered the other negroes to throw overboard; that led to a fight, in the course of which, the mate ordered the other negroes to throw overboard the made no effort to check the fight, or to prevent the slave from being thrown overboard; and that the maths subsequently assaulted affant himself, and threw him into the New Basin,, to the danger of his life.

complexioned gentleman, like the late Mr. Secretary Corwin! Has he a woully head, or does his hair respond to the gentle persuasion of the brush and pomatum! Does or does not

The hollow of his foot Make a hole in the ground?

Is his heel of usual or of unusual length; how do his arms compare with the length of the rest of his body, and what of the sensitiveness of his shins! Won't the Union send at once and have the man inspected and measured; for if we are to have a dar. man to tend our light houses, and our light men are to be cast into outer darkness to make room for them, it is time the country knew it. We confess, we never suspected General Pierce was that sort of

But what shall be said of Mr. Dobbin, who is ofpeople of North Carolina do with Mr. Dobbin! Where will Mr. Dobbin go to cover his shame! All these are questions which it is vain for us to specuwas the degraded and unhappy condition of the free colored people generally in this country, that there was no encouragement to emancipation on the part of slaveholders; that those who wished to do that on the color, dimensions and integuments of the new keeper of the Long Shoal light boat. Meantime, the public are earnestly requested to suspend their opinion of Gen. Pierce and Secretary Dobbin's conduct.—N. Y. Evening Post.

ISAAC T. HOPPER. A TRUE LIFE. By L. MARIA CHILD. 12mo. pp. 493. Boston: Jewett & Co. The fine portrait of the venerable philanthropist which forms the frontispiece of this interesting vol-ume, gives as faithful an impression of his character as could be conveyed by the most elaborate biography. We recognize in it the features of a marked man—a man destined to obtain distinction over the common mass, wherever he might be Their conduct was such as I required, but at the appointed time, the condition of the colony was so unpromising, by reason of sickness and other causes, and the hopes of its friends were so faint, that I could not, even if the servants had been willing, have felt at liberty to expose them to the dangers of the colony. But they had complied with the conditions required of them, and had a right to expect their freedom: I therefore permitted them to seek their fortunes in Pennsylvania and Ohio. I would that it were in my power to add that they had been successful, but I fear, from all that These were the leading qualities of his intellect, they had been successful, but I fear, from all that I have learned, that they have only furnished additional proofs of the hopelessness of benefitting the condition of the slave by manumission in America.—
From the above statement, you will perceive that my act of manumiting my servants in this country obtained. Still he filled a large space in the pubmission. lic eye. He was always a prominent man in the cities where he resided. His influence extended to that freedom in America to the colored man, with but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. He left his footprints wherever he but few exceptions, has been no blessing, and that a wide sphere. In difficult emergencies, especially, both his wisdom and energy were put in requisition by ed to emigrate to some land more favorable to their improvement and happiness. I need not add that the bope and the flattering prospects of bestowing the blessings of civilization and Christianity upon Africa, by means of colonization, point to the land of their fathers as the proper place for themselves and their children. Praying for great success to the labors in this noble cause. I remain worse for that he would never disappoint their confidence. that he would never disappoint their confidence.— It was rare that either his judgment or his activity was at fault, when he was summoned to exertions by the claims of misfortune. The secret of his power, as we have hinted, was his original force of ANOTHER OLD ACQUAINTANCE BROUGHT TO MIND. The New York Tribune of yesterday has the following paragraph, which may be of interest to our colored as well as other fellow-citizens:—

Slave Hunting.—There will be no harm in informing the public, and our colored fellow-citizens in particular, that Mr. De Lion the Constable who aided in the rendition of Sims from Boston, and who confessed himself a negro-catcher on the with the new that the new the new that the new the new that the new who confessed himself a negro-catcher on the witmess-stand, is at present in our city, with a crew
of his professional cronies. He is described as a
short, thick-set, coarse-featured man, with a dark
complexion, grayish hair and whiskers, and minus
an eye, knocked out while in the pursuit of his
legal and honorable calling.

SLAVE ARRECTION. Some ten days since, Paul

doubtedly was. The love of right was the dominant
passion of his heart—mastering the love of gain, of
enjoyment, of mere personal distinction. Free from
all tendencies of abstraction, he cherished the sense
of right, not as an ethical theory, but as a living
principle. He was not content to hope for its
realization in the clouds, but wished to embody it on
the solid earth. Whatever good the future might
bring with it—and he was a man of large hope—
for his part, he felt bound to act in the present, SLAVE ABBUCTION. Some ten days since, Paul for his part, he felt bound to act in the present, Peguet, Esq., of Louisville, who was travelling without reference to unknown ulterior consequencest, and by force of circumstances had been compared to the control of the control of

the poor old victim. The negro was nearly ninety years of age, and universally venerated for his qualities of soberness and honesty, as well as for qualities of soberness and honesty, as well as for his great age and revolutionary reminiscences. The monster master, taking umbrage at some petty offence, deliberately whipped, stamped and kicked him to death, as appears by the evidence adduced at the inquest. This occurred on Saturday last.

'The fellow feigned sickness, as is supposed, to cover a design of escape, and even had the blasphemous hardihood to affect a fear of immediate death, and to go through the funeral farce of maken.

phemous hardihood to affect a fear of immediate death, and to go through the funeral farce of making a public will. Suspicions, however, had got abroad, from the testimony of the neighbors who heard the cries of agony of the negro, and the brutal blows of the fiend, together with the speedy death that ensued, and the suddeness of his burial, and an affidavit was filed and a warrant issued for his arrest. The fellow succeeded so well in counterfeiting

"The fellow succeeded so well in counterfeiting extreme illness, and his going to such lengths in confirmation as making a will, lent such a semblance of sincerity to the mockery, that his physician was deceived into giving him a certificate to the effect that his removal to jail might be dangerous. Officer Kerner, therefore, left two deputies in guard at his residence till Monday, when the body of the negro was disintered, and an inquest held over it by the Coroner. The unanimous verdict of the jury—several physicians also present assenting. jury—several physicians also present assenting— was that he died from the effects of the blows and kicks he had received from his master. Persons kicks he had received from his master. Persons who witnessed the examination say that the sight was sickening—his whole back cut and bruised into jelly, and the lower part of his body nearly cut to pieces. Immediately after the inquest was over, and the verdict rendered, the warrant was executed, and the monster taken to jail in this city, there being none in this parish. We confess to a feeling of herror and indignation at this act, utterly surpassing any experience of that kind we have ever passing any experience of that kind we have ever full before. No punishment would be too had for falt before. No punishment would be too bad for the coward who could thus, in cool malignity, outrage the joint imbecility of age and slavery.— Hanging would be too good for him. We thank God that not many such subjects for Mrs. Stowe's studio exist in our midst. Let him go down to fame hand in hand with Legreo—a hideous verifi-cation of that horrible villain.'

More Negroes Burned at the Stake. We noticed last week the recent horrible tragedy near Carthage. At that time, the negro belonging to Scott had not been taken. He was caught in the prairie about fifteen miles from Carthage, taken to the town and tried, and was pronounced guilty, although he refused to make any confession. The negro belonging to Dale had previously confessed the whole matter. They decoyed Dr. Fisk from home, by pretending that Mr. Dale's child was sick, and they had been sent for him. He had gone but a little way when one of the negroes knocked him in the head with an axe and killed him. They both went to the house—one of them knocked Mrs. Fisk down with his fist, and after brutally accomplishing their desires on her, killed her with the same axe that killed her husband, choked the child to death, set fire to the house in two places, and same axe that killed her husband, choked the child to death, set fire to the house in two places, and left. The citizens of the surrounding country, determined to give a warning to all future transgressors of the kind, took the negroes out of the hands of the officers, and burned them on Saturday last, about ten o'clock. They both made confession after being chained to the stake, but the Scott negro afterwards denied any knowledge of it. They died in about two minutes.—Springfield (III.) Advertisgrey and the stake of th

A PRESERVERIAN ELDER. A letter writer of one of the papers, giving an account of some slaves in Kentucky and their masters, says:—

Kentucky and their masters, says:—

'The only iron collar I ever saw upon a slave, was on a little boy ten years old, belonging to an elder of the Second Presbyterian church of Louisville, Ky. This collar I saw upon him hundreds of times.—never saw him without it. It was a devilish invention, with a projecting front and back, where the two semi-circles which formed it met and were riveted. A half hoop, made of an iron red about an inch in circumference, stood up over his head higher than he could reach, like the handle of a basket, and when it was fastened at each side, formed the other projection, which made it appear impossible that he could lie down without resting the weight of his head upon his collar. He wore it publicly, and I never heard it hinted that it was contrary to the doctrine or usage of the Presbyterian Church. This man's slaves, and he had a number of them, were, so far as I could learn, entirely without moral or mental culture.'

The New Haven Palladium states that 'the Emperor of Hayti, through an agent, caused an advertisement to be inserted in a New York paper, inquiring for the whereabouts of a colored man whose name was given, setting forth that he would hear something to his advantage by making himself known. The person has been found, and proves to be a very intelligent man and a capital barber, located in Bridgeport, Conn., where he has been for some years, doing a good business. He is a second cousin of the Emperor, who wishes him to reside in Hayti and accept a dukedom, or some other high office in the realm: The fortunate individual intends to make a voyage to Hayti and see how things look there.'

SLAVE CATCHERS. There was no little stir last vening among our colored population, from the umor that some of our Southern citizens had ar-ived with their tools to catch them. For so com-ustible a matter as slave-catching in Chicago, a bustible a matter as slave-catching in Chicago, a little fire makes a great smoke. We have no doubt but those interested are upon their guard, and the gentlemen will return with a flea in their cars.—Chicago Journal.

No Union with Slaveholders. BOSTON, AUGUST 26, 1853.

SPEECH

WILLIAM LLOYD GARRISON,

CELEBRATION OF WEST INDIA EMANCIPATION, At Flushing, L. I., Aug. 4, 1853.

PHONOGRAPHIC REPORT BY WM. HENRY BURE.

Mn. Parsident:

Thus far, in our great and glorious struggle, we have
had very little fair weather, and a great deal of foul We are driven within doors, to-day, by a powerful rain. Thank God, it is not 'the reign of terror'; it is not the reign of slavery; it is God's own free, unfettered rain, and therefore desirable, and beneficial to the earth.

The pleasure I feel in being with you, to-day,

ded only by the joy of those in the West India Islands, who are now lifting up their unchained hands to God, and rejoicing in the liberty with which they have been invested, originally by Him who made them, and subsequently by the genius of philanthropy. There have been many grand and thrilling events in the tory of the ages, each one of them specific, distinct, fa reaching, and having an important bearing upon the welfare and liberty of mankind; but it may be safely affirmed, without extravagance or exaggeration, that no event has ever taken place in our world so grand, so sublime, so far-reaching, and so important in ifs bear-ings, as the liberation of eight hundred thousand slaves in the British West India Islands. In the first place, the oppression which was then hurled to the dust was unparalleled in its character, in the weight of its yoke, in the strength of its fetters, in the degradation of victims. All other forms of oppression pale in the immediate presence of chattelism. A man may lose his political franchise; he may live where he cannot utter his thoughts freely ; he may have very little compens tion for his labor; he may even lack bread; and yet he is not a marketable piece of property—he is not regarded as a thing, but he still keeps his manhood, and is recognized every where as a whole human being. Not so with the slave; he is denied his place among mankind, though created in the Divine image and likeness We have dared to say, and now say, as a nation, as the West India planters said a few yeare ago- The slave is not a man. God's image in him shall not be respected.' We deny that God ever made him to possess alienable rights. We say that he is fit only to be owned, to be bought and sold, and to be used up in the culture of sugar, cotton, and other articles, for our convenience No despotism has ever been so exacting, so cruel, so murderous, and so exterminating, as that of slavery. I say, therefore, that in contemplating the overthrow of that hideous system, we are to notice the peculiarity of the triumph, in that it hurled to the dust the most fermidable opponent of God and man that has ever cursed the earth. We have been taught to abhor the memory of Pharach, and to sing with David this song . O, give thanks unto the Lord, for he is good, for hi mercy endureth for ever. To him that overthrew Pha raoh and his hosts in the Red Sea, for his mercy en dureth for ever.' Yet Pharach was no slaveholder He did not trade in 'slaves and the souls of men. The Israelites were laboring under political and gov ernmental disabilities, but we have no evidence to show us that they were ever owned as mere property; so that there is no analogy, there is no parallel between slavery as it existed in the West India Islands, or as it exists in our own land, and the oppression served out to the Is raclites by Pharach.

The abolition of West India slavery was remarkabl for another thing. I think it was the first practical recognition, in a national capacity, of the brotherhood of the human race. I know that South American slavery was abolished prior to the period to which I allude. I know that slavery was abolished in Mexico in 1829, anticipating West India emancipation; but then the reason in this case was a political one; it was found necessary, in order to establish a government; it was clanish, and not broad and liberal, as pertaining to man without distinction of color, and without regard to policy. But the slaves of the West India Islands were not Englishmen, Scotchmen, or Irishmen; they were not of the Angle-Saxon race. They were abhorred, spit upon, and ranked among the lowest of the human creation; and yet the spirit of true picty and genuine philanthropy rose up in England, Scotland and Ireland and decreed that 800,000 slaves of another race should be acknowledged to be brother-men-should be brough into the family of man. That glorious example has since been followed by Sweden, Denmark, France Tunis, and other powers—not, I blush to say, by the United States of America ! How was that great even accomplished? For we are here, to-day, to learn some thing as to the best means of grappling with the sam system in our country, that God may peradventur give unto us a Jubilee, rendered all the more gloriou because it will be all the more extensive, and carrie out on even more radical principles. When Thom Clarkson, the glorious pioneer of our great movemen first had his attention called to the subject, it was no in regard to the slave, as a man, who was already en slaved in the West Indies; he thought only, at the time, of those who were liable to be enslaved-the native-born Africans. It was the abolition of the slave trade, not the overthrow of slavery, to which his attention was first attracted. He was faithful to the light that was given him, and never faltered in the face of persecution. For almost forty years, Wilberforce, Clarkson, Buxton, and their noble associates, endeavored to overthrow the slave trade, leaving slavery un assailed; and the consequence was, that they were de feated at every step of the way. The West India planter laughed them to scorn. Having no principle en which to stand; having failed to demand imm unconditional emancipation for all in bondage, they had no power over the consciences of slaveholders, and therefore none over the consciences of the people of England. And so, during this long period, the foreign slave trade went on, and the victims of slavery contin ued to multiply, until 182f or 1825, when it was left to an obscure, humble woman, a member of the Society of Friends, named ELIZABETH HEYRICK, lying on her sick bed, from which she never rose, to propound the true doctrine to be enunciated and enforced, uncompromisingly, for the overthrow of the great abomination of sla very. She first sounded the toesin of immediate, un tional, everlasting emancipation. From that me ment, the kingdom, slumbering over the whole matte with indifference, was shaken as by an earthquake the agitation began, went on, and continued, till, the course of a very few years after that period, not a slave was left clanking his fetters in any island belong ing to Great Britain. (Applause.) This principle must be ours. To compromise it is

give up everything. To say that a slaveholder can b an honest or a Christian man in holding property in human flesh, or that he can be justified in the deed or any ground, is to be apostate to liberty and to God, and to give up the whole cause. Show me, logically and morally, that a man can hold his brother-man in bond age as his property one hour, and I will not stop to argue whether he can hold him two hours, a whole day r a whole year, or as many slaves as he can buy, inherit, or steal; because, if he can be property at any time, why not always property? A piece of furniture is not property this hour only; it is always property This building is property, and will be property to the end; but man is not property. God never made you or me to be a slave; and if he never made you or m for such a fate, he never made any body. all the rights which have been stolen from him.

Then, again, this event was marked by another plea the shedding of blood. True, before it took place should be set free, they would become infuriated—that, having it in their power, they would kill their mas-ters, set fire to the plantations, and make chaos come ters, set fire to the plantations, and make class come again! These things were constantly asserted by respectable and intelligent men, by ministers of the gospel, by statesmen and politicians—by all such as the people are accustomed to consiler as lights and guides, whom they are bound to follow. And yet they were all whom they are bound to follow. Analyse they are false prophets, and did not utter a single word of truth. The event has shown them to have been foolish, unwise, and cowardly, in their anticipations. The hour came at last when, in the twinkling of an eye, the relations between the slaves and the masters were to be changed between the slaves and the masters were to be changed. They were changed; and the result was—what? The shedding of blood? Whose blood? Who has ever heard that a drop of blood was shed by any of the emancipated? And whose life did they threaten? whose property did they touch? what did they do, that it did not become them to do as men? They thronged to their little churches, to offer up their song and

prayer of thanksgiving to God for their deliveran They wept over each other, embraced each other, and that they hold slavery, 'in the abstract,' to be perfect-were filled with the deepest gratitude; and, from that ly diabolical! Now, if we could only make it an abhour to the present time, no class of people in the wide orld have behaved better than the emancipated slaves if we could make all the slave-holders, slave-breeders in the West India Islands. (Great applause.)

and purchase. I midde to this, not as justifying the anti-marery meeting. If we could take those gating act. It is not a precedent that we ought to follow. I simply refer to it to show you how deep was the opposition to slavery—so deep, that the people of England, no more, and nothing more would be left for us to do. sition to slavery—so deep, that the people of England, no more, and nothing more would be left for us to do poor as the millions are, and bowed down to the earth, But slavery, as actually existing, finds a great man ere still reconciled to the idea of paying twenty millions of pounds sterling, in order to make sure of right, mark you! (for it is conceded that, in the ab the emancipation of the West India staves. It was a stract, it is wrong,) but on the ground of expedience

ras not abolished by the church or the clergy leading day of judgment—perhaps not till afteen minutes after off the sacramental host of God's elect against the Slave (Laughter.) At any rate, they are not definite as t on the sacramental most of ook statesmen and poli- the time, and are not fond of speculating when the for ticians leading the way. It was not the commercial system will come to an end; but it is inexpedient now spirit, which we are so often told is destined to civilize to abolish it. Now, my reply to this objection is, that and save the world ; for commerce is always selfish, and it is not a question of expediency under consideration not primarily beneficent. That was not the spirit Expediency is a very good thing-indeed, there is noth which first arraigned West India slavery, and demanded ing better, in the right place and at the right time. its overthrow. It was disinterested philanthropy, ab- like the word. Of the 70,000 words that Noah Web slave system in those islands. That was the motive men of expediency, under certain circumstances. For

prise. But, till that day shall come, there must be a have first to settle that question-not the question band who are willing to be made of no reputation, expediency; that may come in afterwards. plause.) And it is not a large number, numerically n our own country. All great and sublime events are brought about in a very humble manner. God takes the foolish and the weak things of the world to confound the wise and the mighty, that no flesh shall glory in his presence; that when the deed shall be accomplished, the song may go up, 'Not unto us, but unto thy name, O Lord, be all the glory.'

How did the West India planters treat the abolitionists of England? Did they say- Come, and examine our slave system for yourselves; you are mistaken men ; you do not understand the workings of slavery our slaves are contented and happy; and if you do not believe us, come and consult them, the way is open to you; send us your delegations, and they shall be kindly received interrogate the bondman on our plantations, and see if he wants to be free ? Did they give any such invitation? Did they say- We believe slavery to be right; it is of God, and therefore we have nothing to fear; we are willing to measure weapons with you-argument against argument, fact against fact, to the end of the controversy '? Not at all. They became infuriated like wild beasts. They were eager to shed the blood of Wilberforce, and Clarkson, and Macaulay, and Cropper, and Buxton. They were unwilling to hear a single word on the subject. You know how they treated the missionaries who were sent from England to the islands, to do something for the spiritual welfare of the slave population. Suspecting these missionaries to sympathize with the slaves, they brought against them the accusation that they meditated a general insurrection among them-that they were plotting treason, and therefore must not be allowed to remain on the soil. Accordingly, the planters combined, tore songs, in strains like the following :down and burnt some of their chapels, put several of the missionaries into prison, and banished the rest from the islands. They had no arguments to offer. God never yet made it possible for a man to argue successfully in favor of slavery. Gabriel himself would become a fool, if he were to try to do so. No matter who the man may be, he is a foolish or insane man, morally, who attempts to argue the rightfulness of turning man into a piece of property. The idea is so gross, so monstrous, so horrible, so unnatural, that every soul shrinks from it, instinctively, the moment it presents itself, especially when the thought is that the individual himself is to be the slave; for no man ever yet felt that he was created for slavery.

How was the anti-slavery cause treated in England n the early period of its existence? Clarkson could Dura, and commanded that, at what time the peop find no supporters, excepting a few humble, uninfluen- heard the sound of the cornet, flute, harp, sackbut, tial Quakers. His life was continually in peril. At tery, dulcimer, and all kinds of music, they should fall Liverpool, the slaveholding faction attempted to throw down and worship the golden image; and whose refu him to hide himself, lest the arm of the assassin might reach him. The proud Church of England had no bowels of mercy for those in bonds. The people gene- Jews, (I was going to say abolitionists,) who resolve rally knew little or nothing on the subject of slavery, that they would do no such thing. Now, there was the and therefore cared nothing about it. All that was in- king, ready to execute his terrible threat the same h ject. And yet, after a while, 'a little one became a slave stood up a redeemed man! (Applause.)

This teaches us an important lesson-a lesson of perce in the good cause. 'Be not weary in welldoing; for in due season ye shall reap, if ye faint it went no further than this, there was no merit in the saved.' We have also an important lesson taught us it, but only a sham. If, I say, they knew before in regard to the value of principle. We have no cause for distrust as to the result of our agitation. The victory is ours; the slaves are to be redeemed, must be releamed, shall be necketted, in our country (great aphas any doubt in regard to it. No matter what may be the present attitude of the Slave Power; no matter what may be the extent of its dominion; no matter that it has now absolute control of the American there an exception; no matter that it puts up, and puts first, adhere to it, and then let the danger come, if i down—that it kills, and makes alive—that it is omnimum. But I tell you, my friends, that we shall al

ower so weak in itself as this same Slave Power of our country (applause)—for weakness is always in proslavery, and, therefore, nothing so weak and so sure

sary of British Emancipation. Why should it not be the Anniversary of American Emancipation? Our Jubilee—it has not yet come. The clouds are heavy around us, and we have but here and there a ray o light. What then? As I have already remarked, it view of what was accomplished in England, after short and earnest struggle, we have every reason to be West India slaves, in the twinkling of an eye; for great events suddenly oulminate at last, and seem to b accomplished in a moment, though the preparatory la-bor may have been long protracted, and seemingly futile until the hour of triumph.

Well, every body knows slavery is wrong, and especially 'wrong in the abstract.' Even the 'Union Safety Committee' would tell you, every man of them, straction, we might be content to hate it in the abstract slave-buyers and slave-drivers, mere abstractions, w might go home, (laughter,) and never hold anoth It was brought about, at the last, by compensation might go home, (laughter,) and never hold another and purchase. I allude to this, not as justifying the anti-slavery meeting. If we could take those galling sublime act, in the matter of self-sacrifice, on the The circumstances are such that it is highly inexpedient part of the British people, though uncalled for by jusent, they say, to emancipate the slaves at present wait a little longer !' How much longer, our opport But slavery was not abolished by first undertaking nents have never told us. I suppose they would be wi to settle the question as to the value of the slaves. It ling to have slavery abolished fifteen minutes before the orrence of crime, love of God and love of man, which ster has put into his dictionary, I do not know a bette anspired those who went forward to grapple with the one than 'expediency.' I hold that we ought to be ower all the way through. Whatever else may have instance : to-day it has been a matter of expediency with come in afterwards—if the church gave any support, if us, whether we should go into the grove, as it is we commercial men were found at last willing to consider and uncomfortable, or whether we should come in her the feasibility of the project of abolition—still, all these out of the rain. No principle being involved, of cours things were incidental and subsidiary. It was faith in we can sit here or go there just as we choose. I a God, faith in principle, and love for men without dis- soon to seturn to Boston. It is for me, as a matter of tinction of clime or color, which effected the abolition of expediency, to determine whether I will walk, hire private conveyance, go in the steamboat, or take slavery in the West India Islands.

And so it will be here. We have only to rely upon railroad train. Where there is no principle in them. the justice of our cause, and on Him who is the em- and it is a choice between two modes of action, then I bodiment and soul of justice, for success. When the may choose as on the whole it seems best to me. But church gets ready, she will join us. When the clergy who talks of bringing in expediency to subvert the and it convenient, safe and profitable, they will come eternal law of God? Who talks of putting the rights When politicians can get votes and office by it, they of man in the dust, on the ground of expediency? will be sure to be friendly to the anti-slavery enterwhose reliance is not on any sect, or any party, or any the slave ; look at him! The lineaments of his divine pulpit, or any divine, or any statesman-whose reliance Creator are upon him; he can feel, he can suffer, he s solely on God and on his truth for success. (Great apof the mind, as a man. And who and what is speaking, that will be needed to effect this great work that he should talk of putting his brother down into the dust, on the ground of expediency?

'How rich, how poor, how abject, how august,
How complicate, how wonderful is man!
Distinguished link in being's endless chain,
Midway from nothing to the Deity!
A beam ethereal, sullied and absorpt;
Though sullied and dishonored, still divine! Such is man ; yes, the most despised of all who ar

held in the iron fetters of slavery. 'Though by his brother bought and sold, And beat, and scourged, and all that,
His wrongs can ne'er be felt nor told,
The Slave's a Man, for all that!
For all that, and all that,
His chains, and stripes, and all that, The image of his God remains— The slave's a man, for all that.' (Applause.)

And now that we have raised the man up from the dust, with no chains around him, the question may be considered, if any one cares to propound it, what is the expedient thing to be done?

Then, as to the supposed danger of liberating three and a half millions of slaves-it is not a question o danger. It is proper for us to consider when or where we are liable to put in peril any thing we justly prize But that is not the question to be settled. For the ar gument's sake, however, be it so, that every thing w hold dear will be jeoparded by the abolition of slavery to-day. It does not touch the question. For who a I addressing, but a portion of a people who call them selves Christians, who have a great deal to say abo Christ and him crucified ; ' who talk of glorying i the cross, and despising the shame; who go to the churches every Sunday, and sing martyr hymns and

'Must I be carried to the skies On flowery beds of ease, While others fought to win the prize, And sailed through bloody seas?

'Though earth against my soul engage, And hellish darts be hurled, Still I can smile at Satan's rage, And face a frowning world!

That is heroic and brave. It means nothing, how r, unfortunately. (Laughter.) But I say, we are n consider the question of danger, in settling princ ples. You remember the old record which runs in thi wise :- Nebuchadnezzar, the king, made an image gold, whose height was three score cubits, and the breadth thereof six cubits; he set it in the plain board and drown him, and it was necessary for ed to comply with the edict, should be east into a fier You remember, also, that there were certain furnace. contumacious, fanatical, mad, treasonable, stiff-necked telligent, powerful and respectable in the land, was ar- they refused to full down and worship the image. And rayed against the little handful of abelitionists. The so they were brought before him, and he asked whether one and parliament were combined, almost as with what he had heard about them was correct. They said infinite strength, to put down all agitation on the sub- unto him, 'O, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom d,' and the cloud 'no bigger than a man's we serve is able to deliver us from the burning fier hand' filled the whole heavens, and the Jubilee came! furnace; and he will deliver us out of thine hand, O The parliament and the throne gave way, and every king.' What! did they have an insurance pelicy be fore-hand? Was it all as clear as the noonthat they would not burn, after all? Did they believe that God would perform a miracle and save them? 'He that endureth to the end, the same shall be contumacy—it was not the exhibition of a martyr spin they did not stop there. They said, 'He will deliver u out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods face! Do you think ours is any greater? Would greater in abolishing slavery? Settle your pr

uffer to-morrow. It will be easier tosh slavery than it will be the next day ; for it bec ore complicated and difficult, the longer it is

Then, they tell us, the difficulties are so great, they worked in regard to West India emancipation? We are told that the experiment has failed; that there is great distress in the islands; that the planters are comlay. Verily, we are brought into very great difficulty, plaining that their magnificent estates are running down to ruin. Is it so, friends? Is God a liar? Has the is—the same mind that willeds man to be a slave, can will him to be free; and we shall find it less difficult there no longer any confidence to be placed in the word of God? The experiment has not failed; nay, it has kidnap them on the coast of Africa, bring them to our

Another objection urged is, that there are at least \$1,500,000,000 of property involved in the slave sysno man's property. Why, all the value of the productive as free men. One free man is worth more han three slaves. A man is valuable, as a workman, in proportion to the motives which animate him. You mong ourselves it is a common remark, which is true the world over, that you can tell whether a mechanic is working by the day or by the job, if you will only listen to the sound of his hammer. If it is by the day, it is always-by-the-day; by-the-day-; but if it is otherwise, it is by the job, job, job; by the job, job, job (laughter and applause); because, the sconer fulshed the sooner will the man be prepared for another job; but when he is paid by the day, he gets ly on that score. Now, the slaves have no motive to have the Bible, public worship, Sunday-sol any country? The fact is, the estates in the British trust in the government. Prejudice and colorpho er the slave system, and of the hundred millions of will then be homogeneous; our enterprise will be truly national; our interests, from the Atlantic to the Pacific, will be no longer conflictive, but identical; all sectional and geographical fends will terminate.

Objections to emancipation are endless, and I cannot, this: that, by agitating this subject, we shall irritate island of Jamaica. While our country is so filled with of course, take them all up. One great objection is the South, and the consequence will be, that we shall false allegations respecting the workings of West India lose Southern trade; the South will go off from us, and Emancipation, the shortest way of dealing with them will refuse to have any dealings with us. In other is to bring forward the testimony of the planter ords, it is the 'bread-and-butter' argument. Only themselves. Of course, if emancipation has worked make us sure that we shall get as much bread and but- badly there, and they are all lamenting the abolition er, and do as well in serving God, as we are doing in serving the devil, and we are, on the whole, about as ferings to the true cause. What do they say? I will willing to serve one as the other (laughter); but it must all be made plain, before we can take a step in that direction. Now, my friends, no matter whether we shall suffer in our pockets by the abolition of slavery; we are thieves and robbers, tyrants and unjust men, in holding any of our fellow-creatures in bondage The first thing we have to do is to become honest, just and merciful, and to make restitution, as far as in our power, for all the wrong and outrage we have done to the victims whom we have so long trodden under our feet. But let me say, in regard to this matter of trade with the South, nothing can be more childish or foolish than to suppose that the South will withhold intercours with us. What ! our great, gigantic, colossal Northour wealthy, enterprising, victorious North-our edufree North, which is, in fact, the nation-dependent upon the slavery-cursed South! You might just as well talk of a town being dependent on its paupers. The thing is an absurdity. The sober truth is, it is not possible for the South to live withou the North. Thank God, that we are so bound togethe that the South cannot leave us and live ! It is Northern character, Northern enterprise, Northern respectability, Northern piety, which go to make our country, on the whole, tolerable in the estimation of the worldwhich prevent the South from being doubly disreputable, and wholly ruined.

As it respects this matter of pecuniary interest, I hold that, as abolitionists, we stand on the vantage groun pre-eminently. God is an infinite political econ He is as true to our temporal interests as he is to our eternal interests. He has as much consulted our temporal welfare as our spiritual. It is not his will that any man should starve, that any man should want, that any man should be ill-clad, ill-fed, or ill-housed. What he desires is, that we should enjoy from his infinite fulness; and if we will only consent to receive, he will give us all that we need, and more than we can use. Therefore, while his command runs- Undo the heavy burdens, break every yoke, and let the oppressed go free'; his promise comes in to cheer us in the work loing. You recollect when Moses was taking his leave Britain of the children of Israel, he rehearsed all the commandments of the Lord in their hearing, and went on to say-If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his con nents which I command thee this day, then the Lord thy God will set thee on high above all the nations of the carth.' That is just where the Americans want to be set—exactly. (Laughter.) It comes precisely in the line of their desires to be at the head of all the nations! Let them abolish slavery, and God will give them precedence. But, further—'And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God; blessed shalt thou which have-been, up to the present time, disregarded. be in the city, and blessed shalt thou be in the field; garded. blessed shalt thou be in the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, of thy kine, and the flocks of thy Mr. West said :sheep; blessed shall be thy basket and thy store.' That

ways suffer the least by the closest adherence to the right—by cleaving to principle. And we shall suffer might as well have no God. There never yet was a nation that served God, that did not prosper. 'I have been young, and now am old; yet have I never seen e fed.' 'As a man soweth, that shall he also reap.'

This, then, is the law of obedience. How

under all the circumstances. For, remember, emanci-pation was wrung out of the West India planters by the British Government. It was not a voluntary yielding \$1,500,000,000 of property involved in the slave system, and it is wrong and outrageous to take so large an amount of property, without compensation, out of the hands of those who possess it. My reply is still the property. God never made a human being to be bought and sold, and therefore never made a human being as property to be owned. In recognizing his rights, we slaves in our country is comprehended in their produc-tive labor. We do not eat slaves, as we eat our sheeep have done, there has, nevertheless, been no deterior what makes them valuable. As slaves, they are not as tion in the prices of lands in Jamaica, if you take them in the aggregate. It is true—and I thank God for it— here and there an overgrown estate, in the days of slavery, has run down, and is not now worth so much as formerly, because it cannot obtain the labor necessary to cultivate it. The laborers can do better by workin for themselves. They are gradually buying up the land, and cultivating it in small pieces, and ultimate will unquestionably possess it all ! Ask the emancipate whether they are well off, or not! Ask them whether they desire to go back to their chains! Nobody thinks of asking them that question. They are contented and happy. They have enough to eat and drink, and some the same, whether he works much or little. And so thing to spare. They have the gospel dispensed to employer and employed understand each other perfect. them, according to their own choice and approval. The abor. They can own nothing; they are houseless and educational advantages. They are rising rapidly in the pennyless. They are under the lash, regarded and treated as brute beasts. How can they bless any soil or st Indies ran down to irretrievable bankruptcy un- giving way, on the right hand and on the left. And let me tell you one fact-that, whatever the plandollars that were estensibly given to the planters, ters of Jamaica have said in regard to the state of carcely a dollar went to the West India planters, because it was taken to pay those who had mortgages on cipation has been a bad thing. They have never said all the planters' lands. It was mainly to capitalists in that they desired England to restore the old regime-Europe that the hundred millions of dollars were paid. nothing of the kind. On the contrary, in every public I say, then, that, by the abolition of slavery, we shall greatly enrich the South. It will be opening the winlows of heaven, and there will scarcely be room to re- and speeches, they have protested to the British Par ceive the blessing that will come down. Our industry liament and people, that they were suffering under great disabilities, they have also been careful to say that they exult in the act of emancipation, and lon to see slavery abolished in Cuba, in Brazil, and in the United States.

I have their testimony with me, taken from the reords of the proceedings of public meetings held in the of slavery, they will say so-they will trace their sufread to you two resolutions, adopted at a public meeting in Kingston, held in the Baptist Chapel, East Queen street, and attended by a large and respectable audience, W. W. Anderson, Esq., in the chair :-

1. That this meeting hails with emotions of d 1. That this meeting hails with emotions of de-light the progress of opinion with reference to the equal rights of all classes of mankind, and the in-justice and sin of African Slavery; and whilst it congratulates the British nation, as the first to im-part emancipation and civil and religious privileges to the negro, it cannot refrain from testifying its admiration of other European nations that have followed that righteous example; and trusts the day is not far distant when Slavery will be unknown in is not far distant when Slavery will be unknown in Oristian and civilized countries, and every man, without respect to color or country shall be invested with his natural birthright—liberty, enjoying all the advantages of citizenship, and be hailed in every land as a brother and a friend.

2. That there is still occasion for the deepest regret in the fact, that the foreign slave trade is carried on to a fearful extent, and with increased cruelty and consequent loss of life; and that seven millions of our fellow-creatures are still held in bondage, in Brazil, the Spanish islands of Cuba and Porto Rico, and in the Republic of the United States. We are therefore called upon to extend the hand of sympathy, to devise liberal things for the relief of the oppressed, and to declare uncompromising and active hostility towards that system of oppression which affects so many millions of the

Here the act of emancipation is rejoiced in, a England is complimented for doing-what? Bringing nothing but ruin upon the island? Very extraordinary certainly !

At a public meeting of the inhabitants of St. M. ry's, Jamaica, held in the Court House, Port Maria, the following resolutions were passed, unanimously 1. Resolved, That this meeting, composed

loyal subjects of every class and color, and with-out distinction of creed, rejoices in the fact that England has taken the lead among the nations of the earth, in exerting her philanthropy and power for the destruction of the monstrous wrongs of Slavery and the slave trade in her own dominions. of reducing that command to practice, viz—Then shall the light break forth as the morning, and thy darkness shall be as the noon-day; and thou shalt be as a watered garden; and the Lord shall be thy rereward; thou shalt call, and he will say, Here I am; and thou shalt call, and he will say the same call the same cal shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say, Here I am; and thou shalt call, and he will say the same blessing to bondmon in every part of the world, and especially to those illegally deprived of their freedom in certain countries which to one other cause, to show what is the result of well-standard call. blessing to bondmen in eve

At a meeting of magistrates, freeholders and other of the parish of St. David's-the Hon. John Barelay, Custos, in the chair-the following, among other res lutions, was passed nem. con. :-

Resolved, That England, even if no question

At a public meeting held at the Court-House Kingston, the Rev. Dr. Stewart in the chair, the Rev

sheep; bleesed shall be thy basket and thy store.' That comes home again! 'And the Lord shall make thee passionate the slave; that they hate Slavery for it plenteous in goods; he shall make thee the head, and not the tail, and thou shalt be above only, and not beneath; and THOU SHALT LEND UNTO MANY NATIONS, AND neath; and THOU SHALT LEND UNTO MANY NATIONS, AND head to do it at a sacrifice. (Cheers.) Americans! so fond of neath; and THOU SHALT LEND UNTO MANY NATIONS, AND SHALL NOT BORROW. Hear it, Americans! so fond of prosperify, so desirous of having money in your pockets. Only obey the commands of God, and ye shall lend to many nations, and shall not borrow. That is capital. (Laughter.)

You have all read the anecdote of the sailor at New Orleans, who, seeing a slave-coffic driven along the levee, and pointing to the soul-buyers, touched one of his shipmates, exclaiming, 'I say, Jack, if the devil don't catch them are fellows, we might as well have no devil.' (Laughter.) A very philosophical and sensible remark. (Laughter.) So, he a different spirit, and most reverently, I would say, if in doing right, in and most reverently, I would say, if in doing right, in beams from the stars of America is a too frequent earrying out principle, in relying upon justice, God has witness of the stripes that are inflicted on its alayes.

Mr. Ralph Brown sail.— He might renter affirm, in behalf of the planters, that they calered no less abhorrence of Slavery than be did a would be equally ready to set forth the crits of system, were they as well accustomed to me in public as he was."

The Rev. Mr. Hewitt said- Let us he shall be abolished—it would find an ecot there could not help thinking what a strange day was! Revolution was rife in Europe. Demand Prossia, Germany and Italy, had their; when he thought of an Anti-Slavery meeting in Court House of Montero-Bay, he would say to we too had had a glorious revolution. (Com Why, if the walls of the buildings and the state of the town could speak, they would cry "Bar brave!" They would bid them go on in their work, and prosper! He hoped there would be revolution like this in Cuba, and in Porto Rico, in Brazil, and even in America by Brazil, and even in America to: bloody revolution—net one accompanied by h
—but one brought about and accomplished moral agency which might be brought to be the question. It wanted but a few Knibs, Burchells too, to go forth into those land, proclaim the destruction of Slavery!

The Rev. John Heward Moore said- The w island should be agitated for the milliment of the treaties which were formed with Great Britain the abolition of Slavery, (cheers,) and the wire this agitation should roll across the waters of broad Atlantic, and thrill the very bourts of people of Britain, causing the hands of the porters of Slavery to fall powerless, and give stimulus and energy to the friends of freedom the slave.' (Cheers.)

Mr. Jordan, in offering a resolution, saidman desires the restoration of Sacery. There some humane, religious men, who, considering Slavery is sinful and unjust, would be sorry to it restored. There are others who would object its restoration, because it is a system wroughty evils. Slavery engenders pride, wastefulness carelessness. It also prevents improvements would prove beneficial. The Rev. S. Oughton said- Sir, deeply as I

interested in the welfare of Jamaira, I could dare to purchase it at such a price as Slaver dare to purchase it at such a price as Sherr volves; rather would I that we had povery righteous freedom than wealth with an unright bondage; and if the terms of returning prese were a return to Slavery, I would still say, a with Slavery. (Hear.) If Slavery could present strange phenomenon of doubloons dragged the our streets by truck and dray loads, as mean our streets by truck and dray loads, as ments by a gentleman, just now, as having been once case in this city, (laughter.) I would still say a with Slavery, and rather let us enjoy poverty a conscience unpolluted by guilt, than wealth sted with the blood of the poor and the oppres (Loud cheers.) And why all this rpin why all this desolation! Because Slavery and slave trade continue to exist, and England has their potron. (Hear, hear.) Oh, sir, Slavery bloody crime—it is the scourge of man, decome by God, and must be hated by all god? (Cheers.) The Anti-Slavery Social home are with us heart in hand in this matter, only wait for our cordial co-operation to into a new crusade for universal liberty. (the into a new crusade for universal liberty. (Co Yes, liberty to Brazil! liberty to Cuba! and, but not least, liberty to Africa! (Cheers.) This is the united testimony, throughout all the ish islands, of the planters as well as the emace and in no instance, as I remarked before, have ever attributed any of their sufferings, as the them, to the abolition of slavery. They have on ed of the British Parliament-of the home gove They have said, 'You have not passed discrimi duties, giving us a fair chance to get a start vi free productions against the slave-grown produc

At the worst, contrast the situation of the population in Jamaica before emancipation and a Before emancipation, the slave had no compens his labor, no opportunity to learn to read and o his powers of mind; it is not worse now. Beken cipation, he was a marketable commodity; sur not worse now. Before emancipation, he was ! treated, scarred, maimed, and murdered within it is not worse now. Look at this great question may, we have reason to thank God, and to lift or in songs of thanksgiving along with those of the

United States, Brazil and Cuba'; but never has

expressed any sorrow at the act of emancipation

Oh, may God speedily voucheafe a Jubilee who are groaning in captivity on our own soil do we stand before the nations of the earth? ter-what our influence? We ar and complimenting the autocrat of Russia organ of the present national administration, ton, is saying to the world that America out hands with Nicholas of Russia, because he meddle with American slavery-the institut offensive in his eyes, and we ought to join has him, that slavery may be perpetuated on our that all Europe and the world may likewise b chains!

Our cause, then, is as broad as the whole ear in striking a blow against American slavery, w blow for the world. The other day, an estee of mine-a distinguished friend of our cause, England, put into my hand a letter from the leader of the Italian patriots in their strugg free. (Great applause.) I will read a portion

My DEAR FRIEND: You go to the United You will see Lucretia Mott, Garrison, and who, like them, are engaged in the nole promoting the abolition of Slavery through erica. Will you shake hands with them for and tell them how much I do sympathies aim and efforts! Theirs is a noble task; pursue it, as old Goethe said, 'without without rest,' with calmness and constant unbending adhesion to principles, as to souls: and let them be blessed for all to souls. achieve or purpose, by all true worships and Liberty, to whatever land they belt And let them never forget that wh

their struggle a sacred one is, that the for interest, but for a principle; that the is a general one, embracing all ereatures with the image of God, and blessed with a toward an ideal of truth and goodness; the Slavery is a sin in the eyes of God, and on Slavery is a sin in the eyes of God, and on the state of God, and the state in the eyes of men, as well as negro Sho that while we deeply and openly sympaths efforts tending to the emancipation of it they ought to deeply and openly sympath us, engaged as we are in a perilous sacred struggle for the emancipation of lions of white Italians, and other slaves would be a powerful protest in favor of ism, were they not deprived of liberty, ance of their thoughts, right of assection, and everything that has been by God for many experiences.

by God for man.

'Let them think that the causes for struggle and bleed are one single cause in principle, but in the means of second principles of the struggle and bleed are one single cause in principles are gircumstances allow, lift in principle, but in the means of sections, whenever circumstances allow, lift in the defence of oppressed nations in Eastern the defence of oppressed nations in Eastern the defence of oppressed nations in Eastern the Company of the Mattrian corporal must fall together with of the planter, or neither will.

We are the sections, the regiments of we may be entrusted, by the circumstance which, or the land in which we lire, with operations: but the same banner oggits operations: but the same banner of the constant of the constant of the constant of the constant of the circumstance.

which, or the land in which we operations; but the same banner of over us all; and we ought, from to commune on the same ground.

Tell your friends these things;

them, that Europe, once free, would out alone in the struggle. Twenty-four emancipated Italians would be twenty-four of Abolitionists, tendering support to he can brothers.

I only wish that the brave Mazzini was ! that I might say a word or two to him, is excellent letter. I agree with him mes saying that the principle of liberty is one over; that this is not a struggle for black as nor for any particular race, but it is a stress

tied; that whoever is a true abolitionist, hates slaver and oppression in every form throughout the world set that, in every part of the world, he would find a ray to bear his testimony against the oppression that

existed there. But then, I say, it is slavery in our country, which makes republicanism a by-word and a proverb among the nations of the old world. We have no power of example. The abolitionists may testify against Austrian ample. The appropriate stary testify against Austria despotism and the autocracy of Nicholas, and sympathire with prestrate Hungary and Italy—what then The taunt will come back to us as a nation, 'You are a The land who make merchandise of every sixth person or par soil; whereas, on the soil of Europe, chattel slayour soil, tolerated.' By an edict of the Austrian corporate, the moment any slave plants his foot or sleck of an Austrian ship, or on the Austrian soil, that moment the Austrian flag protects him as a man that moment the Austrian mag protects him as a man. (Applause.) We, therefore, cannot testify against oppression to any purpose, while we have this great overshadowing system of slavery, which makes all the oppressions of the earth insignificant in comparison. Twenty-four millions of emancipated Italians would be twenty-four millions of abolitionists! Would to God that Italy might be this moment free! But, alas! when net have become free themselves, it has not been usual for them to be very considerate of the rights of others who are not free. Our fathers wanted to be free, and they rose up against the mother country, and made themselves independent. But it did not make them the brers of liberty on principle; for they were slaveholder at that time, and their descendants are slaveholders yet In seeking to shollish slavery, therefore, we take out of the way the great stumbling-block in the cause of freedom for mankind; and I tell Mazzini he has the hearts of al stellitionists. (Applause.) But it is a cheap thing in our country to say anything against Austrian or Rus sian despotism. When any of our demagogues wish t carry a point, and especially to cover up our infernal sys ten of slavery, they make a fling at the oppression England, of France, of Austria, or of Russia. It is all dog-cheap.' We, in taking up the cause of the mos despised and the most outraged people in the world, have in fact included all others. We can go no deeper. We cannot take in more ; it is the world-it is every man-that our cause embraces. 'Our country is the world—our countrymen are all mankind. That is the divine sentiment of anti-slavery. Friends, join the anti-slavery cause. Join it? Why, surely, there is no man or woman here who stands aloof from it! You are abo-Lieuists all, are you not?-thorough-going abolitionists uncompromising abolitionists. I will not ask wheth er you are Garrisonian abolitionists. For myself, you know I cannot help being one of that kind, (Great laughter.) But only be true to your own nature, and you will be true to the Southern slave, to every man Then, let us gird up our loins, put our means and force together, and go forth to the war afresh, and God will eventually give us a gracious and glorious victory. (Great applause.)

SEMI-ANNUAL MEETING OF THE AMER-ICAN ANTI-SLAVERY SOCIETY. The members and friends of the American Anti

Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at SYRACUSE, N. Y., in Wieting's Hall, on Thursday and PRIDAY, Sept. 23th and 30th. As this is designed for the special accommodation of our Western condjutors, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the zeal of primitive abolitionism. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may come from a distance. There will be no lack of able and eloquent speakers. The first meeting of the series will be held on THURSDAY, at 10 o'clock, A. M. In behalf of the Executive Committee,

WM. LLOYD GARRISON, President. EDMUND QUINCY, SECRETARIES.

JERRY RESCUE CELEBRATION. At Syracuse, October 1, 1853-Second Anniversary

.The Segond Anniversary of the Rescue of the man Jerry from the hands of kidnappers, at Syracuse, or the first day of October, 1851, will be duly celebrated in this city, on Saturday, the first day of October next.

The invitation is to all lovers of justice and kindness throughout the land. That Rescue was the most signal and emphatic vindication of the absolute supremacy of law that has ever occurred in America. Its beneficent influence, in awakening kind and genial sympathy in man for his fellow-man, enduring wrong unntterable, is beyond human computation. It is a bright star of hope to the oppressed in all the nations of the earth. It is the key-note to the Song of Universal Freedom It is an exemplification-worthy of imitation on every spot on this broad earth-of the glorious American doctrine, that ' Resistance to tyrants is obedience to

W. L. CRANDALL, J. W. LOGUEN, THOMAS W. WHITE, JAMES FULLER, JOSEPH SAVAGE, ELIZA FELKINS, Committee. LYDIA SAVAGE, Syracuse, August 13, 1853.

ACCURSED BE THE UNION!

An alleged fugitive slave, named Washington Mc Querry, was selzed in Cincinnati, on Monday night, 15th just, without any writ, by four or five Kentuckians, as the property of Henry Mills, of Kentucky. The victim is a bright mulatto, about 28 years old, well built, and quite intelligent. He had resided for the last four years near Troy, Miami county, in Ohio, and, according to the testimony, was an industrious and upright man. A large number of colored people, deeply excited, gathered in front of the Galt House, where the fugitive was held by the Marshal. On Tuesday morning, the fugitive was brought before Judge McLean, who adjourned the hearing till Wednesday. On Wednesday, the case was fully heard and deter-

mined-T. C. Ware appearing for the claimant, and Messrs, Joliffe and Birney for the defendant. The jury box was filled by ladies, so crowded was the court room An immense police force was stationed in and about the coart-house. No evidence was introduced to show that McQuerry was not a slave, but his counsel rested his case wholly on the unconstitutionality of the Fugitive Sare Law of 1850. Judge McLean, (of the Supreme Court of the United States,) in giving his decision at considerable length, affirmed the entire constitutionality of that diabolical enactment, and remanded the fugitive to his master, who was immediately conveyed, without hindrance or molestation, across the Ohio river, and lodged in the Covington jail, where he will remain until his piratical owner is ready to proceed home, or to dispose of him to the 'soul-buyers.' There was a great deal of rejoicing at Covington over the termination of the trial, and a jubilee was also held in the bottomles pit at the same time. The decision of Judge McLean makes us thank God anew, that we have divorced ourselves from this blood-stained and man-stealing goverment, and raised the God-fearing cry of ' No Union with Slaveholders ! A

We give, bel ov, the decision of Judge McLean, 'that Western miscreant,' as Wendell Phillips once appropriately designated him, in one of his speeches :-DECISION OF JUDGE MCLEAN,

Of the Supreme Court of the United States, in the Cose of Washington McQuerry, claimed as a Fu-

In giving my decision in this case, it may not b In giving my decision in this case, it may not be improper to say a word in regard to the manner in which it has been brought before me. I, in the first instance, issued a writ of habeas corpus, on an affidavit that the defeedant—as he may be called—was illegally deprived of his liberty. The object was to enquire into the legality of his imprisonment. An order was afterwards issued to the Deputy Marshal of the United States, with the same object in view; it was to enquire whether McQuer-

was legally detained. With a view of showing

ry was legally detained. With a view of showing a legal detention, the claimant, Henry Miller, has attempted to show that the defendant was a fugitive from labor in Kentucky. The enquiry andoubtedly was legitimate; the defendant must be released, if illegally detained, and it is for the claimant to show that his detention was legal.

The first question that arises may be on the facts of the case. The defendant has attempted to show that McQuerry was his slave in the State of Kentucky. His son, Jacob Miller, 21 years of age, was introduced to prove the fact. This witness states, that ever since he has known anything, this person has been the slave of his father, has lived under his control and management, and has been treated as the other slaves or persons owing labor and service to his father: also, that about four years ago, McQuerry absconded with three others, who also owed service to his father.

Wm. Kelly, the second witness, corroborates the first witness. He was a near neighbor to Mr. Mil-

first witness. He was a near neighbor to Mr. Mil-ler, and knew that this boy was his servant; they were intimately acquainted with the family, with tly visited, and always saw this whom they frequently visited, and always saw this i defendant acting in the capacity of servant. This i witness also corroborates the statement of Miller's son, as to the absconding of this 'boy,' and states the time and circumstances of his leaving. James Kelly, a brother of the last witness, cor-

James Kelly, a brother of the last witness, corroborates the testimony previously given. He also was intimately acquainted with Mr. Miller's family, and has known this 'boy' eleven or twelve years; he knew him as the seryant of Mr. Miller.

The witness Younn corroborates the first three. He had lived near the parties for many years, during which this defendant was employed, managed and controlled as the seryant of the claimant.

and controlled as the servant of the claimant.

Mr. Trader, a Deputy United States Marshal, states a conversation had with McQuerry, who said that Miller was his master, and expressed some regrets that he had left his service; said he was persuaded by 'Stephen,' who absconded at the same time.

This statement is corroborated by Mr. Black, to whom McQuerry confessed that this was his master, and that he left him under the circumstances stated by the other witnesses.

Now so far as the status of this individual is concerned, it would be difficult to present a case which would more clearly establish the claim of Henry

cerned, it would be difficult to present a case which would more clearly establish the claim of Henry Miller—this is so particular and circumstantial—so entirely uncontradicted, it is impossible to resist the result of the examination—the clearest and most decided conviction that this person was in the most decided conviction that this person was in the condition of a servant in Kentucky. I have never, in any case that I have investigated—cases where damages are claimed, which present similar points—known a claim more clearly made out.

It has been urged that it has not been proven that Kentucky was a slaveholding State. Judges of the Supreme Court of the United States recognize the laws of all the States as do the State Courts.

nize the laws of all the States, as do the State Court the laws of each county. The jurisdiction of the Su-preme Court of the United States extends through-out the Union and into the Territories. Its Judges are presumed to know the laws of each State, and he extent of State jurisdiction.

I do not say that such would be the rule, were

this examination before a State Judge or a Com

trial like this is had in a State where no such provision exists, the State Judge, and perhaps the Commissioner, might require legal proof of the ex-istence of slavery in the State where the claimant

But this is not necessary before a Judge of the court whose jurisdiction is commensurate with the whole country. Kentucky is known to be a slave

The declaration of a Senator from Virginia is alluded to, in support of the argument that slavery does not exist by law in the slaveholding States.

I am really sorry to hear this argument.

This distinguished Senator was speaking of ter ritories into which our friends of the South desired to take their slave property, and declared that slave-holders had the right to take slaves where there was holders had the right to take slaves where there was no legal recognition of the relation. This was an error. The great principle is this:—SLAVERY is error. The great principle is this:—SLAVERY is local, and can only exist by the authority of laws. I may remark that I was the means of bring-law. I may remark that I was the means of bring-law. I may remark that I was the means of bring-law. These are all prohibitions of power to the States.

Does it follow, that because there is no express of the organic law for the exercise of the control of the relation. This was an error. The great principle is this:—SLAVERY is gal tender, can pass no expost facto laws, or laws impairing the obligations of contracts.

These are all prohibitions of power to the States.

from Mississippi.
It had been claimed that the slaveholder had the right to take his slave into the territories where it was not legalized, and where long usage had not

latter. To deny the legalization of the relation in in about one-half the States. Before the adoption

and to the decisions of their Courts. gument of this case, there has been uniformly a virtual, practical compromise, before the written gentlemanly bearing—no abusive epithets were compromise of the Constitution. But difficulties

gument of this case, there has been uniformly a gentlemanly bearing—no abusive epithets were used, none were expected. This must draw the approbation of all sensible persons.

There has been no evidence on the part of the defendant, except the admissions by the claimant's attorney, which were that McQuerry had lived four years in the State of Ohio, during which time he had been recognized, treated and considered as a free man. This was proper. This is the theory of our laws and constitution. Every man in Ohio, without regard to color, is presumed to be a free without regard to color, is presumed to be a free man; her laws do not sanction the tread of a slave. This treatment of McQuerry in Ohio, therefore, is nothing more than the presumption of the law, which, in my judgment, is counteracted by the conclusive proof of the claimant that he escaped into this State from 'service and labor due' in Kentick.

This argument has been frequently advanced by gentlemen who have discussed this great question, and I am not sure but that it has been announced in some 'platforms' that have been framed. I will refer to the judicial authority that has recognised the power of Congress to enact laws providing for the return of fugitives from labor. In the case of Prigg rs. the State of Pennsylvania, the Judges of the Supreme Court decided, without dissent, that Congress had the power to legislate on this subject. Some of the Judges thought the State had a right to legislate on the same subject, but there was no dissent from the decision that Congress had the power to adopt the law of '93—the law of '50 was not then enacted.

This is not a final decision as to the liberty of the nordinary caution.

It was urged against the constitutionality of the law of 1793 and 1850, that they denied the right law of 1793 and 1850, that th

dissent from the decision that Congress had the power to adopt the law of '93—the law of '50 was not then enacted.

The Supreme Court of every State in the Union, before which the question had been raised, has recognized the same power in Congress. At an early period in the history of Massachusetts, and possibly in other States, though it has not attracted my period in the history of Massachusetts, and possibly in other States, though it has not attracted my period in the history of Massachusetts, and possibly in other States, though it has not attracted my the defendant. The question here is strictly whether this decision will be no bar to the question as to the liberty of the man. He may be sold, his condition may be wretched, but the fault is not with a law may be in part constitutional, and in another part void, and that effect may be given to those portions which are constitutional. I do not, by this, wish to intimate that any part of the laws of '93 and '50 are in conflict with the organic law.

It may not be improper for me here to suggest,

As soon after the adoption of the Constitution As soon after the adoption of the Constitution as 1793, we find an act of Congress providing for the rendition of 'persons owing service or labor in one State, escaping into another.' This act was passed by a Congress, some of whose members, if I rightly remember, were delegates in the Convention that framed the Federal Constitution;

under the Constitution. Is the construction of that instrument in some of its vital points never to be settled!

THE LIBERATOR . THE

If no respect is paid to the weight of cone ent authorities for half a century, the basis ar social fabric will be shaken—there will ens isorder and confusion, nor will there be prot

on of rights: The clause of the Constitution alluded to is: No person held to service or labor in one State. I let the laws thereof, escaping into another, shall, onsequence of any law or regulation therein, be dharged from such service or labor, but shall be delired up on claim of the party to whom such service is thor may be due.

This Constitution has been considered the funmtal law of the land : it is the four all the glory of the country; all our civil virtues have flourished under it; it secured the fruits of

have flourished under it; it secured the fruits of our revolution.

It is contended that this provision in the Constitution is to depend on the States for its execution. I will ask the gentleman who read the able and ingenious argument in support of this proposition, if that is law which provides no penalty for its infraction! He is too good a theologian to admit the consequences of this argument.

There can be no law without a sanction. This applies to human as it does to Divine law.

The legislatures of the several States are prohibited from passing a law obstructing the master in pursuit of his escaped servant, who must be given up on proof by the claimant that service or labor is due. Suppose a State to pass a law directly opposed to this clause, and inflicting a penalty. That was the case in Prigg vs. the State of Pennsylvania, and the Supreme Court of the U. S. declared it nugatory; it was in opposition to the Pennsylvania, and the Supreme Court of the U.S. declared it nugatory; it was in opposition to the Constitution, and therefore void. Had the power to enforce the provisions of the Constitution been left with States, this act of Pennsylvania would

these fugitives by a law of Congress, but the provision is found in the Constitution, the organic law of the land, and it is more than a recommendation.

I am aware that the word 'slave' is not in the Constitution, but the subject was debated in the Convention, and it caused a deep excitement in the public mind. The constitutional provision in this regard was the result of a compromise. For saying this, I have the authority of Chief Justice
Marshal. This right of rendition, then, is one
which the citizens of one State may claim and must
receive of another State. The Federal Government has the power to carry out and perpetuate this right

And how with regard to fugitives from justice The same provisions, upon the same principle. Congress has legislated upon this as they have upon the provision for the rendition of persons escaped from labor or service. But the constitutionality of the legislation in regard to fugitives. missioner of the United States.

In many of the States, a special law has been passed, recognising the statute laws of other States. In such cases, nothing more than an exhibition of the statute law would be necessary. But where a ground of insufficient 'cause,' never on that of the statute law would be necessary. unconstitutionality. No court has ever doubted the constitutionality of legislation providing for

the return of fugitives from justice.

It is stated of that provision in the Constitution which says that full faith and credit shall be given to the public acts and records of other States, that no power is conferred on the Federal Government to enforce it.

Is this so ! The fundamental law declares that

citizens of each State shall be entitled to all the rights and immunities of the citizens of the sev-eral States. Undoubtedly, Congress may legislate

upon these provisions.

There are various other provisions of this description. No tonnage duties shall be laid on articles imported from one State into another. The States can conclude no treaties, coin no money can not make any thing but gold and silver a 'le

provision in the organic law for the exercise of power on these subjects, that none exists! In all these cases, a remedy is provided. In case of infrac-tion by the States, a writ of error may be taken was not legalized, and where long usage had not sanctioned the institution. Usage constitutes law after a sufficient lapse of time. But the Supreme Court has decided the claim to be without foundation. Slavery exists only by local law.

In the slaveholding States, the laws provide for the condition of master and slave; they limit the power of the former, and protect the rights of the lates. The description of the relation in about one-half the States. Before the adoption from the State Court to the Supreme Court of the United States, where laws conflicting with the Conthese States is to shut our eyes to what is written, of that instrument, slaves had been reclaimed in nd to the decisions of their Courts.

I am gratified that, in the examination and arothers by unobstructed force. There existed a

This has been termed an ex parte proceeding. It certainly is not. Had the counsel for McQuerry been able to state that they expected to prove his freedom, I should promptly have granted a continuance to afford ample time for the collection of such

Occupying the sacred office of Judge, I have me acky.

It is insisted that the 'fugitive slave laws' of '93 have been gratifying to have found that this defendant was a free man, instead of a slave, because It is insisted that the 'lugitive hat Congress has and '50 are not constitutional—that Congress has no power to enact such a law—that the power of enforcing the constitutional provision is with the enforcing the constitutional provision is with the case, it is the stern duty of the Judge to use more

ion, unless the number of individuals entertaining an opposite opinion is great enough to change the organic law of the land. To such a change, the efforts of those who deny the power of Congress to legislate on the subject of slavery within the States, might, and not improperly, be directed.

The Federal Constitution was framed in 1787; it was discussed by the several States who accepted it.

Various essays were written by distinguished citizens, and the instruments were very extensively discussed.

13 and '50 are in conflict with the organic law.

It may not be improper for me here to suggest, that there is one part of the law of '50 that does not seem to be rightly understood. The clause allowing \$10 to the Commissioner in case the certificate is given, was, as I think, intended merely to compensate that officer for the extra writing, (which may be considerable, and even not covered by the sum of \$5.) in consequence of the statement of the case and certificate. Sitting as a Judge of the Supreme Court, and not as a Commissioner, I may properly make this remark.

missioner, I may properly make this remark.

The laws of 1793 and 1850, as regards this cas
are clearly within the provisions of the Constit I AM THEREFORE BOUND TO REMAND THE FUGITIVE

WHOLE WORLD'S TEMPERANCE CONVENTION

REMEMBER-ON THURSDAY AND FRIDAY NEXT! Whereas, in response to a call for a preliminary meet-ing of the friends of Temperance in North America, to make arrangements for a World's Temperance Con-vention in the city of New York, during the World's Fair, a meeting assembled in that city, on the 12th May, 1863, which assumed the power to exclude sever regularly elected delegates, because they were women And, Whereas, a portion of the members of that

cting retired from it, regarding it as false both the letter and the spirit of the call;

The undersigned, consisting in part of such seceding lelegates, hereby invite all those in favor of a WORLD'S TEMPERANCE CONVENTION, which shall be true to its name, to meet in the city of New York, on Thursday and Friday, the 1st and 2d September next, to conside the present needs of the Temperance Reform.

[Signed by T. W. HIGGINSON, HORACE GREELEY, LU-RETIA MOTT, WENDELL PHYLLIPS, and many others.]

TO THE PRIENTS OF WOMAN'S RIGHT Our movement has been received with unexpected favor. The necessity of some change in the condition of those women dependent for their support, on their own

exertions, has been universally acknowledged.

Even the more radical claim to equal rights, and to change in the law of marriage, which shall give the wife equal control with the husband over their joint property, has met with far more encouragement than one could have expected.

While the public press, the circulation of documents, and lectures in different localities, are doubtless the most reliable and permanent instrumentalities, we can-not overlook the great benefit, likely to result from large conventions, held in central and popular cities, and gathering to their sessions the most active and deeply

Where can we better hold these than in New York the commercial capital of the country, whose press is listened to by the Nation? And what time better for assembling such a Convention, than when the streets of that city are crowded with a concourse from every State in the Union? More especially when the peculiar cirumstances under which the 'Whole World's Temperance Convention' assembles, will be likely to call together many of the most prominent friends of our move-

We invite, therefore, all well-wishers to the franchisement and elevation of women, to assemble in Convention in New York city, on Tuesday and Wednesday, the 6th and 7th days of September next, at the Broadway Tabernacle

[Signed by Lucretta Mort, Angelina G. Weld, Sa RAH H. GRINKE, WENDELL PHILLIPS, and others. 7

THE FIFTH 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 the apologists for the institution can dispose of Northup, remain passive in this matter. Every day we are called opinion and hatred of oppression. So long as the great wrong continues, so long are we all helping others to forget its iniquity, to tolerate its cruelty, or, helping them to feel its sin, to undo its heavy burden. Fairs are not merely available for the raising of funds, but, as a 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 darker cruelty and wickedness of oppression is still more who themselves love 'life, liberty and happiness,' and revolting by the contrast.—Cayuga Chief.

Loveland, Hannah M. Rogers, Sarah L. Butman, Abby W. Wyman, Mary Channing Higginson, Worcester; Sarah R. May, Leicester; Emma W. Wyman, Ded- Sarah R. May, Leicester; Emma W. Wyman, Ded- think that such are.—Fred. Douglass's Paper. ham; Mary E. Hodges, Barre; Frances H. Drake,
Leominster; Polly D. Bradish, Upton; Catharine S.
Brown, Hubbardston; Maria P. Fairbanks, Millville;
Nancy B. Hill, Blackstone; Abby B. Hussey, LancasWhile we concede to the South all the privileges in reham; Mary E. Hodges, Barre; Frances H. Drake, Nancy B. Hill, Blackstone; Abby B. Hussey, Lancaster; Louisa F. Hall, Upton; Susan B. Everett, Eliza Howe, Princeton.

WORCESTER COUNTY NORTH-AWAKE ! A meeting of the Worcester County (North Division) Anti-Slavery Society will be held at WINCHENDON Town Hall, on Saturnay, Aug. 27th, commencing at 2 o'clock, P. M., and will continue that evening, and also the following Sunday evening, (28th.)

This meeting will be attended by WM. LLOYD GARRISON

WORCESTER COUNTY, SOUTH, The Exec-WORCESTER COUNTY, SOUTH. The Executive Committee of the Worcester County (South Division) Anti-Slavery Society would notify the members of that Society, and all friends of the anti-slavery cause in that section of the State, that they have engaged Rev. Andraw T Foss as a lecturing agent for two months from the first of September; and they invite the active cooperation of every friend of freedom, that his lectures may be made, in the highest degree, effective control of the section his rectures and the cause. All letters, with regard to Mr. Foss's services as a lecturer, should be addressed Mr. Foss's services as a location, to the undersigned, at Leicester. For the Committee Wore. Co. S. D. Anti-Slavery So-SAMUEL MAY, Jr.

REV. ANDREW T. FOSS, an Agent of the East Dennis Friday Aug. 26. North Dennis Sunday 28.

LORING MOODY will lecture on the religion of the Anti-Slavery cause in Upton Sunday Aug. 28.
Shrewsbury Tuesday 90.
Sterling Thursday 90.
Sterling Sunday 44.
Fitchburg Tuesday 6.

The length of our speech at Flushing, and the ision of Judge McLean in the fugitive slave case at Cincinnati, oblige us to defer several articles designed for our present number-among them, strictures on the wayward and hostile position of Frederick Douglass, as illustrated in the extracts we have made from his paper, on our first page ; and also a communication from William C. Nell, (refused an insertion in Mr. D's col-umns,) giving a true account of what took place in the Belknap street meeting-house, so grossly misrepresent-ed by Mr. D. We have also on file for insertion, next week, letters from Parker Pillsbury and Henry C. Wright—an account of the lectures of Lucy Stone at Brattleboro', and also of the excellent A. S. Convention at Harwich, and the one held at Cummington-notice of new publications, &c. &c.

The Whole World's Temperance Convention is t be held in the Broadway Tabernacle, at New York, or Thursday and Friday next. A world-wide principle as to human co-operation, is involved in that Convention; and the friends of the cause should make every effort to be present, from all parts of the country.

Convention that framed the Federal Constitution; all were contemporaneous with the Convention, and the discussions that preceded and attended its deliberations. Those who enacted the law of '93 were not ignorant of any of the provisions of the Constitution, for they had been scanned with great ability, and especially in Virginia.

There is a weight of authority on this point which cannot be centred on any other in the Constitution. Independent of this authority, which must silence all objection, we shall arrive at the same conclusion by looking at the act as arising Robert Edmond, who is known to many Anti-Slavery friends in this country, and who was sub-jected to a coat of far and feathers in South Carolina,

FOURTEENTH THOUSAND NOW READY.

TWELVE YEARS A SLAVE!

TRUTH STRANGER THAN FICTION 'It is a singular coincidence, that Solomon Northup was carried to a plantation in the Red River country—that same region where the scene of Uncle Tom's captivity was laid—and his account of this plantation, and the mode of life there, and some incidents which he describes, form a striking parallel to that history.'—[Mrs. Srowz, in her 'Key,' p. 174.

THE NABRATIVE OF SOLOMON NORTHUP, A citizen of New York, kidnapped in Washington City in 1841, and Rescued in 1853, from a Cotton Plan tation near the Red River, in Louisiana. LIST OF ILLUSTRATIONS.

Portrait of Solomon in his plantation suit.
Scene in a Slave Pen at Washington.
Separation of Eliza and her last Child.
Chapin rescues Solomon from Hanging.
The Staking-out and Flogging of the Girl Patsey.
Scene in the Cotton Field.
Arrival Home, and first Meeting with his Wife an Children.

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The Narrative will be read with interest by every one who can sympathise with a human being struggling for freedom.—Buffalo Courier.

The volume cannot fail to gain a wide circulation. It will be read extensively, both at the North and South. No one can contemplate the scenes which are here so naturally set forth, without a new conviction of the hideousness of the institution from which the subject of the narrative has happily escaped.—N. Y. Tribune.

What a tale it tells; what inexpressible reproofs against slavery; what occasion for shame and tears on the part of all! We think the story as affecting as any tale of sorrow could be. We believe its persual will not only excite an absorbing interest, but minister powerfully to the sound, intelligent anti-clavery sentiment of the country.—N. Y. Ecangelist.

Next to Uncle Tom's Cabin, the extraordinary Narrative of Solomon Northup is the most remarkable book that was ever issued from the American press. Indeed, it is a more extraordinary work that that, because it is only a simple unvarnished tale of the experience of an American freeman of the 'blessings' of slavery, while Mrs. Stowe's Uncle Tom is only a powerfully wrought novel, intended to illustrate what Solomon saw and experienced. Southern Slavery in its various phases.—Detroit Trib. rious phases .- Detroit Trib.

We hope it will be universally read. If we do no We hope it will be universally read. If we do not sadly err, it will prove of vast service in the great cause of Freedom. If there are those who can peruse it unmoved, we pity them. That it will create as great a sensation, and be regarded equally as interesting as 'Uncle Tom's Cabin,' is not a question for argument. In our opinion, it will lead that wonderful work in the popular opinion, and in the aggregate of sales.—Buffulo Express.

This is one of the most exciting narratives, full of thrilling incidents artlessly told, with all the marks of truth. Such a tale is more powerful than any fiction which can be conceived and elaborated. There are no depicted scenes in 'Uncle Tom' more tragic, terrible and pathetic, than the incidents compassed in the twelve years of this man's life in slavery.—Cin. Jour.

He who, with an unbiased mind, sits down to the perusal of this book, will arise perfectly satisfied that American slavery is a hell of torments yet untold, and feel like devoting the energies of his life to its extirpation from the face of God'e beautiful earth.—Evening

we are curious to see-Syr. Joarnal. It is well told, and bears internal evidence of being

a clear statement of facts. There is no attempt at dis-play, but the events are so graphically portrayed, that the interest in the perusal is deep and unabated to the last. Some of the scenes have a fearful and exciting power in their delineation. The sunshine of kind treat-ment sheds a few bright beams athwart the dark can-

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 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 Levaland Hannah M. Rogers, Sarah L. Butman, Abby driven to unremitting, unrequited toil in a cotton field, It chills the blood to

While we concede to the South all the privileges in respect to slavery which are guaranteed to them by the Constitution, we are free to speak of its evils; and when particular instances of the inhuman treatment of slaves come to our notice, we shall remark upon them as we please. It is a well-told story, full of interest, and may be said to be the reality of 'life among the lowly.'—Buffalo Com. Adc.

Let it be read by all those good, easy sonts, who think slavery is, on the whole, a good thing. Let it be read by all who think that, although slavery is politically and economically a bad thing, it is not very bad for the slaves. Let it be read by all those M. C.'s and for the slaves. Let it be read by all those at the same supporters who are always ready to give their votes in aid of slavery and the slave trade, with all the kidnapping inseparable from it. Let it be read, too, by our Southern friends, who pity with so much Christian sensibility the wretched condition of the free negroes at the North, and rejoice at the enviable condition of their own slaves.—N. Y. Independent. Published by

DERBY & MILLER, Auburn, N. Y., DERBY, ORTON & MULLIGAN, Buffalo. **Copies sent by mail, (post paid,) on receipt of price. Publishers of newspapers, giving the above one insertion previous to January, 1854; will be furnished with a copy, postage paid, on forwarding their paper (marked) to DERBY & MILLER, Auburn, N. Y.

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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.

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 to

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

spent, incosants upon thousands can dear restingly to 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 Philadelphis 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 marrow 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 fugitive slave found in him a friend ever ready and never weary. we intend to publish this work early in August.

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 medallien likeness, on steel, of Mr. Hoppin. Retail price, \$1.25, bound in cloth. At the time of the death of this venerable and excellent man, numerous notices appeared in papers of all parties and sects. We make a few extracts.

From the New York Observer.

From the New York Observer.

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

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

The New York Sunday Times contained the following:—

ing:

'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 liandsome, manly face the impress of that benevolence with which his whole heart was filled.

'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 :

The New York Tribune;

'Isaac T. Hopper was a man of remarkable endowments, both of head and heart. His clear discrimination, his unconquerable will, his total unconsciousness of fear, his extraordinary tact in circumventing plans he wished to frustrate, would have made him illustrious as the general of an army; and these qualities might have become false, if they had not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an inborn love of truth. He circumvented as adroitly as the most practised politician; but it was always to as the most practised politician; but it was always to defeat the plans of those who oppressed God's poor-

never to advance his own self-interest. Farewell, thou brave and kind old Friend! The prayers of ransomed ones ascended to Heaven for thee, and a glorious company have welcomed thee to the Eternal City.'

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

On a plain block of granite at Greenwood Cemetery

Thou henceforth shalt have a good man's calm, A great man's happiness; thy zeal shall find Repose at length, firm friend of human kind. We shall publish 5000 copies of the first edition Early orders from the trade are solicited. It is a book which will have an immense sale, scarcely inferior to the sale of *Uncle Tom's Cabin*, for in thrilling inter-

est it is not behind that world-renowned tale. JOHN P. JEWETT & Co., PUBLISHERS, BOSTON JEWETT, PROCTOR & WORTHINGTON. CLEVELAND, ORIO.

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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 the rough Wood Cut to the exquisite Steel Engrav-ing. But to the middle of the nineteenth century, and to an American clergyman, are we indebted for the

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

The novel and sublime idea of embodying the entire story, and transferring the same to a single picture, showing the wanderings of Christian from the 'City of Destruction' to the 'Celestial City,' presenting at one view to the eye the varied scenes through which he passed, originated with Rev. Daniel Wight, of Massachusetts. His truly original and beautiful conception was reduced to a most elegant design by Hammart Billinguished historical engraver, has produced, after four years of labor, a picture which will take rank among the most superb and elaborate productions of human genius, taste and skill. 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, CLEVELAND, OHIO.

We have received from many of the most distinguish-We have received from many of the most distinguished men in this country, Clergymen, Statesmen, Lawyers. Artists and Editors, the most flattering testimonlals in favor of this great work of art.

These letters being too long and elaborate for a newpaper advertisement, we shall publish them in a pamph
let circular. We subjoin the names only:—

Rev. E. N. Kirk, Boston. Rev. Dr. Jenks, do.
Rev. F. D. Huntington, do.
Rev. John S. Stone, D. D., Brooklyn.
Rev. R. H. Neale, D. D., Bostom.
Rev. Baron Stow, D. D., do.
Rev. Leonard Bacon, D. D., New Haven.
Professor B. Silliman, do.
Rev. Dr. Dowling, Philadelphia.
Rev. E. H. Chapin, New York.
Rev. George B. Cheever, D. D., do.
Rev. A. L. Stone, Boston.
Rev. Rufus W. Clark, do.
Rev. Dr. Cox, New York.
Rev. John McDowell, D. D., Philadelphia.
Rev. Jr. Sears, Boston.

Rev. Dr. Sears, Boston. Rev. Dr. Durbin, Philadelphia.

Rev. Dr. Sears, Boston.
Rev. Dr. Stork, do.
Hon. Edward Everett, Boston.
Hon. Rufus Choate, Boston.
T. B. Welch, Esq., Artist, Philadelphia.
Samuel L. Gerry, Esq., Artist, Boston.
William J. Whitaker, Esq., Artist, do.
John G. Dwight, Esq., do.
With numerous Editors.
Our agent in London, to whom we sent the picture, writes thus under date of July 1st:

'The picture is admired. Rev. I. Stoughton's two sons, one eleven, the other twelve years of age, called to see it. It would have interested you very much to have seen them read the picture, from beginning to end, even the minutest figure and scene, without the key or any guide at all but their own knowledge of the story. It speaks volumes for the fieldity of the picture, that lads of eleven and twelve years could read every scene correctly, and point out every circumstance thus.

LITTLE TOPSY'S SONG. [This song is set to music by Henry Russell, an published at the Musical Bouquet office, High Holborn London.]

· Topsy neber was born, Neber had a moder; 'Spects I growed a nigger brat, Jist like any oder.

Whip me till the blood pours down-Ole missus used to do it; She said she'd cut my heart right out, But neber could get to it. Got no heart, I don't belieb-Niggers do widout em. Neber heard of God or Love, So can't tell much about 'em.'

This is Topsy's savage song, . Topsy, 'oute and clever : Hurrah, then, for the white man's right ! Slavery forever !

'I 'spects I'se very wicked, That's jist what I am; Ony you jist give me chance, Won't I rouse Ole Sam? 'Taint no use in being good, Cos I'se black, you see ; I neber cared for nothin' yet, And nothin' cares for me. Ha! ha! ha! Miss Feely's hand Dun know how to grip me

Neber likes to do no work,

And won't widout they whip me." This is Topsy's savage song, Hurrah, then, for the white man's right-Slavery forever!

Don't you die, Miss Evy, Else I go dead too; I knows I'se wicked, but I'll try And be all good to you. You hab taught me better things, Though I'se nigger skin ; You hab found poor Topsy's heart, Soite of all its sin. Don't you die, Miss Evy dear, Else I go dead too ; Though I'se black, I'se sure that God Will let me go wid you.'

This is Topsy's human song, Under Love's endeavor; Hurrah, then, for the white child's work-Humanity forever !

THE POOR MAN TO HIS SON. BY RLIZA COOK.

Work, work, my boy, be not afraid, Look labor boldly in the face, Take up the hammer or the spade, And blush not for your humble place

Hold up your brow in honest pride, Though rough and swarth your hands may be : Such hands are sap-veins that provide The life-blood of the Nation's tree.

There's honor in the toiling part, That finds us in the furrowed fields It stamps a crest upon the heart, Worth more than all your quartered shields.

Work, work, my boy, and murmur not, The fustian garb betrays no shame ; The grim of forge-soot leaves no blot, And labor gilds the meanest name. And man is never half so blest

As when the busy day is spent, So as to make his evening rest A holiday of glad content. God grant thee but a due reward,

A guerdon portion, fair and just,

And then ne'er think thy station hard, But work, my boy, work, hope and trust.

> From a Lady's Album. ALL'S FOR THE BEST!

All's for the best ! be sanguine and cheerful ; Trouble and sorrow are friends in disguise; Folly alone goes faithless and fearful; Courage for ever is happy and wise: All's for the best-if men would but know it; Providence wishes us all to be blest; This is no dream of pundit or poet ;-Heaven is gracious, and-all's for the best.

All for the best ! set this on your standard, Soldier of sadness, or pilgrim of love, Who to the shores of Despair may have wandered A way-wearied swallow, or heart-stricken dove. All for the best ! be a man but confiding, Providence tenderly governs the rest; The frail bark of His creature He's guiding, Wisely and warily, all for the best.

All for the best ! then fling away terrors,

Meet all your foes and your fears in the van In the midst of your dangers or errors, Trust like a child, while you strive like a man All's for the best ! unbiassed, unbounded, Providence reigns from the East to the West, And by wisdom and mercy surrounded, Hope and be happy that all's for the best.

> From the Dublin University Magazine A BATH

O Summer ! Summer ! with the golden crown ! Thou comest o'er the welds with fiery feet; The white-skinned Naiads languidly lie down Amid thy sultry heat.

O ! now to bathe in some sweet marble fount In those fair gardens Epicurus founded ; Where in bright streamlets icy waters mount, By myrtle trees surrounded :

Or in a bath which old Boccacio Made murmur to the air with gentle cadence. Where oft with zoneless waists and cheeks a-glow, Came Florentine fair maidens.

But, no ! we have the sea, the flashing sea, And tread the wide expanse of silver sands : We hear old poet Ocean chanting free

His tales of alien lands. Strip to the wooing wind ! From rocks romantic Plunge in the fresh, green, laughing, quivering brin

Sate thee with kisses of the fair Atlantic, And then-go home and dine

What is earth, sexton ?- A place to dig graves ; What is earth, rich man ?—A place to work slaves What is earth, greybeard ?—A place to grow old; What is earth, miser !—A place to dig gold ; What is earth, school-boy !—A place for my play ; What is earth, maiden ?- A place to be gay ;

What is earth, seamstress?—A place where I weep What is earth, sluggard?—A good place to sleep; What is earth, soldier ?- A place for a battle ; What is earth, herdsman ?- A place to raise cattle What is earth, widow !- A place of true sorrow : What is earth, tradesman?—I'll tell you to-morrow What is earth, sick man?—'Tis nothing to me; What is earth, sailor !-- My home is the sea : What is earth, statesman ?- A place to win fame What is earth, author !-- I'll write there my name

What is earth, monarch ?—For my realm it is given What is earth, Christian ?—The gateway of Heaven.

THE LIBERATOR.

PHRENOLOGICAL CHARACTER OF WIL LIAM IL ASHURST, ESQ., OF LONDON.

181 NASSAU STREET, NEW YORK, August 9, 1858.

DEAR Sin,-On looking over your paper a sho time since, I saw a favorable notice of Mr. Ashuasr and, as I had but a short time before examined him without knowing who he was, the thought occurred to me that you would be pleased to see the description of his character which I then gave. I accordingly send you a copy, which you are at liberty to use as you choose, so far as I am concerned. He left the city before I learned who he was, or I would have ascertained the correctness of the examination, and som what of his history, as corroborating it. If, however, you are acquainted with him, you can judge for your-Yours respectfully,
L. N. FOWLER.

The Phrenological Character of Wx. HENRY ASHURST, given by L. N. Fowlen, July 27th, 1853.

Mr. Ashurst embodies in his organization many strong family peculiarities. His physiology and phrenology indicate, First, that his ancestry generally were ably be shattered to pieces, leaving 'not a wreck be long-lived, and that some of them attained to very hind.' The immediate cause of this terrible catastroph great age; Secondly, that he has uncommon animal is said to be the explosion of a bomb-shell in Sackett's energy, vivacity, life and animation; Thirdly, that he Harbor. Whether Canada is to be involved in the overhas unusual affability, and a disposition to be familiar, throw is not as yet known. social, and entertaining; Fourthly, than he is wanting social, and entertaining; Fourthly, than he is wanting in pride, distance of feeling, and haughtiness of mind; that place, a few Sundays since, laid before his congre and, Fifthly, that he has uncommon charity, kindness, good-will, sympathy, and interest in the welfare of and, Fifthly, that he has uncommon charity, kindness, gation the subject of slavery. The main point (as good-will, sympathy, and interest in the welfare of others. He is quite free from selfishness, and does not slaveholders should be admitted to fellowship in the wish to get a living, or enjoy himself at the expense of Presbyterian Church. I believe that all the clergym the life and happiness of others. He has, on the con-trary, a degree of sympathy that leads him to live for some one of their coclesiastical judicatories to preach

also of his ancestors, especially of that side of the the leading members of the congregation became so edbrain of full size, well sustained by a strong vital or- as I have been informed, kept moving, until they move ganization; so that he has more mind than is apparent ed into another congregation—a place of greater safety from the general development of the brain, from the fact that he readily manufactures thought and feeling Lake Ontario heaved and was in great commotion. As on the occasion; and he has an amount of animal cident threw one of these moving dignitaries into my strength to sustain him in severe mental undertakings, where another individual would fail, from the want of vital power to carry him through.

He is remarkable for his hopefulness and cheerfulness of mind : is always looking on the bright side, and calculating the chances of life in his favor. He is almost as enterprising, at his prudent age, as many stirred within me, I remarked that I only wished the young men are. He is very careful to do right, and to advocates of slavery were in bondage themselves, it fulfil all his engagements. He is a great lover of the truth, and is decidedly conscientious, though his conscience is not morbidly sensitive. His mind acts with and so much excited, that I did not know but he would uncommon freedom. He is not timid and restrained, but is open-hearted and frank in the development of tend to my business, and not meddle with politics. thought and feeling.

He is rather unusually free from unnecessary cares and anxieties, and what would trouble others very on both sides, he left, by saying I was no gentlema much, does not at all annov him. His animal nature imparts force, energy and sharpness to his mind. He is, however, neither cruel nor quarrelsome, always avoids contention and difficulty, if possible, and it gives him no pleasure to have a difficulty with any one. He shows his courage—and he is by no means destitute of it-in defending himself, or his friends, or what he conceives to be the truth, rather than in a mere aggressive, physical way. He is very warm-hearted, and is almost passionately fond of his friends, especially his female friends. He is gallant, and the society of woman is always agreeable to him. He began early to form attachments; he and his mother were first-rate friends, and his feelings have ever remained tender and susceptible towards his female friends from childhood. He is fond of children, very much interested in their welfare, and has a happy faculty to please and entertain them. He loves variety of thought and feeling, and his mind is more intense than protracted. His intellectual faculties frequently act without the balancing influence of the feelings, so that his thoughts are intense, clear and distinct, but are not protracted; nor is he ever so absent-minded as to be unconscious of what is passing on around him, nor so plodding and deliberative as never to come to a conclusion.

any thing for granted; he either understands it, or ject, viz: Is the Bible so inspired, that all to who discards it. His faith does not carry him far, for he is Providence sends it, being endowed with common un a matter-of-fact man, and is governed by his judgment. standings, are required by 'the great God who made all If he understands certain principles of Christianity, things,' to believe and to do what it requires of them he admits them ; but, in his estimation, faith is not a Or, in your own words : 'Is the Bible, from Genesis very good prop to lean upon. He values superiors and Revelations, an inspired book; so that we are bound to sacred subjects according to the dictates of his judg- receive every thing as true in its pages, without sub ment. What that tells him is worthy of respect, he mitting it to the test of reason? This is, I believe

values; but he is no man-worshipper. His religion the question; and a question which, to every candi does not require particular worship, though it requires and intelligent mind, must commend itself as the que respect and regard for principles involved. His three tion, that must be settled before the Orthodox believe strongest moral qualities are, first, a desire to do good; and the simply natural believer can-enter the lists to secondly, a desire to do right; and thirdly, a conscious- gether, on any other subject of faith or morals than ness of immortality.

Intellectually, he is characterised for his reflective intellect. He has always been inclined to think, reason, investigate, get at principles, and study the relations of cause and effect. He is liable to exercise his reflective wrath, envy or clamor, does invite a reply, and in the faculties to the neglect of his perceptives, and in conconcerning them. But in all matters of philosophy you have generously endeavored to raise us to a position of great pleasure to him to converse with men who are been 'first in the transgression,' is foreign to our pr

ationally a systematic man ; fond of or- your remarks at the Hartford Convention. der and arrangement — especially arrangement or thoughts; although he may, from habit, pay less attendow me to do so also. You deprecate the idea of asce tion to physical arrangement. He has good conversa-tional talents, and is well-qualified both to entertain and instruct in conversation. He has a natural aptness for mathematics, and, as a scholar, might have fered 'unto bonds and imprisonment,' at the hands of pursued that branch of study with success. He remembers forms and outlines correctly, and is a good judge

he is witty; yet he is pointed in his remarks at times, of Scripture.) You, as a political reformer, were owing to the amount of electricity he has to exhaust ultra-that is, consistent, and speedily practical-and through various channels. He has not naturally much so a trainer; I, as a Trinitarian, was just so ultra, and talent for music, although he may enjoy it when per- consequently insane. As a learned friend argued it formed by others. He has not naturally a good memo- with me : 'A sound mind may take up wrong notions; ry of colors, nor of dates and succession of time. He but he wont act upon them: an insane mind very gen-is youthful in his feelings, intuitive in his perceptions of erally does. You act quite consistently with your ideas character, and he easily becomes acquainted with per- of only one God, and that a Tri-Unity; but as that is an absurdity, you are insane. Your Trinitarian friends

He is imitative, and can readily conform to change are sane, and they do not act out their creed.' But, he of circumstances. He places a fair value on property; knew but few of my religious friends. but he values it more particularly for the good he can do with it, or for the advantages it affords him. He grace of God') for more than thirty years, first against has constitutionally a good appetite and a superior di- the falsity of the English government, and latterly gestive power. He is a very independent man, and against the much more flagrant and frightfully start-has always been disposed to rely on himself. He must ling delinquency of my native land, I nursose, as the has always been disposed to rely on himself. He must ling delinquency of my native land, I purpose, as the have been thrown upon his own resources when a child, Lord shall help me, (and He will, if it is not my own and thus have cultivated a self-relying, independent spirit. The elements of pride and self-appreciation however, are none too great.

To sum up his character in a few words: He should be known among his friends for his strong attachments, particularly as a husband; for his independence of mind, benevolence of spirit, originality of thought, some of the future, hopefulness of feeling, integrity, and general energy of mind. particularly as a husband; for his in fulness of feeling, integrity,

He is somewhat defective in a knowledge of details and particulars, in memory of the past, in judgment of music, and of time when things occur, in spirituality of fieling, in confidence in unseen and untried subjects;

and he has not had any too much restraint, cauti ree thought, patience, and protractedness of thought and feeling, for a safe exercise of the mind under all

us Will, and predominant reasoning Intellect, he ha ous Will, and predo apply his mind more continuously to a subject, it is naturally qualified to do from the size of Con-tiveness; and in consequence of his experience tact with the world, and knowledge of the abilit characters of mankind, he is capable of exercis more system, and of manifesting more tact, than belo to his natural disposition.

DISSOLUTION OF THE UNION. FRIEND GARRISON :

he Union, and having lived to see all danger pass by I was in hopes that my fears would never more be ex cited upon that subject. But, alas! for the stability all mundane affairs. That our Union will be dissolved I suppose is now 'a finality.' It therefore will be come us, who are the cause of its dissolution, to 'stand

Having been requested to spend a few months in Jeferson County, N. Y., I have learned, since my temporary residence here, that our model republic will prob-

others as well as for himself, and he is always glad to see others prosper.

These are peculiarities of his character, as they were the discourse proved to be a moving one; for some of their ecclesiastical judicatories to preach upon that subject; so this clergyman was acting in compliance with such instructions. Be that as it may, the discourse proved to be a moving one; for some of company for a short time. He soon began to make doleful complaints about the fuss in his church, and expressed great anxiety about the dissolution of th Union. He said Christ never meddled with slavery, and that Paul returned a fugitive, and he thought minister had better mind their own business. My spirit being they thought it such a good thing. At this remark, how the Colonel flared up! He rose from his chair, pale need some camphor or hartshorn. He told me to at replied to him, that it was a part of my business to re buke sin, and I meant to do it. After a few more shots Now, if there is not to be a dissolution of the Union the Colonel will turn out a false prophet. Therefore those of you who live down east had better put you

> Yesterday, I preached in Sackett's Harbor, abo rusting in man. I endeavored to be true to the truth maintained that war, slavery, &c., were all anti Christian. I intended to put another stick of wood into the fire to keep the pot boiling; for although the ground is extremely dry here, and grasshoppers a bur len, yet old Ontario can bear some fire still.

Several gentlemen have told me that they should n have voted for Pierce, had they known what they not know. Thus truth is advancing. Light is what w want.

Should any thing of interest transpire, I shall con Haunsfield, Aug. 15, 1853.

P. S. My correspondents will please address me for the present, at Stowell's Corners, Jefferson county

THE BIBLE.

Mn GARRISON : DEAR SIR,-You invite free discussion on this, a what 'nature herself teaches.' And-indignantly re pelling any thought of flattery-permit me to say, the spirit which seems to breathe through your own wri ings, so free from maliciousness, bitterness, sournes same spirit, and especially from one of that sex which sequence of this, is not always sufficiently familiar with you, with a few others, in the Church and out of it facts, physical phenomena, and external objects and have taken by the hand, and practically called six their qualities, to be able to form & correct judgment ter '-not 'servant,' 'wife,' nor 'squaw.' Whether and principle, his judgment is sound, and it is a source in civil society which we may have forfeited, as having in the habit of thinking, and who have something spe- ent purpose; but if you have erred a little, it is surly on the right side (allowing the expression.) I follo

You have introduced yourself to your readers ; a taining what is popular, before you take your position on the field of moral investigation ; I also. And if, in endeavoring to act out your principles, you have sufthrough the connivance of the professed believer in inspiration, I have, by the actual efforts of the professed unof proportions, and also of the adaptation of one thing to another, both with reference to proportions and qual-dox; I, upon leaving my old party, that of the unbelievties.

He is more social and benevolent in his feelings than in these strictures, simply unbelievers in the inspiration

> Now, having pursued this ultra course ('by th fault,) to end as I have begun, whether years or months only be between me and the 'narrow house'; that my last end may be true peace and bright hope ' of a morn-ing without clouds,' through true faith in Him who is

> the resurrection and the life. Amen and amen ! 1. 'From Genesis to Revelations?' We all, with the exception of the Roman Catholics, exclude the Apocrypha. If you agree to leave that out of the category, well; otherwise, I will endeavor to show valid

had, and as popular as they are mischievous, what an excitement and outery would arise; and we know the ing that it is just because they are bad, and they don't want to be better. Good—but sun, the Great Invisible, Ever-present, breathing, perhaps only in part; as I apprehend that a large number of those who would join in the outery, would be Garrison, they call me an atheist. I wish all the found among that class of mankind who love the good so could but see and feel the spirit that loves and a a little, and hate the bad a little, but love their ease and hate their own disquiet a great deal; others, timid, who dare not do battle for truth, and leave consequences with the 'God of battle.'

But your analogy of pro-slavery men calling a Cor

vention in an anti-slavery town in our States, and in viting all to discuss the merits of the anti-slavery cause: you don't think the anti-slavery men would feel excited or hurt about it. No; very unlikely that they would. But are there not circumstances attaching that render the two cases by no means analogous The anti-slavery cause is still, in our country, quite u popular, both in Church and State; wherefor a general thing, supported only by those who love this truth merely for its own sake, (whatever views they may hold on other truths) ; wherefore, among its de ers will not be found the 'certain lewd fellows of friend, I LOVE Gop; and when I say this, I know where

seems to be in that the anti-slavery question is not a settled one in this country yet. God grant that it may soon be, by the restoration of their 'inalicable rights' I write on my knee, sitting on these rude seats, under to all, and not before! But, to make the cases simisoon be, by the restoration of their inalienable rights lar, let us suppose the anti-slavery question to have been a settled one—a decidedly popular one—for very the walk that leads through the woods that overhang the many years. Then, we shall find among its ranks brook to this place. God pity those who are compelled mixed multitude'; and such a Call would then, I think, in many instances, be followed with a demon stration of similar feelings with those exhibited in respect to the Hartford Convention, viz: good anti-sla- been to my soul- none other than the house of God and very people would be grieved to have such a 'self-evi-dent' truth as man's 'inalienable rights' again called in question—they had fondly hoped the question was at rest, and that now, 'leaving these first principles' o truth in civil polity, we might 'go forward to rear up the superstructure unto perfection '; while the 'certain lewd fellows of the baser sort,' whether in or out of the Church, would be ready again to bellow forth, 'Great is Diana of the Ephesians !' All is one to them- Jehovah, Jove, or Lord.

There is one particular in which your analogy hold good. In every instance referred to by you, the peo ele's God was attacked; and our Creator has implant ed in the human mind that instinctive attachment to its God-i. e., its supreme good, in its own estimationwhether that good be the Virgin Mary, or silver dol lars, or the people, or Jehovah—that it instinctively re coils at such an attack.

VERA CATHOLICA.

NOTES BY THE WAY.

BRATTLEBORO', Vt., Monday night, August 15, 1853. DEAR GARRISON-I arrived in this town to-day, a noon, and put up at the Water Cure of the late Dr Wesselhoeft, now kept by his widow, with the aid of a Doctor. The first thing that attracted attention, as I walked the streets, was a notice of a lecture on slavery by LUCY STONE, in the Baptist church, this evening I am just returned to our rooms from that lecture. Th room was full, though 124 cents were charged for admission. Her power over an audience it is easy to feel, but it is not possible to describe.

Her subject was, the causes of the existence and per etuity of slavery in this land-while it is being abol hed, and slaveholders are being branded with infamy amid the hardest despotisms of Europe. These caus were, first, the government; then, the religion of the country. She drew a true, a terribly true picture of the Whig, Democratic and Free Soil parties, showing, most conclusively, that while they remain in political fellowship with slaveholders, they are powerless for good to the cause of freedom : that all their political remon strances and votes against slavery are utterly futile. while they consent to sit down with slaveholders as piracy, and then fellowship pirates as worthy copartners in a political confederation. She demonstrated, to the head and heart of the audience, that the only ground from which slavery can be successfully assailed It will be seen that the phonetic spelling so nearly reand overthrown, is outside of the government.

altars stand in a sea of blood and tears-drawn by sistance deep and unmitigated cruelty and injustice from three millions of slaves ; showing that at that tribunal where the testimony of the imbruted slave will be received,

it will be more tolerable for the State than the Church. betwen de los hwig govern de mojons ov atoms or By the power and pathos of her thoughts and her ov wurlds, and dos hwig control de acjons ov mer tones, combined with her earnestness, simplicity and or ov na or.

1. Atracfon. Everi partial ov mater atracts every partial or material atracts. directness, she held the audience in breathless silence, while she gave utterance to the great anti-slavery while she gave utterance to the great anti-slavery watchword, 'No Union wire Slavenolders!' I In de moral world, "Atracjons or proporjonal to Desting. He upperverted acjon ov everi faculti is and dignity she nobly bears aloft the standard so long and so nobly borne by Anny KELLEY FOSTER. Such brave, true, earnest words as she has spoken to-night must be a savor of life unto life or of death unto death

to this guilty land. Dear Garrison, is there no hope? Is the Church, the Priesthood, is the Nation, given over to believe and practice 'a lie, that it may be dammed '? Must this Republic go down into an ocean of blood, into which all Republic go down into an ocean of blood, into which all tyrants have been hitherto plunged? God save us from a Church and State, a religion and government, so full of all subtlety and lying as are this Church and nation! The first step towards the kingdom of God is—infidelity to a slaveholding religion, and treason against a slaveholding government. Allegiance to either is treason against justice and humanity. May the Vermonters and all the nation listen to the words of salvation spoken by Lucy Stone and such as she, and be wise, for the great day of reckoning is coming to this Republic,—the world's most colossal lie,—and who shall be able to world's most colossal lie, and who shall be able to wigs to de swift raz ov lit-it directs de

I left Boston, as you know, on the 11th-spent two nights and a day in Concord, being greatly cheered by the intellectual and cheering companionship of the Emersons, the Whitneys, the Brooks, and other friends of humanity there. On the 18th, I came to Worcester, Springfield and Northampton. Spent the 14th, Sunday, with Dr. Munde, at his Water-Cure, which he has greatly enlarged and improved. Dr. Munde was a leader in the insurrection at Dresden, in Saxony, in 1848, where he suffered deeply in the cause of freedom. He reached this country pennyless, and is now in a way to serve the cause of humanity. His occupation is to save, not to destroy men ; which, though Christendom decrees otherwise, I think is much more in accordance with the spirit of the pure and gentle Jesus. He has with the spirit of the pure and gentle Jesus. He has over eighty patients, all seeking health, to body and soul, by plunging themselves into water, which will be more likely to save both body and soul, than to be plunged or sprinkled by the priest. Wendell and Ann Phillips gave us a cordial welcome.

The excitement is intense respecting railway smash-or that is the word; nothing else can express the harible mutilations and crushing out of human hearts and brains by the utter recklessness of railway compaover eighty patients, all seeking health, to body and be more likely to save both body and soul, than to be plunged or sprinkled by the priest. Wendell and Ann Phillips gave us a cordial welcome.

horrible mutilations and crushing out of human hearts and brains by the utter recklessness of railway companies. How long must men be victimized to money? Not always, I am certain.

Tuesday, August 16.—Dear Garrison, I am in a little rude summer-house, called the 'Eagle's Nest,' a mile and a half from the Water-Cure of Mrs. Wessethorft, in Brattleboro'. It is 10, A. M., and a purer, brighter, more smiling day never dawned upon these beautiful Green Mountains. I came up here by what the patients call the Acqueduct walk, winding upon the side of a steep hill, at the base of which rushes along a hright, bustling, bubbling brook—till, in the village below, it is lost in the Connecticut. The scene around

me is enchanting. The bright rushing stream, the rabirds, the blue sky, the balmy, sweet air, the brigh sun, the Great Invisible, Ever-present, breathing, smi so deeply, that laughs and leaps about, in the very mad-ness of joy, in my heart, at this moment—that, in the very depths of my soul, proudly exists, in conscito a soul filled with emotions such as now fill mine! I God is love, then have I a God; for my soul is love, and love will respond to love. God in my soul, answer, lovingly and joyfully, to the God that speaks and smiles in you vaulted heaven, and in the beauty, love liness and grandeur of this green, fresh earth. In every breeze that fans my cheek, in every flower and lea that fill the air with fragrance and freshness, -in th breathing, living silence and calmness around me, a sweet, tender voice asks, 'Lovest thou me ?' In con sclous strength and sincerity, my heart proudly an swers. 'Thou knowest that I love thee.' Yes, de the baser sort,' equally ready to mob a good or a bad cause, as the fancy may take them.

Another material difference between the two cases visible, tangible, beautiful, sublime reality. I came to this retirement to muse, to think, to fee

all the families of Boston, were here, and climbing u to spend all their days in Boston, or who choose to do it. I must bid adieu to this 'Eagle's Nest'; but as I do so, I must say, 'Eagle's Nest' though it be-it ha

HENRY C. WRIGHT.

PHONOTYPY. There are several aspects in which the Phonetic sys-

em of instruction can be viewed, in each of which i ommends itself to our sympathy and support. 1. It has been proved by the most severe tests

among which may be mentioned the award of a prize of \$250, by a Committee composed of some of the ablest men whom New England can beast, that by far the easiest and the best method of teaching the reading and spelling of our common orthography, is to teach first honotypy; which can be learned in a few months, and which enables the pupil to read the common orthography with very little or even with no additional instruction and greatly assists in learning the common mode of spelling. Phonotypy, therefore, furnishes an invaluable aid in the instruction of youth or foreigners in the reading or writing of our language.

2. When Phonotypy shall have become generally known in this way, there will be no occasion to continue our present irregular and anomalous spelling. The new sys tem alone will be amply sufficient for all purposes ; and thus every person learning to read and write will b saved months if not years of hard study in acquiring that which will thenceforth be practically useless. 3. The dialects of our language arise from the difficul

ty of ascertaining the correct pronunciation, which it i impossible to ascertain excepting from a dictionary of from an extensive acquaintance with educated men, and must give way before a system of spelling which pre sents the exact pronunciation of every word, whenever is is written or printed. Thus the English language wil become uniform; and Englishmen from different part of the world will be able to converse without being per petually reminded, that although nominally speaking the same language, they are really strangers and for eigners to each other.

4. Phonotypy proposes not only to remove a vast of stacle in the way of children, and an almost insupers obstacle in the way of foreigners, in acquiring the English language, but to furnish an universal alphabet for all languages; and it thus assists in that great fusion of all nations into one, when one language shall b legislators, judges, executives, on terms of perfect po- spoken by every kindred and every tribe upon the face litical equality. As well remonstrate and vote against of the whole earth, which must precede the universal brotherhood and harmony of mankind.

The following article is taken from the Ploushare a phonetic periodical published in Washington, D. C sembles the common print, that most persons will be able Then she took up the Church, and showed how her to decipher it without any previous instruction or as-H. M. P.

MORGIL FILOSOFI.

Har is an analoji betwen material and moral les

did not whisper, God bless her in her mission! And guad; and doz employments for hwig we are best that prayer is answered. With true womanly grace and dignity she nobly bears aloft the standard so long

Jon we cum into harmoni wid naqur.

2. Repulfon. Everi particl ov mater repels everi nder particl, acording to der disafiniti, and de cub ov der distans. At hwotever distans atracfon and repulfon or ecwol, dar is an ecwilibrium. At a grater distans, de repulfon diminifes so rapidli as veri sun tu becum imperseptibl; hwil at a forter

distans it san becume enormus.

He sam relafon egzists in sofal lif. Persna ho ma be frende, and liv harmoniusli as mer accum-

dar orbits. Widowt it dar cud be no continuus ac

dar crbits. Widowt it dar cud be no continuus acfon or unvaring mofon.

So morali dar fud be a fermnes and desigon ov
caracter, tu gard de individual from beig drivn hidar and dider bi everi capres. Hwil secin tu oba
de dictats ov his nagur, in its atracfons and repulfons, he fud adopt fiest prinsipls ov acfon, tu giv
wat and stabiliti to his caracter.

He bre moral loz, darfor, ar—

1. Atracfon. Sec dat hwig your nagur demands.
2. Repulfon. Dun dat hwig your nagur repels.
3. Habit. Be governd bi fiest prinsipls.

Fire udgr independent prinsipls sem tu be ov yu-

3. Habit. Be governd of licer panel. He uder independent prinsiple sem tu be ov yu

niversal aplicason.
1. Striv tu act widowt cost. His lo embras ol dos abuv enumgrated; for de cost ov owr acformand; do not her refer to dar consecwenses—with the de lest hwen we adher de most closli to do los. If industri is not atractiv, it is becore ov sun

jeneral loz hav no ecsepsonz, but tu admit ersep-sonz in dis cas wud depriv de rul ov its hol moral fors, and dat at de veri tim hwen it is most essens de Secondli, lie produses lie. Evi wil not produs sud. And if luv to owr naborz and regard for justs and rit wer tu be forgotn, ecspediensi and self-luv don wud dictat to us de mor ecselent wa.

LUCY STONE IN PROVIDENCE. Amity Hall was LUCY STONE IN PROVIDENCE. Amity Hall was crowded on Sunday, to hear this devoted and eloquent woman plead the cause of the Southern bond, man. Hundreds went away disappointed, heing unable to obtain admittance, for at an early hour every sent was filled and every standing place was occupied. Forenoon and afternoon, on the bettest Sabbath of the scason, her matchless eloquence kept that compact assembly riveted to their places. Nothing moved but the hearts of the attentire listeners—and these were stirred to their Nothing moved but the hearts of the attentive lis-teners—and these were stirred to their immest depths: Extragavant as the statement may seen, yet we venture the assertion, that not an orator in America, male or female, excels Lucy Stone incase of manner and grace of action. Her clear enuncis-tion, her correct election, the plaintive melody of her voice, her self-possession and appropriate and graceful gesticulation would enable her to throw graceful gesticulation would enable her to throw a fascinating charm around the most common-piece subject. How excellent, then, must be her discourses on the inspiring theme of Anti-Slavey!—While she convinces the judgment, she wins the heart; and the hearer adopts her conclusions not so much from logical necessity, as from the intrinsic value and attractiveness which are made apparation. rent in them.
At 6 o'clock, P. M., Miss Stone lectured on Temin adv

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DEAR I AS DO OSCUPATION OF THE PARTY OF THE

perance in the grove on Smith's Hill. Full two perance in the grove on Smith's Hill. Full two thousand persons were in attendance; and many who never believed that woman could or ought to speak to a promisenous crowd, confessed they had found a solitary exception. In concluding her impressive address, she alluded to the exclusive course pursued by the leaders in the Convention, held at the brick church in New York last May and urged upon the people the duty of choosing delegates from this State and city to attend the World's Convention on the first and second of September. Sunday last was a memorable day for Anti-Slavery and Temperance in Providence.—

Rhode Island Freeman.

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Dand now, for more than ten years, successfully practised by LaRoy Suxbergand, author of The Book of Human Nature' (New Theory of Healing, by Nutrition,) 'Book of Health,' 'Book of Psychology,' &c. &c. How often are the public congratulated upon the al-

leged invention of some new 'panacea,' (compound o vile drugs,) which the sick are invited to swallow, it order to be well! But, here is a discovery which super-cedes the whole paraphernalia of drugs and drugging, with 'pills,' 'syrups,' or 'powders'; and is available in all forms of acute, chronic, or nervous disease whol-ever! Office 28 Eliot street, Boston. Hours from 8, A. M., to 4, P. M. No charge for advice! Invalids at a distance may obtain Mr. Society in

Invalids at a distance may obtain Mr. Sunderland's pamphlet, ('The Secret of Healing,') free of postage, by enclosing to him one postage stamp, (prepaid,) in which are detailed numerous cases, permanently cared without drugs! Thus demonstrating the only real 'purification of the blood,' the only 'Curative Priser. rification of the blood, the only CURATIVE PRINCI-PLE, is in NUTRITION, always, which constitutes the merits of Mr. Sunderland's METHOD, and the 'great secret of his success in the treatment of Rli mon process of dosing had failed to cure!
Aug. 12

PEMALE MEDICAL COLLEGE FOURTH ANNUAL SESSION.

THE next course of Lectures in this Institution will L commence on Saturday, Oct. 1st, 1858, and continue five months, (21 weeks,) closing on the 25th of

FACULTY. DAVID J. JOHNSON, M. D., Professor of Chemistry and ELLWOOD HARVEY, M. D., Professor of the Principles

and Practice of Medicine.

HILBERN DARLINGTON, M. D., Professor of Surgery.

ANN PRINSTON, M. D., Professor of Physiology.

EDWIN FUSSELL, M. D., Professor of Materia Medica and

MARK G. KERR, M. D., Professor of Materia Medica and

General Therapeutics.

MARTIA H. MOWRY, M. D., Professor of Obstetrics and Diseases of Women and Children.

Almina L. Fowler, M. D., Demonstrator of Anatomy

and Chemistry.

Persons wishing further information as to terms, reg-

nulations, &c., or desirous of receiving copies of the Announcement, will please apply, personally or by letter, to the Dean of the Faculty.

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THE JUVENILE INSTRUCTOR

June 6

A semi-monthly Paper, expressly for Children. It aims to attract the attention of children by simplicity and beauty of style, with engravings illustrative of its contents. Its object has been, for eight years past, to infuse into the young mind appropriate sentiments of respect for parents, sympathy for human suffering, and an abiding hatred of oppression in all its

The want of a Juvenile paper that shall give a proper direction to the youthful mind in these times of strife for the supremacy of slavery, is felt by thousands who know not of the existence of this periodical, And yet, within the last eight years, it has moulded the minds of whildren who have grown up to manhood thousands of children who have grown up to manhood and womanhood, thoroughly imbued with the love of

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THE CHRISTIAN RELIGION TRIUMPHANT: Or, A the Scriptures, Reason, Philosophy, Common Sense and Religion vindicated against the claims of the Spiritual Rappers. By HENRY WICKLIFFE. Just published and for sale by

FOWLERS, WELLS & Co., 142 Washington St., Boston. WORCESTER WATER CURE INSTITUTION,

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June 24, 1853. BRAMAN'S

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THE TREMONT BATHS, entrance from Tremont
Court, have been refitted, and are now open from sunrise till 10 o'clock, P. M. JARVIS D. BRAMAN.

Boston, June 17, 1853.

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