-AT THE-ANTI-SLAVERY OPPICE, 21 CORNHILL.

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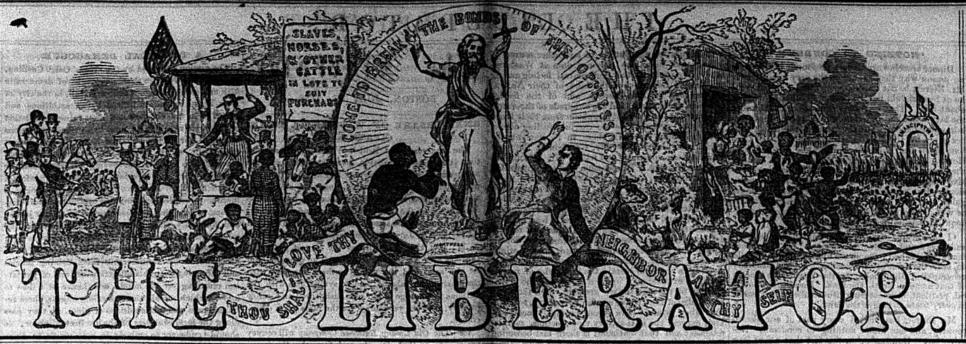
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serted three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts. Peansylvania, Ohio and Michigan Anti-Slavery Societies are authorised to receive subscriptions for THE

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ED-KIND QUINCY, SAMUEL PHILBRICK, and WENDELL



NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell."

stables of the institution. . . There is some execu nmunities, when, un use the cause of the oppressed in other States. and by force restore their rights; but they are without use in aiding other States in binding on men an ightsous yoke. On this subject, OUR PATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM BLIERY CHANNING.

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 30.

Our Country is the World, our Countrymen are all Mankind. BOSTON, FRIDAY, JULY 23, 1858.

J. B. YERRINTON & SON, Printers. WHOLE NUMBER, 1440.

of the day, may well excite both the spite and con-sternation of the Tribune & Co., for these things

percal an awakened and concentrated spirit, which

bode no good to Republicanism at least. The sober men of Massachusetts are coming together again,

neighbor. The people are getting tremendously tired of radicalism, forced upon them under various deceptive names. Riffraffism is really beginning to

die out. Even our anti-slavery clergy may be expected soon to see that their associations tend to

the encouragement of attress, and decency left, that the breaking up of families under the alluring appellation of 'Unitary Households,' is not likely to promote their own happiness or that of society. And then what is to become of the Tribune? No

wonder it howls at orations like that of Mr. Choate.

in which, with a glance like an eagle's, he looks at

and grasps those inherent and indispensable princi-

ples of morality, religion, and the government of States, sacred alike by the ordinances of God and

grounds the Tribune makes a very unfraternal allusion to 'even Lloyd Garrison and his fellow dis-unionists themselves.' We do not see the difference

between their doctrines, except that the Tribune has

more of the same sort than Garrison, and therefore

the special benefit of our New York cotemporary,-

are beginning to look much more cheering than of late. Let others despond as they will-to us the battle has long seemed hopeful, with courage and

effort, and therefore we have thought the proper time had come to draw and strike in. All these

things are having their due effect, -such a glorious

elebration as we had—such orations, such speeches,

such a spirit encouraged and diffused among the

people, would soon set Massachusetts right before the nation, and in her own eyes. Will the *Tribune* indulge us in the agreeable anticipation of the time

'And darkness and doubts are now flying away,

THE UNDERGROUND RAILROAD.

Several prominent citizens of New York are soon

to be exposed as 'freight agents' on the Underground

Railroad. Perhaps it may leak out that some of the conductors' reside in this city. — Washington Union.

This announcement of the Washington Union should appear under the head of 'Important if true.'

We are at a loss to conceive how it has been possi-

ble, thus far, for the U.S. authorities in this vi-

enity, or those civil magistrates of the State of New York who have taken the oath to support the Constitution of the State of New York, and to discharge

the duties of their respective offices to the best of

the Constitution and Laws of the United States

which are not only perpetrated, but publicly ap-

The so-called Agent of the Underground Rail-

mad' not only stalks through our streets in open

of deluded fugitives, and boastingly appropriates the funds placed at his disposal to pay their way to

Canada. At this season of the year, it is not unu-sual to see three or four a day passed along in this

A few days ago, we found in the columns of an English newspaper, the regular proceedings of an

organized association for the purpose of raising and forwarding funds for the American Anti-Slavery

Society at Boston. Whether our Government can

really interfere with operations of this meddlesome

and impertinent organization, we do not know; but

we really think that if we are the imbecile and help-

ss people that such an organization presumes us

our part, we believe that the United States have

and insulting interference with their institutions,

Massachusetts,) so deficient in patriotism as to suffer

under the working of this 'malignant philanthropy'

for a single day.

We rejoice, therefore, to see the announcement in

the Washington Union, that some of the prominent

citizens of New York are to be shown up in their

connection with the Underground Railroad. It is about time that this open defiance of our laws should be signally and effictually rebuked. It is about

time that the City Hall, Syracuse, should cease to be

prostituted to the orgies and 'donation visits' of

he Rev. Mr. Loguen and his confederates, and that the swindling and treason of these operators, 'conductors' and local agents should be shown up, tor the benefit of their dupes, and for the benefit of so-

nd that there is not a State in the Union, (except

igh vitality and energy to repel this insidious

way to the realms of Her Brittanic Majesty.

we had better realize the fact a

oon-day, but publicly drives along his wagon-lo

plauded by prominent citizens of Syracuse.

he flagrant outrages upon

No longer we roam in conjecture forlorn; So breaks on the traveler faint and astray, The bright and the beaming effulgence of morn.

In fact, things in Massachusetts,-we say it for

is the worst of the two.

when we may say,-

We really do not see, by the way, on what

encouragement of atheism; and such of our

AN ACT

To prevent niggers from coming to Kallyforny. The people of the State of Kalliforny represented in Senit and Assembly, du enact as follows:

to liv, rezide or stay in this stait enny longer. Sec. 2. Enny nigger hoo wilfully or axidently violats the first seckshun of this act shell be transported from this stait and sold to the highest bidder,

Sec. 3. Niggers hoo cum with their masters

obnokshus newsans, not to be permitted, and evry Sherif in this stait may be a nigger driver if he

CINCINNATI, June 11, 1858. H. Whais, Battle Creek: On my return from an nce from home, I have your letter before me, and as such, give it my attention. Such chaps as you I have read of before to-day. Whether your name is Willis or an alias I can't say but I recollect well, we have one by that name in our Baltimore Prison not for selling Niggers but for stealing them, whether he is a brother or son of yours that I am unable to say, but the name of Willis sounds on the discount order to me. Well! you have been so lib-eral and taken so much trouble with other peoples' business which does not concern you, and spending three cents in addressing me, I think it no more than duty bound in me to treat you in return in old Maryland style. You are stranger to me, what business have you to mix yourself with my affairs, have you never been taught by your parents to mind your own business and let other people's alone? What concern, what object had you or have you in view to have given me such friendly advice, do you expect me to remember you in my will? Why for take such an interest in my will are, you a total stranger to me, it looks strange, doesn't it Willis? Whether I have for you I don't owe you a dollar for yours, I pay my bills on presentation and profess to be the keeper of my own conscience and not you, and that is perfectly clear on the subject; you wouldn't give me any,

We ought to anologize perhaps for suggestion if I was in need of it to-day and why for spend your that the interests of a mere pale face should receive money in writing me to buy Niggers, save your three any consideration; but we must still take leave to cents Willis you may need them some of these days observe that as the Indian and Chinese coolies are and when the day comes feel in your pocket and not find them, they went to pay for business not concern-our West India possessions are destitute of labor. ing you. My opinion of you is a small one. If you while the highest aspirations of a Chinaman or a take such an interest in Niggers, I suggest to you Hindoo are, in his own country, to gain two shills. to advance not \$100, but \$500 in purchasing some lings a week, the planters in our possessions contend now that I hold in Balto will you? No nary red would you give, such are Northern principles, these islands, the cultivated lands are running back now that I hold in Balto will you? No nary red would you give, such are Northern principles. Your principles is to let little children and little

so that when the curious come they may read it.

No reply submitted.

CHAS. BODMAN.

From the Boston Courier.

to the inheritance of an exhausted mine. The last citizens of Chicago, defining his position on the Demgeneration got out all the ore. It may, perhaps, be ocratic platform. The Richmond Enquirer hails it generation got out all the ore. It may, perhaps, be ocratic platform. The Richmond Enquirer hails it a pious filial duty to dig and deleg in the old spot, as a return of the Illinois Senator to the Democratic but the opportunity for great results is gone. So, also, the few remaining companions of William Wilberforce have worked t emselves out of work. The cause which was once the sustemance and glory of their lives has passed from an object to an institution. They sometimes almost mechanically recall the fervid phrases of their youth, but it is only as a the fervid phrases of the fervid ph

REFUGE OF OPPRESSION.

Ject. Your man is crasy on steem, but its not extent by the right sort to elevate the ideas. Tell him to active the right sort to elevate the ideas. Tell him to the restern seaboard is like an ill-manage of derived, lean, unhappy, unhappy, until the content of the right sort to elevate the ideas. Tell him to the restern seaboard is like an ill-manage of derived fish. It is a fight for mere existence. They become pirates all along the coast, robbers on the lutin on abolishen subjects. Respectfully,

A SUBSCRIBER.

P. S. Tell your breakfast table man to go ahead —he's one of em.

P. S. Tell your breakfast table man to go ahead —he's one of em. tunity, they emigrate. They emigrate to California, CALIFORNIA LEGISLATION.

The following is a literal copy of a bill drawn up and about to be introduced in the California Assembly by an honest miner—a member of the Lower House:

AN ACT

House introduced in the California Assembly by an honest miner—a member of the Lower thouse.

AN ACT

House introduced in the California Assembly by an honest miner—a member of the Lower voices of the kidnappers, and go forth to Cuba and to the French possessions. From these latter places, they may be a support to Singapore, and Penang, and Borneo, they emigrate to Cannornia, they emigrate. They emigrate to Cannornia, they emig to the French possessions. From these latter places, they never return; but from California and Australia, there is a regular stream of Chinamen, who come back to buy farms, and send their sons to the examination halls. The West India Islands are not Section 1. No nigger not now an inhabitant uv, so popular because they are further off, and the rein, and legal voter of this stait, shall be permitted turns are not so large, but they also have their adventurers. When General Straubenzee made a re-connaisance among the suburbs of Canton, he was suddenly arrested by a fat Chinaman, who asked him in good sterling vernacular, and not Canton English, 'What the devil he wanted there?' The General being the pink of courtesy, stopped to par-ley, and the Chinaman being interrogated, said that he had resided several years in Australia, that he had come back with a fortune, and had bought houses in the suburb, and that he should hold the General responsible at law in the Queen's Courts if he did any damage to his property.

The travelled Chinaman was a little wrong in his

English law, but that happens to the best of us. He, however, was one of a class, and not a small class in China—a class which is gradually elevating the intelligence of the people of China above that of their rulers—a class which it is very much our interest to increase. To General Straubenzee's Chinese acquaintance, Melbourne was what Calcutta has been to thousands of our middle classes. He had shaken the Pagoda tree in Australia, and probabably had many neighbors who had been as suc-cessful in San Francisco and in Demerara. It is true that the annual transport of Chinese to our West India Islands has not hitherto exceeded 1000 men but that is not the fault of the Chinese. The kidnapping trade is more profitable, and the legitimate traffic is clogged with unnecessary official forms. Any one who reads the Chinese Passenger Act will see that the object of the framers of the statute must have been to put down the trade; the forms are onerous and inefficient. The one single and sufficient provision would have been to have a government emigration agent to board every ship, to make him report all the circumstances of the voyage, and to hold him responsible for the facts of his report. The transport trade is gainful, and would well afford the expense of such an official. We have heard the heads of great mercantile houses say that it is only under such a guarantee against misrepresentation, that they would trust their characters to this branch of business. But philauthropists of a past age must not be allowed to bring their eighteenth cen-

While the highest aspirations of a Chinaman or a to jungle for want of labor, and the old population of blacks is dying out from epidemic, disorders sweeping over a free, an idle, and an improvident race. There is a starving population on one shore, and the most fruitful islands of the world vegetating to waste upon another; vet that ocean must not be crossed. Stringent British laws keep watch over both shores. The same British ship which carries

1000 soldiers, shall only carry 300 tawny laborers. A bappy English boy may be kicked and cuffed through every climate, and seek his fortune where fate may drive him; but an African must gather cowries in slavery, and starve on seaweed; a Chinaman must feed on vermin, and die of inanition : a Hindoo must wait till his turn comes to be swept away by pestilence—and all for fear lest he should have to put up with the straitened confinement in a thropy ron mad. Burke says that men with good humored faces have set their hands to documents that have made Europe groan. We have men among us who have hearts of wax and faces beaming with humanity, yet who do more practical barm in trying to do good than was ever wished for by a drunken Roman Emperor, or imprecated by a mis-anthrope in a melodrama.'

WHERE SENATOR DOUGLAS STANDS. Stephen Arnold Douglas has recently made an elaborate political speech to a great concourse of the

fold. It says :-

At the first breath, the unjust imputation of any veteran may mumble in his sleep the shout with which fifty years before he marched to a victory. The speeches of Wilberforce and Clarkson and Henry Brougham are as ill-adapted to present use as the rusty claymore that served at Flodden Field, against the man who is fighting so ardently the battract every hasty expression hitherto employed against the man who is fighting so ardently the battle of the constitutional rights of the South, on Northern soil. Already we hear it suggested that some of the ultraists are gravely considering the propriety of putting Mr. Douglas forward as their favo-rite candidate for the nomination at Charleston. If

> REPUBLICANISM OF ILLINOIS, At a State Republi can Convention in Illinois, a 'Declaration of Prin-ciples' was put forth, from which we copy the following soothing assurance :-

slavery consists in compulsory work, all laborers are something very nearly approaching to slaves—that a craving stomach, a sickly child, and a pining wife compel men to do things to which no master's voice would force them.

Entirely apart from furtive and illegal traffic, there is a wholesome transport trade with which no man would knowingly interfere who is not an enemy to his kind. The shores of India and the coasts of China are growded with a congestion of population.

SELECTIONS.

From the London Dally News. A CONTRAST. RUSSIAN SERF EMANCIPATION AND AMERICAN SLAVE POLICY.

TOURGUENEFF AND EVERETT.

We had occasion to mention recently the position of the Russian Legation at Washington, where the Czar's Ambassador, lately so popular, could not put his head out of doors without risk of insult. We need not explain that the reason of the change is the Russian policy of serf-emancipation. Long before the last war exhibited the fact to all the world, it was no secret to well-informed persons that the Russian aliance was the favorite one in the United States. That it should be so was the most natural thing in the world. There is practically more re-semblance between life in Russia and life in the countries agree singularly in their foreign territorial policy; and their intimate alliance has always been renewed and re-invigorated at all occasions of meet-Pacific. It is true, that European observers have always seen that Russian seriage and American slavery were essentially different institutions; have always doubted whether the Americans would be ultimately satisfied with the respective shares of the game to be played from the opposite coasts in the North Pacific; and have long seen that each Czar made a convenience of his far-western ally by creat-ing a commotion (always on the subject of pro-slavery policy) in the United States whenever he was about to make an attack on his neighbors' liberties in Europe. But, if some Americans perceived this, they were not statesmen who could bring it nto practical notice. The displeasure or suspicion which should long ago have been excited by the flat-teries and selfish cajoleries of former Czars is roused at last by the virtuous intentions of the new Emperor, who may fairly tell his American allies that, ecording to their own political theory and professions, they, above all men, should rejoice in what he

tremely interesting to observers, and as instructive as interesting, in comparing the career of a Russian and of an American statesman, both whose names are just now conspicuous in Transatlantic journals men, scholars and gentlemen both, each a Minister of State for a part of his career, and each brought e by the events of the moment which embitter the alliance of their respective countries, will show wherein the instruction and interest con-

M. N. Tourgueneff was born into the class of serf owners, and saw what serf-life was during a child-hood spent on the family estates. He studied at Gottingen, travelled in Germany, France, Italy and England; and returned to Russia with his country men after the peace of Paris, carrying with him, as hundreds of others did, those aspirations after liber ty which became the great difficulty of Alexande for the rest of his days, and Nicholas for the whole of his reign. Tourgueneff was charged by Alexander with the business of providing for serf-emancipa-tion; but he was his adviser in other matters also a Councillor of State, Finance Minister, and the author of various books and state papers on economical and administrative subjects. When his health withdrawal of the promise. Every movement of the patriot's life was known to Alexander; his love of

with it. At present, the American newspapers exhibit a letter from him, full of instruction and of cheerful anticipation about the fulfilment of the great object of his life. His day of triumph has come, and his name will be immortally connected with the emancipation of the serfs of Russia, whether it takes place now or hereafter.

While Tourgueneff was sinking into proscription and exile, the American, Edward Everett, was coming forward, after a collegiate course in Germany, in the career of political ambition. So ripe a scholar, and a man of such winning manners, and so eloquent a gift of lecturing, seemed formed and trained for University life; and probably no one now so mourns as Everett himself that he did not rest in peace in the Greek professorship at Harvard, and hecome the chief of University Presidents in New England, and therefore in the whole country. But

is lower ambition took pessession of him; and he sacrificed much more than his university interests to go to Washington. With all his subility, he did not discern the true issues of the politics of his day; and with all his tendencies to irresolution, he did not shrink from a conflict to which he should have felt himself unequal. The slavery question has wrecked him, as so many others; and the more painfully because he had not the ignorance and nudacity to propose a course on behalf of slavery. At the outset of his Congressional career, he said (being pressed, as a New England man) that in no cause would he more willingly buckle on his knapsack and shoulder his musket than in preserving the slaves to their Southern masters. When Governor of Massachusetts, he admonished the citizens to keep silence on the subject of slavery, 'leaving it to an all-wise Providence' to abolish it without human aid. When Ambassador in England, he spoke of slavery as Englishmen do; and when Secretary of State, on his return, he wrote that extraordinary letter on the apparatus politics of his core course, which elicited his return, he wrote that extraordinary letter on the semblance between life in Russia and life in the United States than between that of either of them and of any other country. Under their respective despotisms, their inhabitants bear much the same relation to public affairs, and occupy their days with much the same interests and amusements. The two countries agree singularly in their foreign territorial low that the barest mention of the facts is all-suffi-cient to indicate the cause. He had not courage to ing in the heart of continents and in the far corners of the sea. The Czars have been affable patrons of wealth; and he mixed himself with both. He adof the sea. The Czars have been affable patrons of American citizens, wherever such were encountered; and all the physicians, artists, diplomatists and other travelled Americans who have visited St. Petersburg have been eloquent, on their return home, on the graces of Russian hospitality, the virtues of the Imperial family, and the confidential admiration of the Czar of the day of American inholding the Nebraska bill on the ground that the suite was the superior and climate would exclude slavery, though the latitude We need not add, that the serfage and climate would exclude slavery, though the latitude stavery of the two countries formed a peculiar bond between them. Their tacit compact to sustain one another against the disapprobation of the world was spinal complaint inducing him to retire early. The

as special a ground of mutual attachment as 'the subject of 'back-bone' has never been dropped; and secret known to all' of their policy in the North the indignation of his constituents was so strong that he resigned his seat in the Senate. On occa-sion of the assault on Mr. Sumner—his fellow-citizen and friend, and the occupant of his seat in the Senate—he seemed to be strengthened to feel as a address of sympathy, together with most or all other men of mark in the State. Presently after, he began his series of deliveries of an oration on Washington designed to raise funds for the purchase of Mount Vernon, the Washington estate. His oratory, not strong and clear enough for Congress, is a popular exhibition in the great country of lectures; and Everett has been in the habit of courting the multitude, and gratifying his own thirst for plaudits, by delivering his studied orations in an itinerant fashion, which makes his old college comrades blush. On a recent occasion, he ventured South on the strength of the virtual support he had rendered to the slaveholders in Congress; and they greeted him at first as the Cicero of America—Patriot, Sage. is trying to do. Instead of applause, however, he meets only rage, disappointment and insolence—not from the nation at large, let us hope; but from those who represent the nation to him and to his embassy—the Congressional public at Washington.

Indee these circumstances there is something or.

Indee these circumstances there is something or. Priest of the Union, Laudator of Washington, and

when he was 'under the confusing influence of an anodyne.' Mr. Everett adds, that when he discovered the strength of the language of reprobation of the act of Preston Brooks, he wrote to friends in the Southern States to explain away his signature! Enough. The same newspaper which gives us Tourgueneff's letter of exhibitantion about freedom in Russia, presents us with Everett's dismal excuses for appearing to countenance the same cause in America. Verily, each has his reward!

From the New York Tribane. THE SLAVE TRADE. The controversy which has arisen with Great Britain on the question of the rights possessed by her vessels engaged in the suppression of the slave-trade, emands of the American Government, and the American people, some decisive expression of opin-ion, and not merely that, but some decisive action, too, in relation to that traffic. Our present position on this subject is altogether too equivocal to be main-tained. To insist, as our Government does, that merely hoisting the American flag shall protect any author of various books and state papers on economical and administrative subjects. When his health gave way, and he was ordered to the German baths, ship of war, while at the same time nothing is done rifice everything to retain Tourgueneff beside him; rious, toward investigating the character and bust-that he knew enough of his opinions as a Liberal to destroy him, if he trusted his judgment to others; but that it was enough for him that Tourgueneff was an honest man. The Russian Minister Sealer destroy him, if he trusted his judgment to others; but that it was enough for him that Tourgueneff was an honest man. The Russian Minister Stein, whose amenities were scarce, declared that Tourgueneff ion the right of visitation is understood in England, by all those public journals which argue in fand, by all those public journals which argue burgh when he heard, by a sort of accident, that he was among the conspirators summoned to trial. The Russian sub-consul at Leith was invited to play the spy upon him, and indignantly refused. Mr. Canning received proposals to deliver him up, and returned no answer to that paragraph in the despatch. Tourgueneff obtained a promise from the Czar, through his friends at St. Petersburg, of personal safety if he appeared for trial, and he was starting for home when he was stopped by the Czar's withdrawal of the promise. Every movement of the question has been such, that we could not conscienpatriot's life was known to Alexander; his love of thously undertake his defence. But it is not merely freedom was the utmost that Alexander, with all his the character and honor of Mr. Cass, and the Govdesire to free his serfs, could endure; and it was too ernment for which he speaks, that The London much for Nicholas. From that time forward, Tour- Times thus ventures to assimilate to its own. The gueneff was an exile. He has lived at Paris, giving people of the United States are assumed to be as his assistance to every effort for freeing slaves in any great hypocrites as Mr. Cass and The London Times, country where there were any, and rendering effectual service by his life-long knowledge of the institution, and his statesmanlike experience in dealing with it. At present, the American newspapers ex-

sion of him; and he university interests to and probably the course of future negotiations will his ability, he did not lead them to put the sincerity of these professions to the test

If the American Government is really going to assume, as against Great Britain and all her protracted and costly efforts for the suppression of the slave-trade, the championship of that traffic, then certainly we ought to repeal at once, at least, all our laws by which citizens of the United States are forbidden to engage in the supply of foreign countries with slaves from the African coast. If our Government regards the supply of Cuba, for instance, with slaves from Africa as a business so respectable and useful that those engaged in it shall be allowed the free use of the American flag, surely it is unjust to our own citizens not to allow them the same cover and of foreign adventurers. The course adopted at present gives to adventurers of other nations a protecent gives to adventurers of other nations a protec-tion from the American flag, which we do not con-cede to our own citizens. An American ship en-gaged in transporting slaves to Cuba would not on-ly under our existing laws be liable to forfeiture, but the American citizens found on board might be tried for their lives. The American flag, so far from pro-tecting them in this business, might be the very oc-casion of bringing them into trouble. Under the doctrine on the subject of visitation set up at Wash-ington while are forcing advantages who wight octrine on the subject of visitation set up at washington, while any foreign adventurer who might choose to hoist the American fing would be fully protected by so doing from any question on the part of any cruiser not American, the fact that the fing was falsely assumed, and that the slave-trader was in fact not American, would at the same time protect him from being brought to account under our the fact not American, would at the same time pro-tect him from being brought to account under our American laws. The position assumed at Washing-ton has, in fact, all the appearance of a direct and special intervention on the part of our Government, for enabling foreigners to carry on, under our flag, a traffic for which they cannot use their own flags, and in which, while we thus protect foreigners in it, we prohibit our own citizens from engaging. This is a Quixotic intervention on the part of our Government for the special benefit of foreign slave-traders, in which we doubt very much whether the Administration will find itself supported by the nation.

> From the Ashtabula [Ohio] Sentinel. THE SLAVE TRADE.

The fears expressed in our article on this subject, The fears expressed in our article on this subject, published in May last, are realized. We then stated that we hoped England would not yield the position she had long maintained; but we foresaw that she could not afford to wage a war with our nation for the purpose of maintaining the rights of humanity. She has now yielded the point. The Slave Trade is restored. The American flag has become the protector of every pirate who desires to enter upon that traffic in our common humanity! Our upon that traffic in our common humanity! Our ation is dishonored!

The National Era does not meet the issue. Great Britain has never, in time of peace, claimed the right of stopping or detaining our ships. She has demanded this right in time of war, when that government and ours, and all civilized nations, were engaged in perpetual war with the common enemies of mankind. And we desire to be understood, that the armed ships of Great Britain, or of any other nation, while thus actually cruising for pirates, are engaged as much for the benefit of the United States as they are for the benefit of any other Gov-ernment; as much for the honor of our nation as or that of any other; and have the clear and obvious right to know whether any suspected vessel be in fact a pirate, or belongs to the nation whose flag she bears. That this is strictly a belligerent right, only exercised or claimed in the prosecution of actua

Now, the National Era says that our Government held that the officer of a British vessel, who, on the high seas, 'in time of peace,' stopped, detained and boarded any vessel bearing the American flag,

for any purpose whatever, did it at his peril.'
We were aware that the Era had very ably dis-We were aware that the Era had very any discussed the question which it thus states. It was also ably discussed in the Sonate. We have no intention of entering into a discussion of those principles of international law, which would have been applicable to certain supposed laws in time of peace. No such question has been agitated between the British Government and our Executive. We do not deny that Mr. Cass stated such question to the British Ministry and to the Senate; but we say, no such state of facts existed between Great Britain and the United States. On the contrary, the British Ministry long claimed the right of their vessels of ver, when actually engaged in prosecuting a ver waged for the benefit of all civilized nations against waged for the benefit of all civilized nations against our common enemy, to stop any suspected vessel—without reference to the flag she bore—long enough to ascertain whether she were an enemy or friend. Our Executive denied this, and threatened war if Britain persisted in ascertaining whether vessels sailing under the American flag were pirates or not. If the Era or Governor Seward intend to stand by Mr. Buchanan and Mr. Cass on this point, we shall most deeply regret it. We shall not, however, leave this question to discuss that which the Era presents. Nor shall we involve Governor Seward in this con-Nor shall we involve Governor Seward in this con-

or shall we involve Governor Soward in this controversy, unless he takes position with the President on the question as it actually exists.

But we most respectfully assure the Era, that we do not regard this matter as settled. The natural or international law was ordained by the great Author of Nature, and neither the Executive of the United States nor the Ministry of Great Britain can change

States nor the Ministry of Great Britain can change or modify it.

We regret that the Era should have quoted Mr. Webster's defence of the slave trade in 1842. We think no friend of that gentleman will ever quote that chapter in his biography, which must bear to coming generations his official action from the time he fled the Senate Chamber, in 1840, rather than vote upon Mr. Calhoun's resolutions regarding this natural law, up to the close of his service in John Tyler's Cabinet.

The editor of the Era must know that the very doctrines for which Mr. Webster, as a Senator, dared not vote in 1840, he sustained, as a member of Mr. Tyler's Cabinet, in 1842; that all his argu-

of Mr. Tyler's Cabinet, in 1842; that all his arguments were more than met and more than overcome by the British Minister. The editor must know that the venerable John Quincy Adams at the time re-pudiated the entire doctrine and efforts of Mr. Web-ster in favor of the 'traffic in slaves.' He cannot have forgotten our own more humble denunciation of Mr. Webster's efforts in behalf of a commerce in human firsh. We entered upon our opposition after most mature reflection, the most solemn conviction of the infamy of the slave trade. We have thus far continued that opposition; we expect to continue it while we live; but we did not expect to live long enough to see the National Era quote Mr. Webster on this subject.

It is important that the people should understand

on this subject.

It is important that the people should understand this question. They constitute the Government of our nation; they have the power to correct these evils, and every appeal in regard to our national interests must be to them. We hope to speak further in regard to it at the proper time.

[Hon. JOSHVA R. GIDDINGS.

A SOUTHERNER ON STEAM ENGINES AND NIGGERS.

ciety.-Syracuse Courier.

S,

T,

Messrs. Phillips, Sampson & Co. have received the following funny letter from one of the subscribers to the Atlantic Monthly, in Louisiana;

MESSES. PHILLIPS, SAMPSON & Co.:

Gentlemen—In an article heded 'What are we going to make,' in the last No. of your Magazine, the writer thinks that the Millenium for niggers is to be brought about by steam, on the ground that a bushil of coal fed to a steam engin will produce more power than a bushil of Injin corn fed to a nigger, and that the great improvement that is to take place in these engins in 50 or 100 years will enable us to navigate our corn fields, and plow as much cotton, with one critter of this sort, in the same length of time, and at less expence, than with 10 niggers; consequently, we will free the niggers as a nusence, and take the engin insted. Now jest grant that what he says about plowin by steem should turn out less. out true-and cotton could be grow'd in this way-I gest want to ask him one question—When it comes to pickin out, where is his steem engin then. It takes fingers to du this sort of work, and no steem engin will ever be made to strike a lick like them. If we ever du plow by steem, which I wont deny mought be done, we'll turn our niggers into Pickers make more cotton and sell it at a less price. He whot might be called a speculative genius, like a feller who lives not far from here; he thought he'd make an improvement in pick'n, and then monkeys would be the very article. One monkey would pick as much as a private of the control of the c as much as a nigger, and one nigger could oversee ten monkeys. The monkeys was got and the trial maid; the only mistake about it was, instead of one nigger managing 10 monkeys it took 10 niggers to manage one monkey; so he has give up experimentin and sticks to the old way of gatherin his crop. Some one says that every man is crasy on some sub-

hinamen excluded.

sojourn temporarily shell not be included in the provisions uv this act; provided, such sojourning don't exseed 40 years. If enny ship gets recked on the shoars of this stait with a nigger on borde, and if such shell tri to swim, he shall be pushed under the wotter.

Sec. 4, All ackts or parts of ackts contraventin this, is repealed.

Enacting Claus—A nigger is herebi deklared an

liggers go to school together; mix and marry. Dam it! your ears ought to be cut off and nailed on a dungeon door that the present generation can see the man who takes so much trouble and robs his family of three cents to interfere with other peoples business. My opinion and regard for you is that of a poor man and your letter shows not even the cunning to appear in any degree respectable. Your let-ter shall be framed and hung in my Cabinet Desance, places for such caricatures are always vacant,

P. S. Your future letters shall be returned unopened and as a warning let me give you to under-stand to mind your own business in future and by so doing you will get along a great deal better and at transport ship, which an English marine bears the same time save your spare change for you have cheerily. This is not philanthropy, it is philanhe same time save your spare change for you have use for all you have got without squandering it.

SPIRIT OF THE LONDON TIMES. The London Times has made several bold on daughts in that dashing and arrogant style which is peculiarly its own, upon the English abolitionists and philanthropists. In that journal of the 24th ult., is an elaborate article in which it again comes to the attack with great energy. We quote a few paragraphs to show the temper of the article:

. The sons of William Wilberforce have succeeded or the petronel that did execution at the battle of

the Boyne. The resemblance of a gnat painted on the spectacles of an elderly gentleman will look larger in his rite candidate for the nomination at Charleston. If eyes than a distant elephant. The Bishop of Oxford and Lord Brougham go about the town, looking in bringing back this class of politicians to a proper upon the world with spectacles that have a black man on either glass. It is a tradition to the latter, and a family faith to the former, that they should so see the world. Their heads are full of fossil facts. They are the exponents of our national remorse for id deeds of our grand-fathers, and they act up to their role when they fall into a state of exagger-ated sensibility at the apparition of a black skin. It would be useless to tell a Wilberforce that, if slavery consists in compulsory work, all laborers are

China are crowded with a congestion of population. IT EXISTS.

HOLMES AND CHOATE. [Boston correspondence of the Springfield Republican.

Boston, July 7, 1858. A newspaper which is 'fast' enough to get itself out on the morning after the 4th of July, will not surely need much information concerning the pro-ceedings on that day, here or elsewhere. If I had known of your intention to print on Tuesday, I should have been tempted to stay in Boston, and send you an account of the doings here, so that you might have been the first to publish them to the world. But such an account would have been imperfect, at best. I should no doubt have supposed Choate much better worth hearing than Holmes. Choate much better worth hearing than Holmes, and so I should have missed the oration delivered by and so I should have missed the oration delivered by
the latter, which was certainly the feature of the
day. A very ugly, nasty and disagreeable feature,
you will say, as well as a prominent one. I grant
it; but still the feature, and as such deserving of
mention. I cannot help thinking how shrowd
Holmes was throughout this whole affair. It looked a little as if the only result to him, of his selection as orator, would be the insertion of his name
in the next edition of Loring's Hundred Boston
Orators, where it would be of about as much consomeone as is the name of some obscure pedagogue. ennial catalogue to the remotest generations. The

sequence as is the name of some obscure pedagogue, who graduated at Harvard a hundred years ago, and by that means has his name perpetuated in the trithere was, at a late hour, an impression abroad that he was about to do something very striking, and it was even rumored that the Journal was actually going to print his oration. This seemed almost too much for belief, but it was verily correct. Holmes was determined that the people should have an op-portunity to read him if they did not choose to hear him, and to stimulate them to the reading, he re-solved to put into his oration something which would attract attention. This was easy enough. He had only to give free rein to his hunkerism and snobbishness, unrestrained by any considerations of common decency, and his object was accomplished. His oration gives evidence of careful study, night and day, of the editorials of the Boston Courier for the past two or three years, and to do him justice, he has contrived, with a skill that would do credit to a veteran redacteur for a daily newspaper, to seize upon all or nearly all the contemptible and dirty things which that paper has printed, and has incorporated them into one most unsavory boquet. Holmes evidently has a natural taste for vulgarity and obscenity. The 'well of English defiled' is his favorite resort. If I had been going to print his speech, I should have divided it into some half a speech, I should have divided it into some half a dozen different parts, giving to each a heading, such as 'The Cess-pool,' 'The Sink,' 'The Swill Cart,' 'The Ditch,' 'Spatterings,' etc., etc. Mottoes from the old comic dramatists might be found. or if these were not sufficiently filthy, resort might be had to Rabelais. Mr. Choate's oration was of another sort, in son

respects, and in some respects of the same sort. Choate professed to deal with principles; Holmes scattered his mud upon men; Choate sneered at classes, and movements, and epochs; Holmes black-guarded the absent and the present, who could not reply if they had desired to. In fine, Choate is a gentleman, while Holmes is a snob. This is the shortest method of stating the contrast. When I add that Choate is a man of genius, and Holmes stops but little short of being a dunce, the whole

Some people think that the orators ought to have hanged places, and that Choate should have addressed the city government, and Holmes the demo-crats. But I think not. Choate had the most intelligent audience. The Irish and other subter-ranean elements being weeded out by the 'ten dollar ranean elements being weeded out by the 'ten dollar a plate' system, and many Republicans being drawn in by the orator's fame, the Temple contained a very respectable company. But the common run of city officials, I take it, are about as low in the scale of intelligence as any body of men you can scare up. The grand reason, however, why it was best to have Holmes speak at the city celebration, was that he would do what neither Choate nor any other gentleman would do, insult the Governor to his face. The man would do, insult the Governor to his face. The hour and the man had met together this time. There was Banks, and there was Holmes. The Governor, though he might see the horseman approaching, could not turn out, and so he got spattered. Holmes drove on victorious, cracking his whip and shouting :-

And there he threw the wash about, On both sides of the way, Just like unto a trundling mop, Or a wild goose at play.

The celebration by the democratic club was undis-guisedly partizan. B. F. Hallett seemed to express not a little contempt for those who were pretending that it was anything else. And well he might. Was it not slightly disgusting to see Mr. Everett shielding himself from the blame of making a speech, under the pretence that it was non-partizan, and Mr. Winthrop writing from Nahant to say that he was glad the democratic club were was glad the democratic clus were going to protest against the abusing the national holiday to party politics! How much hypocrisy and humbug have these distinguished gentlemen got to exhibit, before they are finally and forever admitted into the proslavery party? There is one thing to be said in favor of Mr. Choate. When he makes up his mind to do a thing, he goes and does it. I dare say he shivered on the brink, and feared to launch away, at first, yet he made his plunge two years ago, and now, though he is a little more cautious as to his treatment of Jefferson and his Declaration than he treatment of Jenerson and his Declaration than he was in 1856, he sneers at the pulpit and the Christian religion with a great deal of gusto, and alludes to the Hartford convention as boldly as if he had been a democrat all his life, and not an old-fashioned federalist from his youth up. But Mr. Everett and Mr. Winthrop, and the smaller fry of the old whig set, such as Clifford and Lunt, are dawdling about and provoking the contempt even of Hallett. Why don't they go in at once? It isn't as if anybody was trying to hold them back. The democrats may well be refuctant about taking them, but surely no republican would for a moment hesitate to do his part towards getting rid of them.

The celebration of the anniversary of our National Independence passed off with the usual de-monstrations, and with but few outward accidents to mar the enjoyments of the day. In Boston, the day was observed with more than ordinary splendor. day was observed with more than ordinary splendor. Two orations were delivered, one before the city authorities, by Mr. Holmes, and the other before the Democratic Club, by Mr. Choate. Mr. Holmes' oration was of the desponding, conversative cast, which tone is much affected by the fogyism of the present day. He indulged in some effusions and per-sonal feelings sadly out of taste. Mr. Choate heaped sonal feelings sadly out of taste. Air. Choate heaped up an immense pile of words, and imitated the obscurity of Emerson's style, without giving in return the compensating force of his ideas. If an ordinary man had delivered such an oration, he would probably have died with the peroration, but as it was Choate, of course it was beautiful. What would have become of it, had it been submitted to Prof. Channing, by a Sophomore? We opine that its crinoline would have pretty suddenly collapsed. We have gone through with the speech on account have gone through with the speech on account of the authors reputation, and we have been puzsled to think that such a writer could say of the comparatively modest and meek Declaration of American Independence, that it was full of high sounding generalities. Mr. Choate, however, al-though an old head, is, we must remember, but a newly fledged Democrat, and it takes a few trials to enable one to soar aloft on Administration pinions.

We are sorry that Edward Everett should have indulged in the felicitations over this Democratic cele-

bration, as not of a party character, simply because he must have known better, and that it was gotten up merely to present Boston to the South in more of a toady-like view than she had appeared through the outspoken, liberty-loving orations of former years. In fact, directly after the remarks of Mr. Everett,

B. F. Hallett spoke to the purpose, and announced that this was a party celebration, and nothing else, as everybody knew before.

We think that Boston will now stand right at the South; and indeed it would have done well enough South; and indeed it would have done well enough on Holmes' oration, without tasking the powers of Choate, but we suppose the Democrats hardly dared to trust the City Government beforehand, but we should suppose they might hereafter; for there was nothing certainly in Holmes' oration that could have disturbed a slaveholder any more than it would have the British or the tories in the times of our Revolu-

Shades of Hancock, Adams, Otis and Warren what think ye of modern patriots? The very men who now speechify in your praise would tar and feather you were you now in this land of liberty, giving forth those clarion notes for justice and the right which aroused our fathers to deeds of renown and glory.—Roxbury Journal. INOTHING TO CONDEMN!

Dinner speeches are seldom profound, but there is no reason why they should be the very opposite. If Mr. Everett be not 'an economist and a calculator,' he at least should not be deaf and blind to what is about him. That he suffers more than usual under the latter double affliction would appear from cer-tain opinions uttered at the late Fourth-of-July dintain opinions uttered at the late Fourth-of-July din-ner given by the disinterested patriots of the Cus-tom-House and Post-Office of Boston in the Revere. House. Taking his cue, perhaps, from the name of the house, Mr. Everett revered the Revolution even above and beyond the average weight on such occa-sions. But he reveres a little too much when he re-gales the Post and Custom officials in particular, as well as the world in general, with such spread-acquiline screamings as the following:

'I have visited every position of our blessed country, and have found nothing to condemn. All that I have found, which, had I the power to strike down, I would do, bears the name of 'Buncombe.' I don't mean any geographical Buncombe, nor the respectable county of that name in North Carolina. I mean that politi-cal, pestilent, electioneering Buncombe, which exists in every State, to plague the land.

Mr. Everett has visited every part of our blessed country, and has found nothing to condemn. No thing but 'Buncombe,' in the fact that about four millions of men, women and children are sold like hogs, and scourged like asses—are lashed, hunted by bloodhounds, burned at the stake, and ground in bondage by the most cruel code ever devised by man. Nothing but 'Buncombe' in the fact, that State Nothing but 'Bancombe' in the lact, that Substance are supersed by the second series of resolutions which after State is being surely destroyed by slavery, the Mr. (iarrison officred as the expression of the meeting on the affairs of the moment, is the voice that vious history—Texas already showing signs of senility after the example of Alabama, which in turn tricksters who are fain to pass at home and already the Carolinas. eds to the agricultural wastes of the Carolina and Virginia. Nothing but Buncombe in the to tal ignorance of the principles of political economy which prevails in the South, and which controls the North, consigning her to periodical bankruptcy. Nothing but 'Buncombe' in the fact, that the owner Nothing but 'Buncombe' in the fact, that the owner of one thousand slaves has the vote of nearly as many freemen, by which they are despoiled of their rights, and forced to submit to the negro-driving oligarchy. Nothing but 'Buncombe' in the repudiation of certain slave-driving States, by which they stand confessedly dishonored before the world. Nothing but 'Buncombe' in the loss of national reputation abroad the American name below the same rope with southern traitors. This is to speak for Buncombe, and we are glad to see that our foreign journals are rating such speeches at their precise value, and such men at their precise weight.

These are the men that sit check by jowl, in Congressional committee-rooms, with Marker, and pronounce its culogy when it dies, and greet with reputation abroad, the American name being nov sunken from its former high estate. Nothing but Buncombe ' in ' the poor white trash ' of the South, 100,000 of whom, in the State of Virginia alone, are unable to read or write. Nothing but Buncombe' that in fourteen of the States there is no more liberty of the press than in Russia. Nothing but 'Buncombe' that during the last Presidentia canvass, freemen were driven from the Southern por tion of our blessed country for daring to utter Re-publican sentiments. Nothing but Buncombe' in the decisions of the highest tribunal, by which the slave-driver and slave-hunter can introduce his victim into the Free States. Nothing but Bun-combe' in the Kansas butcheries and atrocities, which, even according to Mr. Botts, of Virginia, are almost unparalleled in the history of a civilized country. But enough. Mr. Everett was compensated by the 'tremendous cheering' which followed his sentiment—cheering by the officials of the Cus-tom-House and Post-Office, every one of whom holds his place by an absolute subserviency to the reigning power,-New York Tribune.

HISTORICAL REMINISCENCES.

We have a knowledge of the past. We have no been asleep, like Rip Van Winkle, for twenty years. We don't want men to clothe themselves in borrow ed plumes, or put on airs which don't become them We can recollect a certain scene in the United States Senate, say in 1841, when the gentleman, (Mr. who used the phrase so often quoted by the Courier against the Republicansit was for the coward out of danger to be brave 'was a perfect illustration of the truth of his own That scene is not forgotten. When the remark. great Senator from Kentucky arose, and shook his finger in his face, and asked him a certain question which the same gentleman did not or could not answer, probably it was about that time that he conceived the idea of how easy it is ' for the coward out danger to be brave,' but as he was in danger of danger to be brave, but as he had about that time, he did not think it prudent to brave, and quailed.

We also remember a kind, good Christian man, a warm friend and Christian associate of Wm. Ellery Channing. He had come across the ocean from a foreign land, and he had brought with him much learning and a simple faith. He was, we believe, a professor at the University of Cambridge. His name, if we mistake not, was Charles Follen. He was a sweet and benign Christian gentleman, and believed slavery, as did his friend Dr. Channing, to an unvarnished narrative of that extraordinary peo be a great moral and political sin. He once appeared with Dr. Channing and other Christian gentlemen, before a Committee of the Legislature, to government. We hope there will be a very general government. o his testimony against it. The reports are that the Chairman of the Committee—a Senator from Essex county—treated him rudely when he arose to speak of the poor and the oppressed, and he was told grateful tribute to its veteran author for his long prowas twenty years ago, and more.
We remember us though it were yesterday, that

we lived in West Cambridge, and that the good, Christian people of East Lexington had of their substance built a beautiful and substantial church edifice, and had given to Charles Follen—the man who was told 'to sit down'—a call to preach to them, in that church, the Gospel of Christ. He accepted paration was made to inaugurate the ceremonies. It was cold winter; we lived some miles away; but the kind and loved character of Dr. Follo known the country round. There was a daily beauty in his life which won all hearts and reconciled all differences. We attended the dedication. Dr. Follen did not appear, as was expected, to preach the Sermon. He had been called some days before the Sermon. He had been called some days before to New York, but would surely be back on that eventful day. But the day came, and the people met, and the crowd was great within, while the cold and the snow and the frost were great without. But Dr. Follen did not come, and Dr. Pierpont preached the Sermon in his stead. Why should we say how well he preached? That could not be

The services were over, and the congregation were dismissed. Just then, the market and milk teams were coming out from Boston. They brought with them extras from Boston papers, and these extras contained the intelligence of the loss of the steamer Lexington by fire in Long Island Sound, and of many passengers that had been lost. Among the sad list of names was that of Dr. Follen, pastor of the East Lexington Unitarian Church. lost. We shall not attempt to depict the scene that followed. It lives in our memory. The loss of Dr. Follen was sincerely lamented. He was a good and true man, and no coward, any more than St. Stetrue man, and no coward, any more than St. Stephen, or St. Paul, or Polycarp, or St. Francis Xavier, or any of the grand army of martyrs; and yet he was the man who appeared before the Massachusetts Legislative Committee, to speak in favor of Freedom and Free Speech and the rights of the poor and the oppressed, and who was told peremptorily by the chairman to sit down—to take his seat. The chairman was Hon. Georgia Lint a Scatter free. airman was Hon, George Lunt, a Senator from Essex, and the man who wrote a column in the Bos-

We are rejoiced to find, by the latest arrivals, that the transatlantic world justifies every word we said, last week, about the unity of the public mind of Great Britain on the question of her anti-slavery policy. England is no more The Times than New England is Mr. Buchanan. Every journal, and every report, and every private letter we have received confirm it, save The Times itself and the insignificant Illustrated News—that Ill. News' which is the shadow and apologist of the truculent, unsupposed by the property of the truculent of the tru is the standow and apologist of the truculent, unscrupulous money-power out of its appropriate glorious end. These are difficulties. They are sphere. We notice in an especial manner a very able article on American affairs in The Spectator, which seems to have lost none of its acuteness or its wisdom. Our foreign correspondence recognizes that the American domestic difficulties of slavery concert, they must move rapidly, for democracy has are of the most intimate importance to Europe, since the welfare and peace of the whole world are perilled by the existence anywhere upon the globe of

such a public pest and nuisance as slavery.

We hade our foreign friends and correspondents, who would know the real feeling, about the Right of Search, of others than slaveholders, (and their Northern allies and associates, (under terror of losing them allies and associates, the delivery of the state o votes at home to the party, should they not out-Herod the Democratic Herod, and under bodily fear Quincy, 3d July, 1858.

from plantation associates,) to seek other sources of information than the poisoned ones at Washington We spoke of the deep central feeling among the devoted Liberators of the land, of their National Standard of Anti-Slavery, and of the feebler echoes of their words, and the hundreds of thousands of hearts that feel a faint impulsion from their lives.

We now commend to the careful reading of our British friends, especially those in Parliament, the resolutions presented by Mr. Garrison at the great framingham meeting, and which will be found in our present issue. The occasion was one unparalleled for numbers, interest, respectability, and unity of heart and purpose. This town of Framingham is near the heart of the old Commonwealth of Massachusetts; and a meeting there convened represents the worth and the opinion that really lead in Massachusetts, as contradistinguished from the South, which has heretolore stood, abroad, for the whole country. If Mr. Garrison had asked that immense meeting in masse to sustain the first series of resolutions an expression of online respecting the actual time. country. If Mr. Garrison had asked that immense meeting en masse to sustain the first series of resolu-tions, an expression of opinion respecting the actual position of the nation, we are able, on a thorough knowledge of that whole section of country, to affirm that they would have been promptly accepted. They express the anti-slavery view, feeling, morals, religion; and that sentiment is there fast becoming

the popular one. Before ten years are gone, these overflowings of the great anti-slavery heart will have swelled to bursting every political and religious embankment that slavery has cast up.

But the actual voice of these assembled thousands, as expressed by the second series of resolutions which Mr. Garrison offered as the expression of the meetor the foes of slavery, while at Washington suffer themselves to be played upon as its instru-ments; who are, to a certain extent, friends with Abolitionists of the respective anti-slavery districts, whom they volunteer at Washington, under slave-holding pressure, to hang on the same rope with Southern traitors. This is to speak for Buncombe,

pronounce its culogy when it dies, and greet with formal or friendly shake of the hand its successors, making the ordinary signs of good-will the tokens of their betrayal of humanity. All this they do, to get votes for the party, under the rebuke of Mr. GIDDINGS, the one wise great man among them. He says, at the close of his recent noble speech in Congress, which we wish might be stereotyped by the American Society for distribution abroad, Let us meet the machinations of the Slave Power boldly, candidly, TRUTHFULLY. Let us conscerate eurselves to this holy work of separating and purifying our government and people from this piracy, this moral contagion, which now poisons all the veins and arteries of this mighty nation, and must, if not soon thanks in the contagion of the second contagion. stayed in its progress, produce political and moral death to the body corporate.'

And how do the political organs of the party carry sail? Of course, they watch Washington signals, and 'back and fill,' and call evil good and good evil, till a strong anti-slavery breath from the people compels a decided course. Some of them are sufficiently good to feel the need and benefit, the real strength and support which come with this breath of rebuke they receive from such fields as that of Framingham, last week; while others writing for their Southern Buncombe, call Garrison names, and profess to hate *The Liberator* and the pro-slavery journals equally, as fanatical, finding not a pin to

We warn English journalists that such American newspapers are no more to be depended on than such American Senators. Let them listen to the voice f the people, when it finds vent-that voice which the organs they have heretofore heeded are merely smothering and hindering.—National Anti-Stavery

THE EXILES OF FLORIDA. Mr. Giddings' new work development of crime and iniquity perpetrated by our government in upholding and sustaining slavery. Already the demand for the work indicates a rapid sale. work will be offered to the people at their home by canvassers. Mr. Browning, an efficient agent, is circulating the work in this county, and Mr. Lewis in Stark .- Ohio Anti-Slavery Bugle.

The leading object of Mr. Giddings, in getting this work before the country, is to awake the moral sen timent to the crimes of slavery, by presenting to the mind of the reader facts. These facts are mostly drawn from official documents, and the whole forms demand for it throughout the free States, both on acto take his seat, as though he were a dog. This tracted labors in the cause of freedom and humanity. The venerable Josiah Quincy, Sen., has addressed the following commendatory letter to the publishers

> LETTER FROM HON. JOSIAH QUINCY. Messrs. Follett, Foster & Co.

GENTLEMEN :- I acknowledge the favor you hav conferred on me by your transmission of Mr. Giddings' work, 'The Exiles of Florida.' It opens new and painful views of the sufferings of those exiles and casts a glorious light on their principles and perseverance. It is a sad and humiliating fact, that Americans, men boasting of their freedom, with the flag of our Union waving over them, with liberty, law and religion in their mouths, were their op pressors and persecutors. The work illustrates with great power and unquestionable truth the inher ent spirit of the slaveholder,—his pride, his cupidi ty: his disregard of the rights of nature-of the feelings of humanity, and the extinction of the moral sense in every bosom in which the spirit of masterdom predominates. It ought to enkindle. the free States, a feeling, a will, and a resolve, to relieve the Union of this incubus, which depresse our hopes of the preservation of our free institutions our character, and while it brutalizes on portion of the population, demoralizes and make Mr. Giddings has executed his undertaking with

great boldness and skill, and has produced a work which ought to awaken the free States to a sense of their duties to the Union, and inspire them with determination at coming elections to take the control of the government—not to abolish slavery at once which in the existing state of things is impractica ble, at least to human vision apparently so,—but t ameliorate the character of the master and the con-dition of the slave, to apply to that institution prac-tical principles, which will diminish, in the present, its most odious and offensive effects, and prepare for

its gradual and ultimate extinction.

This can only be done by the free States taking possession of the government, and conducting it with a determined spirit to prevent the further extension of slavery, and so to shape our laws and their policy. ton Courier of yesterday to show how easy it is of the government, and in the management of our national affairs. It may be done by the free States, if their councils could be united and they could be given a distinct and avowed tendency to this object.

I know the difficulties in the way of such an union OUR CAUSE ABROAD.

-that the slaveholders constitute a compact and We are rejoiced to find, by the latest arrivals, solid mass, moving in serried ranks, with one spirit, concert, they must move rapidly, for democracy become identified with the slaveholders. They be already are moving in unison with preparatory measures. If the free States mean to succeed, they must be on the alert.

Pardon the length of this letter; your kindness touched a spring which instinctively moves at even

a slight pressure.
I am yours, respectfully,
JOSIAH QUINCY.

The Liberator.

BOSTON, JULY 23, 1858.

The Anniversary of British West India Emancipation, (the most remarkable, beneficent and sublime achievement in the history of England.) will be appropriately celebrated, as usual, under the auspices of the Massachusetts Anti-Slavery Society, by a MASS MEETING of the friends of Freedom and Humanity, in the beautiful Island Grove at ABINGTON, on SATURDAY, July 31st, commencing at 10 o'clock, whole country,—so prolific of vile and dangerous men.

A. M. Let this year witness the largest gathering He begins his tumid harangue by pretending to be that has ever yet assembled on such an oceas

follows:-- W odd 11 7 Leave Boston quarter before 9, A. M.

" Plymouth, 9.20, A. M., stopping at way stations.

" Boston, at 61 FARES as follows :-

Adults, TWENTY-FIVE CENTS for Children. The same, for passengers from Savin Hill, Dorehester, Port Norfolk, and Quincy. Plymouth, to the Grove and back, and all way

stations, not named above, at half the usual fare for adults or children. The Excursion tickets will also be good on the

must be left (or taken) at the Centre Abington Station, near by. Among the speakers will be WENDELL PHIL-LIPS, WM. LLOYD GARRISON, EDMUND QUINCY, PAR-

KER PILLSBURY, A. T. Foss, E. H. HEYWOOD, C. L. REMOND, and Rev. Mr. BLEBY, of Barbadoes. In case of rain, the meeting will be held at Abing-

ton Town Hall, adjacent to the Grove. FRANCIS JACKSON, WM. LLOYD GARRISON, SAMUEL MAY, Jr., BOURNE SPOONER, ELBRIDGE SPRAGUE, MICAH H. POOL, PHILANDER SHAW, THOMAS J. HUNT,

SAMUEL DYER, Committee of Arrangements. One of the Committee of Arrangements for the meeting at Abington Grove, in commemoration of West India Emancipation, writes as follows :--

NORTH ABINGTON, July 10. Please say that ample accommodations will be provided in the Grove for those who may want refreshments. Recent improvements have been made, which render the Grove much more pleasant and attractive than ever before, to those who may visit it partly for recreation : - such as the addition of several fine sailboats, and a beautiful covered ferry-boat capable of accommodating nearly a hundred people at a time. ments of human beings.' It proceeds to copy what i And, so far as accommodations are concerned, nothing will be wanting, on the part of the Abington members of the Committee, or of the proprietors of the Grove, to render the occasion a successful one.

WEST INDIA EMANCIPATION.

The Anniversary of British West India Emancipa tion will be celebrated at M:LYORD, (Mass.) in the beautiful and spacious Town Hall, on MONDAY, August 2d-commencing at 10 o'clock, A. M., and continuing through the day and evening. A cordial invitation to be present is extended to the friends of freedom and emancipation, of every phase. Amongithe speakers who may be relied on, on the occasion, are WM. LLOYD GARRISON, ADIN BALLOU, PARKER PILLS-BURY, C. L. REMOND, E. H. HETWOOD, and Rev. Mr. Bruny, who has been a resident missionary in Jamaica and Barbadoes for the last twenty seven years, and whose testimony cannot fail to be highly interesting.

BOSTON AND PROVIDENCE, NEW BED-FORD AND TAUNTON, AND TAUNTON BRANCH RAILROADS.

Grand Celebration of the First of August New Redford.

Excursion Tickets to Ground and return for \$1 50. In order to accommodate all who are desirous of attending the Great Mass State Convention of the of Worcester, called the meeting to order, at Black. Colored Citizens of Massachusetts, at New Bedford, on stone Town Hall, at half past 10 o'clock, A. M., and Monday. August 2, 1858, Excunsion Tickers will in the absence of the Secretary, Samuel May, Jr., of

ing that week.

tion, on that day, for \$1 50.

The trains leave the Providence Depot, Boston, for

A. E. SWASEY, Superintendent. New Bedford, July 18, 1858.

WEST INDIA EMANCIPATION, AND ITS RESULTS.

Rev. HENRY BLERY, who has been for twentyseven years a Missionary amongst the colored people of the West Indies, both before and since their emancipation, is now on a visit to this country, to receive such contributions as the liberality of the friends of cred a day for an anti-slavery meeting, or who, or the Negro race may prompt them to bestow, to as- any other plea or pretence, endeavors to divert publi sist in the erection of schools, that the advantages of attention from this subject, and to prejudice the pub education may be more widely extended amongst the lic mind against the anti-slavery movement, is the colored children of Barbadoes, where he now exercises man to be marked as an enemy of God, and as a foe his ministry. Mr. Bleby was one of the missionaries to the triumph of Christianity and humanity in the whose places of worship were destroyed by the oppo- world. nents of negro instruction during the severe struggle which preceded the abolition of slavery in the British the people of the so-called free States are bound, by Colonies, and he sustained indignities and outrages in every consideration of duty, of consistency, of regard his person and family similar to those which Southern intolerance inflicts upon the faithful friends and and to the welfare of their children, to renounce all teachers of the slaves; and once, after being covered complicity with oppressors, to withhold all support to with tar, narrowly escaped burning to death. He was an eye-witness of the emancipation, and had the vice to the slaveholder or slave-hunter. privilege of proclaiming liberty to the captive, and the opening of the prison-door to them that were bound; and having, from the beginning, watched the the old Bay State free soil, in the true sense of the results of the great change, he can testify to its in- word, to render it free to every human being who in later years his labors have been devoted. Mr. Bleby proposes to lecture in this city, and else-

sults' -showing, by facts, the deceptive character of in conjunction with the friends of freedom through those representations, on this subject, by which the out the State, to effect this much needed object, and pro-slavery press of this country has abused and mis- redeem the State from its present guilty participation led the public mind. His statements have been list- in the enslavement of men, ened to with profound interest by several congrega- 5. Resolved, That we cordially rejoice in and an of Great Britain.

If the friends of the Anti-Slavery cause will prepare his way, Mr. Bleby will deliver his statements in or labor' to such claiment by the laws of one of the some of the cities of New England, in New York, slave States of this Union;" and that we will hearti-Philadelphia, and Cincinnati. His address is 34 ly co-operate in efforts to secure a general signature to Bowdoin street, Boston. The arrival of Mr. BLEBY, at this period, is exceed-

A POLITICAL DEMAGOGUE.

The oration delivered by the 'Hon.' Caleb Cushing on the 5th of July, in that receptacle of democratic filth and scoundrelism. Tammany Hall, in the city of New York, was characterized by an ambitious and stilted style, the chespest and most fulsome adulation ANNIVERSARY OF WEST INDIA EMANof this sham republic, the most hypocritical profession
of regard for liberty and free institutions, the many lent spirit towards the cause of univers

overpowered by innumerable thick coming fancies let the aged and the young be there to rejoice with and thronging thoughts of nationality and of patriot-the emancipated abroad, and to sympathize with the ism crowding on the mind,' and hence at a loss to millions in bondage in our own dishonored and guilty know which, of all these dazzling objects, these recountry, who are yet pining for the same great deliv-erance. along the lucid chambers of the intellectual vision, he The Old Colony Railroad Company will convey should 'endeavor to embody in spin words, to wake passengers, on that day, to and from the Grove, as anew the schoes of Tammany Hall!' Talk of bathos! should 'endeavor to embody in opic words, to wake Talk of ' the step from the sublime to the ridiculous '! Was there ever so low or so ludierous a descent as that is 'The echoes of Tammany Hall'-the headquarters of all that is profane and filthy in speech, RETURNING-Leave for Plymouth, at 6 o'clock. desperate and factious in purpose, lawless and satanic in spirit, anti-republican and pro-slavery in word and deed! The echoes of pandemonium! The echoes of Baston, to the Grove and back, FIFTY CENTS for the ravings of the damned! No doubt, O crafty demagogue, thell from beneath was moved at thy coming, and it was an easy task for thee to awake its

As in private life there is no object so detestable a the flatterer, so there is none in public life so dangerous. He is sure to make his appearance when popular corruption is all-abounding; when truth has falle other trains of the Old Colony Railroad that day; in the street, and equity cannot enter; when to call although such trains will not stop at the Grove, but good evil, and evil good, to put darkness for light, and light for darkness, is most acceptable to the populace, and the readiest way to political elevation. With face of brass, and his conscience scared as with a red hot iron. lies constitute his who le stock in trade-lies gross as a mountain, open, palpable. He lies to God, and he lies to man; his compliments are lies, his denunciations are lies; every harangue that he makes s crowded with lies-lies of insinuation, lies of misrepresentation, lies of defamation, lies of duplicity; his patriotism is a lie, his religion is a lie, and he is ar obsequious worshipper of the father of lies.' As against those who are valiant for the truth, the poison of asps is under his tongue; he stimulates the rabble to shout, 'Release Barabbas, crucify Jesus;' he makes himself hourse in crying, 'Great is Diana of the Ephesians; he brands as 'pestilent and seditious fellows,' those who are seeking to upbuild the kingdom of righteousness and peace.

SHAM DEMOCRACY. The real spirit of American 'democracy' is ex

hibited in the following contemptuous and brutal remark in the Washington Union :- The negro em pire of Hayti frequently reminds us of the way i which a flock of monkeys will satarize the employcalls a 'pompous account of a great festival' held at Port-au-Prince a short time since, and adds- We should think our royal cousins in Europe must feel very keenly how absurdly their state ceremonials are bur lesqued by the sable Emperor.' The pompous ac count' here referred to is simply the usual programme of a public celebration, (in this instance, it was in honor of labor, and for agricultural improvement, and therefore specially praiseworthy,) terminating with grand illumination. Whatever else our royal cousins in Europe ' may be, they are neither so conceited and insolent on the one hand, nor so vulgar and brutal on the other, as to make complexional differences subject of ridicule or reproach. It takes a paten American 'democrat' to do that. If the editor o the Washington Union chooses to write himself down a blackguard, he can do so; but it is extremely hu miliating to think of one so demoralized editing the official organ of the national government. It is still nore humiliating to know that he is a very faithful representative of the government.

MEETING AT BLACKSTONE. A quarterly meeting of the Worcester County South Anti-Slavery Society was held at Blackstone, July 18th, of which the following brief report is made.

The President of the Society, Effingham L. Capro be sold at the Boston and Providence Railroad Sta- Leicester, was chosen Secretary pro tem. The follow ion, on that day, for \$1 50.

The Tickets will be good to return on any day durAdin Ballou, Samuel May, Jr.. Rodney Moore, Par ker Pillsbury, and Andrew T. Foss. The Presiden invited a general participation in the discussions of New Bedford, at 7.25 and 11.10, A. M. For further the meeting. Anin Ballou, of Hopedale, offered particulars, enquire of John W. Wetherell, Ticket fervent and most appropriate prayer, in which it was

The following resolutions were offered from the Business Committee :-

1. Resolved, That the anti-slavery cause, in this country, is of paramount importance and pre-eminent necessity, and calls for the adherence, the service, and most devoted regard of every man, and of every wo

man. 2. Resolved. That the man, who, on the preter that slavery is a secular subject, and Sunday too sa

. 3. Resolved, That the time has fully come when to their own honor to the memory of their fathers slavery in every form, and to refuse any further ser

4. Resolved, That it is first and chiefly incumben on us, as people of Massachusetts, to render the soil of creasing triumphs, especially in those islands to which seeks an asylum and refugo here from tyranny, from cruel oppression, from bloody torture, and from every conceivable form of injustices and wrong, in one word where, on 'Emancipation-its antecedents and re- from slavery ;- and that it shall be our leading aim

tions which he has had the opportunity of addressing prove the determination of the Massachusetts Antiin Boston; and the testimony of this eye-witness, de- Slavery Society, to circulate throughout the State livered in several of the principal cities of the for signature, a petition to the next legislature, asking Union, will materially help the good cause which is them to enact that no person, who has been held as working out such cheering results in the free colonies slave, shall be delivered up, by any officer or court State or Federal, within this Commonwealth, to any one claiming him on the ground that he owes service the petition.

6. Resolved, That the declaration, recently made ingly opportune, and we trust every effort will be the United States Senate, by Senator Toombs of Geormade to secure for him an extensive public hearing, gia that 'ours is the most corrupt government or and to facilitate the philanthropic object he has in earth, is true—not chiefly, as by Mr. Toombs intendview. We are gratified to announce that he has readily consented to attend the anniversary of West India
emancipation, both at Abington and at Milford.

cise of its whole power, the worst form of hum

bondage that ever saw the sun. ondage that ever saw the sun.

The meeting, which, on account of the rain, va. The meeting, not a large one in the morning, was then addressed by not a large one in the horizing, was then addressed by Samuel May, Jr., and Andrew T. Foss. An adjourn.

ment to half past 1 o'clock was then taken, In the afternoon, the clouds having dispersed and the weather become fine, a large audience collected Rodney Moore and William Tebb were appointed Committee of Finance.

The following additional resolutions were reported by the Business Committee :-

7. Resolved, That no intelligent abolitionist to vote for any candidate of either of the great political parties, because as parties, they are necessarily preslavery :-whoever, therefore, votes for any candida of these parties, sanctions them as such, puts his political influence into their hands, and thus, in the form at least, votes for slavery. And,

8. Resolved, That no intelligent abolitionist to regard himself as a constituent of this slaveholding slave-trading, slave-breeding and slavery-perpetual ing government; nor can he vote for any man, wh when elected, must swear to support the United States Constitution, nor hold any office himself which requires such an oath.

9. Resolved, That we regard the great Methods Church of the country, North as well as South, a the synagogue of Satan; holding, as she does, great numbers of slave-owners in her communion, both a members and ministers.

10. Resolved, That for the same and other reasons we repudiate the whole Baptist Church of the country, which looks with such loathing on infant bay tism, and yet steals infants in multitudes, bet through its ministers and church members, and consigns them to all the bloody baptisms of America alavery.

11. Resolved, That the sin of both these denomina tions together, cannot exceed that of the Episcopal Church of the country; whose proverbial coldness and heartlessness toward anti-slavery, and infined every work of real humanity, constitutes it the poly region, the arctic circle of the whole frozen beni sphere of American religion.

12. Resolved, That the Presbyterian Church of the whole nation, both the new school and the old, by its treatment both of slavery and anti-slavery, in all the last ten years, has shown itself to be a most insulting burlesque on all decency and common sense, as well as virtue, humanity and religion.

13. Resolved, That Congregationalism is now but another word for conservatism, compromise and crims -voked as it is to the Juggernaut car of the American Tract and Bible Societies, both of which have made themselves, at length, the very forlorn hoped alavery; and holding and proudly cherishing in in bosom such bold archangels of cruelty as Nathan Leri of Dartmouth College, and Dr. Southside Adams of Boston, it should in such a millenial crisis of crims and cursing as the present, which it does not and dares not rebuke, be consigned, with all its revins and its influence, to the withering scorn of ever righteous soul in the universe.

The afternoon meeting was most eloquently and ably addressed by PARKER PILLSBURY and And BALLOU.

A vote being called for on the 5th Resolution, (that referring to the Petition to the next Legislature, that Slave-hunting on Massachuse-ts soil may be prehibited by law,) it was suggested that it be taken by rising; and, on the vote being put, nearly the entin congregation, both male and female, arose, and at solitary vote was given in opposition. At half past 4 o'clock, adjourned to meet at hilf-

past 5 in the Wesleyan Methodist Church at Millrilla

Evening. Met at Millville, at time and place apointed, a very good audience being collected. The resolutions were again read, and addresses were min by Andrew T. Foss, Samuel May, Jr., and Paris Pillsbury, continuing so long as the daylight last At this meeting also, a vote was taken on the & resolution, and it was adopted by a unanimous wa every person present rising in support of it.

On motion of Rodney Moore, of Slatersville, who made some appropriate remarks in support of it, psying a tribute to the courtesy and Christian liberality of the Wesleyan Society, in whose house we were assembled, a vote was unanimously passed, thanking the proprietors of the meeting-house for the used

at this meeting, referred in feeling and appropriate terms to the removal, by death, during the year past of two friends of the Anti-Slavery cause, long resdent in Millville,-Mr. ALBERT FAIRBANKS and Mr. D. A. COMSTOCK. All who knew them, knew ther worth, their truly excellent yet modest character, and how great their loss is, in the whole region when they dwelt, to the cause of Humanity and Trath Their memory must ever be held in respect by the friends of the Anti-Slavery cause, and their upright lives continue to influence for good the minds and hearts of many who survive.

The collections, received by Finance Committee, amounted to \$12.74.

EFFINGHAM L. CAPRON, President. SAMUEL MAY, Jr., Sec. pro tem.

THE ATLANTIC MONTHLY, for August, main its appearance even in advance of its date, and is a highly interesting number throughout. The following is the table of its contents :- Dephnaides; The Romance of a Glove; To ____; The Singing Birds and their Songs; Our Tales with Uncle John; As Evening Melody; Chesuncook; The Kinloch Estate, and How it was Settled ; Bringing our Sheares with Us'; Farming Life in New England; Les Salons de Paris; The Discoverer of the North Cape; The Astocrat of the Breakfast Table; The Trustee's Lament; The Pocket Celebration of the Fourth; Literary No.

The article entitled . The Pocket Celebration of the Fourth' is a spirited and cogent review of the chaetit and trashy oration delivered by Rufus Choate, in this city, on the 5th of July. It is lacking, however, is moral intensity of feeling, and its personal references to Mr. Choate (who deserves to receive no quarter) are altogether too gingerly and too complimentary.

Our last page is occupied with 'A Chapter of Theological and Religious Experience, by CHARLES K. WRIPPLE,' which, long as it is, will be found equally instructive and interesting. It has been printed in a cheap tract, and may be obtained at 21

It will be seen, by the official notice, that the colored citizens of Massachusetts are to have a mass celebration of the Anniversary of West India Emand pation, at New Bedford, on Monday, August 2d. anticipate a spirited and an effective meeting. Liber al and convenient arrangements have been made with the various railroad companies.

We have received a large and handsome! printed pamphlet, containing the official Proceeding f the Pennsylvania Yearly Meeting of Progression Friends, at Longwood, on the 30th of 5th month 1858; including Four Sermons by Theodore Parist. of Boston, delivered on the occasion .- 1. On the Progressive Development of the Conception of God is the books of the Bible-2. On the Ecelesiastics Conception of God, and its Relation to the Scientific and Religious Wants of Man-3. On the Philosophic cal Idea of God—4. On the Soul's Normal Delight in the Infinite God. It also contains an eliberate and valuable essay on 'Public Worship,' by Chale K. Whipple—together with numerous letter it a distinguished friends of Progress and Reform—making an exceedingly valuable pamphlet. Price 25 ces For sale at the Anti-Slavery Office, 21 Cornhill.

EXECUTION OF McGEE...No. 2.

FRIEND GARRISON: Kindly thanking you for giving a previous com sunication upon this subject a place in your columns I resume the theme, by inviting attention to the third I resume the transaction under consideration, which

festure in particularly deserves notice.

This was the attempt, by the officiating clergyman administer to the 'condemned' the 'holy commu-What a burlesque was this upon that ordisace, which was instituted by the Savior, under the most solemn circumstances, to be observed by His dissples in remembrance of what He had endured for then, and as a pledge of their attachment to Him! (See John xiii.) Was there any thing in the circumstances under

was there any Escharist to poor McGee, which, in the slightest de-Free, resembled the simple Bible narrative? Jesus, the instituted the ordinance, administered it to his disciples in the exercise of love towards them, and of the deepest humility. Was he who attempted to administer the sacrament to McGee (or those who parminuted in that ceremonial by their presence) moved to do so by love for him? Paul says, 'Love worketh to do so by seighbor.' Would any one of them have condescended to gird himself with a towel, and wash and wipe the feet of them to whom they essayed to impart the sacred emblems? No one can believe it for a moment. How would Jesus have looked, if, in the midst of his disciples, he had permitted Judas. the mass a murderer in his heart, to be pinioned by the impetuous Peter, preparatory to being strangled to death by the other disciples, and then offered him the holy emblems, saying, 'As often as you cat this bread, and drink this cup, you do show the Lord's death till he come, 'intending, in a few minutes, to suspend him by the neck between the heavens and the earth, (employing John, the beloved disciple, to perform the last act in the dreadful tragedy by touching the fatal spring.) till he should be dead—dead—dead, thus depriving him of the opportunity ever to receive the Eucharist again. Then, suppose the Sarior, as the officiating spiritual adviser of poor Judas. alias McGee, had stood up by his side on the gallows, where the violated law (which knows no mercy) was to be satisfied by the death of the offender, and, with glores on, had prayed, 'Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven. (Wonder if they hang murderers there ? Moses, you murdered an Egyptian; David, you killed Uriah; Paul, you consented to the death of Stephen,-will you inform us how you have been dealt with for your

erime!) Forgive us our trespasses, as we forgive those (even the culprit before thee) who have trespassed against us. Can we conceive of any thing so isconsistent with the spirit and teachings of Christ as would have been such a course of procedure? How it would have conflicted with His treatment of the woman who was brought to him charged with a capital offence, by those who took her in the very net. just as McGee was taken,) and who wanted Him to endemn her, that they might be able to affix the act to Him and His religion as a stigma, thus branding Him as the teacher of a religion no better than their oun. How were those trappers disappointed and thagrined, when, instead of pronouncing the sentence of death upon the trembling criminal, he directed His attention to them, and called upon the man who was without sin to cast the first stone ! How terrible was the rebuke! So sensibly did they feel it, that, with none to accuse them but their own consciences, they went out, self-convicted, one by one, till He was left slone with the woman. Then, looking benignantly ton her, he said, ' Woman, where are those thine secusers? Hath no man condemned thee? She said (see John 9, 3 to 11)-No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and in no more.' How beautifully and impressively did the Savior exemplify in this transaction the spirit of His religion! And had he been permitted (could He have obtained one of those 'Cards') to visit the Cambridge street jail, on the morning of McGee's execu-

tion, and to say to those who were longing to inflict the penalty of the violated law upon the accused, . Let him who is without sin put the rope round the neck of the condemned,' there would have been a general sampede from the gallows and the jail, and poor McGee would have soon found himself alone, with some to molest or make him afraid.' But as Jesus was not allowed to be there, (for no one could have en tolerated there, who, as he did in the case of the woman, would dare to condemn the accusers of Mc-Gee, no such glorious result, no such exhibition of love and the spirit of forgiveness, was witnessed. When God created man, he gave him dominion (or rule) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. and over every erceping thing that creepeth upon the earth. But He gave man no dominion (or rule) over his own species; and Jesus said to his disciples, 'Ye know that the princes of the Gentiles (or rulers-the oficials who execute the laws) exercise dominion (or rule) over them, and they that are great (their Governors) exercise authority over them-(i. e., sign the death-warrant, when any of them are condemned for murder, when solicited by their religious teachers to do so.) But it shall not be so among you. How plainly does the Savior teach here that the spirit which should influence His disciples, and mould all their actions, should be entirely different from that which governs this world! In beautiful harmony with these instructions, He taught- If ye will not forgive men their trespasses, neither will your Father forgive your trespasses.' And, when he was dying on the cross, he prayed for his murderers, 'Father, forgive them, they know not what they do.' And Stephen, when suffering a cruel death, prayed for his destroyers, under the influence of the same spirit, 'Lay not this sin to their charge.' And Paul, led by the same spirit, taught, 'Beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." With such instructions, and such examples exem-

plifying and enforcing them, how can any man who pretends to be a disciple of Christ, and a follower of the early Christians who enjoyed his personal presence and teachings, exercise the life-taking power upon is sinning fellow-man? Who, we would respectfully ask, hath required this at your hands? Has God? Has Christ? Have the first Christian teachers? No, not one of them. Why, then, do you do it? Simply because man, who is a criminal himself, has required it. Should he (the government, made by and of men) forbid it, you would not dare to do it. Let all such remember that Jesus said, 'Ye hypocrites! well did Esnias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines (or truth) the commandments of men. How, through the medium of this divine delinea-

ion of the character of the popular Christianity of eighteen centuries ago, is the spirit of religious men of our time brought out, so that it may be seen with a listinctness like that with which we may see objects through the stereoscope! And these are the men, teaching for doctrines the commandments of men, to whom Jesus said, 'Wo unto you, ye blind guides! and of whom he said to his disciples, 'Let them alone; they be blind leaders of the blind, (i. e., none but such as are blind will be led by them;) and if the blind lead the blind, shall not both fall into the ditch :

These are the men who make unrighteous laws, or, which is the same thing in the estimation of Him whose ways and thoughts are as much above man's, ts the heavens are higher than the earth,' who execute them when they have been made by others. These the men who can ask God to forgive a sinner

of hate and revenge in their hearts, (for 'love worketh no evil to any one,') could attempt to administer the holy sacrament to one whom they hated, and whom they believed God hated, and they thought every body else ought to hate, -an ordinance insti-tuted by the Saviour, to be observed only by those who loved Him, and whom He loved, and who should be humble enough to wash each other's feet. When such men attempt to pray, does not God say, as he did to the Jews, (see Is. I-15) 'When ye spread forth your hands to pray, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear:

YOUR HANDS ARE PULL OF BLOOD. We will close this communication by presenting for the consideration of such of our brothers as have furnished us with the matter and occasion therefor, the admonition and instruction given to a similar class of persons eighteen hundred years ago. (See Rev. III. 14 to 22.) 'And unto the angel of the church of the Laodiceans write : These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth : Because thou savest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint thine eyes that thou mayest see. As many as I love, I rebuke and chasten : be zealous, therefore, and repent. Behold, I stand at the door, (of the church,) and knock: If any man (in the church,) will hear my voice, and open the door, (of his own heart,) I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.' JUSTITIA.

Boston, July 16th, 1858. (To be continued.)

SPIRITUALISM AND ANTI-SLAVERY. MR. GARRISON :

The Banner of Light, a paper published in this city, a few weeks past, enriched its columns with abstract escape the most thorough criticism. reports' of the sermons preached at Music Hall, by Theodore Parker ; thereby, doubtless, greatly enhancing the interest and value of the matter of that publication. Very few of its readers, I think, have not welcomed the appearance of these 'reports,' and perused them with avidity. If the ruling purpose of stand the test, but very many-the great majority, I the Banner has been the dissemination of truth by the fear-will be found wanting, so many have I met who, agitation of thought, and not the enlargement of its circulation, it deserves all praise for its independence and fidelity to principle. I would not willingly believe it to be controlled by mercenary motives ; ent to the dearest rights of spirits in the flesh. For but, unfortunately, the Banner, by its own statements, has made it impossible to believe otherwise.

On the Fourth of July just past, Mr. Parker preached an interesting and able discourse on American Slavery. The sermon was clear and forcible in style, yet calm and dispassionate in tone, (Mr. Parker purosely avoiding much reference to persons, and dealng mainly with principles,) containing some important statistics, while there was nothing, either in style vidual, which I think may be new to you. I relate or spirit, at which any one could reasonably take of- it, not so much in his praise, as for an example and fence. This sermon the Banner did not publish. As incitement to others, and to illustrate what I conceive reasons for this omission, it says, in its issue of the to be the truly Spiritualistic position and state :-10th inst .. - the Italics are mine :-

· We have no desire to single out and combat on evil more than another, particularly when the combat shall affect the legal rights of our brethren. Our object in publishing the Banner is to aid in the dissemination of Spiritualism; and, as much as we admire Mr. Parker, (and we certainly do love him and his theology,) we cannot take ground which will contract the sphere of our usefulness.

Now is there a hater of slavery-is there a lover of language without mingled emotions of pity and indignation? Look at the mental stupidity blind. ness, the moral debasement and incapacity of distinguishing between the highest right and the most outrageous wrong, and the unblushing confession of supreme cupidity and selfishness contained in this paragraph ! This writer says-' Our object in publishing the

Banner is to aid in the dissemination of Spiritualism.

giving especial publicity to the utterances of a man formity with the truth that the human understand-Spiritualism, and often finds opportunity to manifest as needs must be, I have in firm faith and trust acthe unfavorable light in which he views the matter, cepted the theory, and am humbly endeavoring to prac-I am aware that it may be replied that Mr. Parker's tise its preceptsin my daily life. I find its teachings ner to affirm that it has no desire to single out and is this true in practice, even with Spiritualists? combat one evil more than another. We see it doing | For several months, the Banner of Light, a Spirit this very thing in its dealings with "Orthodoxy." We ual paper in Boston, has given a very full and correct see it declining to do it with regard to Slavery. How report of Rev. Theodore Parker's Sunday discourses shall we account for this strange inconsistency? I will thus furnishing to its many readers what no other pabe as charitable as the Banner's own language will per ever regularly did; an instance of liberality and the sphere of our usefulness. By contracting the doubtless been thankfully received by the numerous sphere of its usefulness,' the Banner of course means, patrons of the Banner. But, in last week's issue, sermons : in deciding the question of their publica- for the omission on the ground that his topic was the sermons were of a character which would dimin- out and combat one evil more than another, and there ish the circulation of the Banner-would they have by contract their field of usefulness, which is to aid been reported? Had some friend of Mr. P. requested particularly, the dissemination of Spiritualism. the publication of one of them, would not the Ban- know not when I have felt more saddened, disappoint ner have replied- We cannot consent to single out ed, mortified, than on reading this contemptible sub and combat one evil more than another'- we cannot terfuge and spology from such a source. Is it possi take grounds which will contract the sphere of our ble that they did not know that common histor

the legal rights of our brethren.'

about to wreak the vengeance of the law—who, when the power of kindness. I believe in both; but I bethe spirit of Jesus, in the hearts of His servants, pray-lieve also in justice. I believe also in plain speaking; ed for Executive elemency, in the commutation of the purity and truth are quite as beautiful, quite as pow-threatened punishment, could respectfully remonstrate erful for good, as charity and kindness—and should to His Excellency against the hearing of the heavenly work together. Nor will I divorce them. Now, in Petitioner. These are the men, who, with the spirit the name of all these graces at once, I solemnly protest, as a Spiritualist, against the Spiritualism that could utter, or that can endorse the sentiments quoted above.

Look at it! What does it say? It speaks of & gai rights. Who is referred to as possessing them? The slaveholder. These legal rights the Banner most scrupulously respects. What does the slaveholder do, by virtue of these so-called legal rights? He deprives his fellow-man of his natural rights; every one of them is cloven down-not a solitary vestige i allowed to stand,

'To give the world assurance of a man.'

These rights are all moral rights, as well as natural Now mark! Not a word has the Banner to say of the sacredness of these rights, and the duty of respecting them; nay, it does not seem to know that any such rights exist! It sees power, and qualls and cringes before it; it sees the tyrant's law, and cries out-Great is Diana of the Ephesians!' It does not see the man in chains; it cannot see the brothers of Christ grinding in the prison-house of bondage; it does not or will not see an immortal soul crushed and eclipsed by a power that cannot exist one moment but by the total destruction of human rights, and the nost appalling blasphemy against Heaven. And the Sanner claims to be an exponent and defender of Spiritualism! I ask these plain questions :- Is that Spiritualism genuine which will stand by and see,

without a word of remonstrance, a spirit degraded, wronged and outraged? Here, right before us, is grim and bloody 'Law'; beneath his heel is the groaning, panting, bleeding, dying victim. What estimate must we place upon the head or the heart of him who can see and hear only the rights of Law! Two claims, diverse and opposite, are presented ;-one is the claim of humanity, based on justice and natural and moral right . the other the claim of Law, based on injustice and cruelty. Does that man do honor to the great truth of Spiritual existence, and the great laws of its immortal growth, who takes sides with its sworn enemy and would-be destroyer? I he a safe and competent teacher of the laws of the Spirit? Needs he not to be born again, ere he can

ists ponder these things well. I know full well that there are many so-called Spiritualists, who will fully endorse the course of the Banner. They may be honest. I question not their devoted to the 'dissemination of Spiritualism,' has, for right to their opinions. But they must not expect to

enter the kingdom of heaven? Let all true Spiritual-

Mr. Garrison, it seems to me that the holy cause of Anti-Slavery is destined to perform for Spiritualists what it has to some extent done for the old sects and parties. It is to try them as by fire. It is to show them what manner of spirit they are of. Some will having a great deal to say about the spirits out of the flesh, the guardians of human destiny in the next world, and so forth, and so on, are utterly indiffermy part, my estimate of the value of Spiritualism is based upon what it can do for humanity. That Spiritualism is utterly worthless which overlooks or forgets any spirit any where in the remotest corner of God's universe. Of all the leading Spiritualists, there is no one, in my opinion, who occupies a higher or holier position than Andrew Jackson Davis. I cannot close this article, without relating an anecdote of this indi-

A few years ago, Mr. Davis being in New York a a time when the Garrisonian Abolitionists were holding their annual Convention in that city, he announce ed to a Spiritualist brother, a man of ability and distinction, that he purposed to attend the meeting, and speak. His friend remonstrated. 'If you identify yourself with the Garrisonians,' said he, 'you will ruin your influence at the South.' To which suggestion Mr. Davis replied substantially as follows :-What care I for the popularity of Andrew Jackson justice and truth—nay, is there a true Spiritualist in Davis? It is the truth I seek, not fame. Let Davis the land, or in the world, who can read the above die and be forgot, but let the truth survive forever! I go to the Convention!' Verily, the spirit of this Spiritualism is the spirit of benevolence and

> 'Do Right, though the heavens fall.' Mr. Gappings .

If this is the object, the query very naturally arises,

Having examined the phenomena of modern Spiritualism for a year or two past, I found, some time since, what to me was satisfactory and conclusive proof how the interests of Spiritualism can be promoted by of its reality. Convinced of its spiritu al origin in conwho persistently scouts the whole phenomena of ing cannot resist evidence founded on observation, vigorous and effective warfare upon the popular theolo- to accord with my clearest reason, my highest pergy is preparing the way for the progress of Spiritual- ceptions-the intuitive convictions of my soul. I find ism. I believe this is true only to a very limited extent. its lessons, all the way along, harmonizing with the It would, I apprehend, be vastly more in accordance dictates of my mental, moral, and religious faculties. with the facts to say, that Spiritualism is preparing I find herein peace, strength and happiness, such as the way for the progress of those great doctrines and never before enjoyed. This, however, is of no conseideas, so noble and so salutary, of which Mr. Parker quence to you, save en passant. Long before acceptis so able and fearless a representative. This, I cannot think, any intelligent and candid Spiritualist will pathized with you, and seconded, in my humble man dispute. But the Banner says- We have no desire ner, nearly all of your efforts towards immediate to single out and combat one evil more than another.' emancipation for the slave. If any change has ta-Indeed! Then we are at a loss to know why you de- ken place within me since, in regard to the vote so large a portion of your paper, week after week, world's cause, it is that of seeing and feeling mor to sermons levelled directly and explicitly against the clearly the justice of your course, and the consisten monstrosities of the evangelical creeds. Is not this cy of your position. A consistent Spiritualist must 'singling out an evil,' and 'combatting it'? Is not be a practical Abolitionist. I cannot conceive the con this recognizing something—some work, some duty, trary. A practical Abolitionist may ignore Spiritual besides the dissemination of Spiritualism? And if you ism in toto-yet he but actualizes one of its precepts may recognize a truth on the left hand, why shut Words are emptied of their meaning, unless they culyour eyes to truth on the right? With Parker's ser- minate in deeds. We are to make 'waiting possibili mons before our eyes, it is perfectly idle for the Ban- ties living realities '-so Spiritualism teaches. But

allow. We cannot take grounds which will contract enterprise on the part of its publishers, which has diminishing the number of its subscribers. By its own they omitted to publish Mr. Parker's Fourth of July confession, then, it cared comparatively nothing for Sermon-the very one of all others they ought to the intrinsic usefulness and value of Mr. Parker's have reported verbatim, I think-excusing themselves tion, the grave inquiry was- Will it pay?' Suppose American Slavery !- that they do not desire to single usefulness'? However honest, therefore, the Banner teaches them that such aid, in any cause, however may be in its professions of belief in Spiritualism, good and grand, is always sure to fail ? As a Spiritu-(and the writer of this is also a firm believer,) the alist, interested in the overthrow of evil, of whatever acknowledged principles upon which that journal is shape and in every form, I must protest against such conducted are mercenary and selfish to the last de- moral disqualification on the part of a teacher-tending, as it necessarily does, to spiritual death, rather But still a more lamentable confession, if possible, than to spiritual development and elevation. I proremains to be noticed. The Banner says- We test against such a yielding of principle, on the verhave no desire to single out and combat one evil more threshold of Spiritualism, as criminal. Such short than another, particularly when the combat shall affect sightedness is sinful. I confess myself astonished beyond expression, that these publishers should have Others may regard this language as they will-they overlooked the first rudiments of Spiritualism, by whom they will not forgive, but upon whom they are, may talk as they will of the duty of charity, and of choosing to be silent on a subject which the great and

good Humboldt says is the greatest of all the evils which afflict mankind especially when silence means so much, is so significant. What a just rebuke to such cowardice are the words of Lowell:

True freedom is to share
All the chains our brothers wear
And with heart and hand to be Earnest to make others free, They are slaves who fear to speak For the fallen and the weak; They are slaves who will not choose Hatred, scoffing and abuse, Rather than, in silence, shrink From the truth they needs must think; They are slaves who dare not be In the right with two or three.

How inconsistent such conduct of the Bann the very face of the following Resolve, presented at the Free Convention at Rutland, Vt., on the 25th ult., embodying the sentiment of Spiritualists generally :

Resolved, That the conviction of the possibility and actuality of spirit-intercourse is opposed to all despotism, impurity and sensualism, and conduces to the inauguration of the only authority consistent with the human soul, or favorable to sound morality.'

The duty of Spiritualists, growing out of, and legit imately flowing from, such a united expression entiment, cannot be mistaken or misconstrued.

MEETINGS AT NEWMARKET, N. H. Extract of a letter from South Newmarket, N. H.

'The friends of the Anti-Slavery cause here, as far as I know, were perfectly satisfied in regard to the alexation of the arrangements for our late meeting. Could we have had a larger attendance, and raised double the amount of money that we did raise, we should have felt that we had a model meeting.

There are at present only about half the usual num ber of men employed in the shops here; and from this source we always get the most of our contribu tions. The 'Church' also did all that it could to keep the people away from the meeting. Mr. Foss gave us some grand speeches, during the meeting we think him a host. Mrs. Colman also did valiant service, and we feel that we have added very largely to our stock of anti-slavery friends in making her

As Mr. Pillsbury was constrained to give us the slip this time, I hope he will make his appearance among us at no distant day."

EXCITEMENT IN MARYLAND. - AN OUT-RAGE.

There is an excitement in Belair, Md., growing ou of the tarring and feathering, for his anti-slavery opinions, of Mr. James L. Bowers, in which the citi-

opinions, of Mr. James L. Bowers, in which the citizens generally appear to have taken sides:

In the night he was decoyed under false pretences, by a stranger, who said he had broken down, and asked Mr. Bowers to get him a piece of rope, and assist him. Mr. B., in the kindness of his heart, went to the gate, and there was caught by a gang lying in wait. Mr. Bowers made alarm, which reached his wife, and she ran to his assistance, and commenced in good earnest to unmask some of the party, for which she was so much injured that Dr. M. Whaling despaired of her life for some time, she being about seven months in pregnancy. On the next morning, Mr. Bowers went to Chestertown, before Esq. Graves, and made oath to the following persons, and the Squire put them under bonds of \$500 each, for their appearance at next court:—George H. Randy, Josiah Ringgold, Harris Beck William P. Francis, Isaac Perkins, Saml. Baker, William T. Baker, Frisby Brown; being eight in number.

Report says, that there were about thirty persons resent, but Mr. Bowers could not identify any more. On the Saturday following the occurrence, there was a show in Chestertown, and Mr. Bowers' friends made a rally, and commenced to vindicate him; the result was some six or eight fights. On the 5th, which was last Monday, at the celebration, Richard Hynson, Esq. made an attack on James Mansfield, ex-editor of the Kent News, and struck Mansfield with his cane, when the Bowers men made another rally, and before they stopped, knocked down twenty-five men, ran Samuel Baker and Isaac Perkins, two of the tar and feather-

They say the pro-slavery men commenced it by taking the law in their own hands, and they may fight it out. Frisby Brown, one of the men Mr. Bowers held to bail, went to town on the 26th ult., to see the The Bowers men found he was in town, and got after him. He got into Dr. Sappington's carriage, and went some 16 or 17 miles on Easter Neck Island, and kept hid for two or three days. He has no slaves, and the Bowers men swear they will fix him yet. It is said by men that know, that at least three-quarters of the people are on Bowers' side; nearly all the la-boring class or non-slaveholders, with a part of the slaveholders themselves, condemn it .- Wilmington, (Del.,) Republican.

duct a slave belonging to Mr. Scott, was commenced before the examining Court of Isle of Wight County, Va., on Tuesday last, and was decided Thursday night, about 9 o'clock, when the parties, except the cook, were remanded to be tried at the next term of the Circuit Court, to commence on the 18th of October next.

The case was elaborately argued by Ro, H. Whitfield, Esq., on the part of the Commonwealth, who was followed by Tazewell Taylor, Thomas T. Cropper, and L. H. Chandless, Esq., on the part of the defence.
Under the law of Virginia, if an examining Court
think there is probable cause to charge a prisoner
with the offence, it is usual to send on for trial, and they have no right to bail, unless there is slight suspicion of guilt.

The captain and white crew were admitted to bail

in the sum of one hundred dollars each, by the unanimous consent of the Court; and had the Court been sitting as jurors, they would probably have had no hesitation in acquitting the prisoners without retiring

from the court-room.

When the court adjourned, it is believed the unaniguilty. The captain and crew proved, by gentlemen from Virginia, New Jersey and New York, their general good character; and so high had they stood, wherever known, that Dr. Page of New Jersey, who has spent a large portion of his life in Isle of Wight, where he is highly respected; Collector Willet, of Tuckerton, New Jersey; Capt. French, Capt. Town-send, Capt. Jennings, and Messrs. Pritchard & Wing, of New York, volunteered to come to Virginia to bear testimony to the exemplary character of these young

It was offered to be proved on the part of the prisoners, by a gentleman of the highest standing, who had long known their opinions on the subject of slavhed long known their opinions on the subject of slav-ery and the rights of the South, that they had, both North and South, defended our rights against the Black Republicans, and were ready to do so to the last extremity. The captain had been often heard to say that if these Black Republicans divided the Union, he would come South to live, where he had always been treated kindly and gentlemanly, and where he had made an honest living for himself, his wife and

After the trial of the captain and white crew, the negro cook was brought into court, and made a full, free, voluntary and consistent confession, in which he stated that he alone was to blame; that by his contrivance, the fugitive was secreted in the that not a white soul on board knew anything about it. He asked the pardon of the captain and crew for causing them so much suffering and loss. He said he was only 19 years of age, and that 'Ned,' the brother of the slave, represented to him the bad treatment he received; that it so worked upon his feelings, that he agreed to hide him in the forecastle, and run him of to New York. The black cook was sent to the penitentiary for ter

The gentlemen from New Jersey and New York who came to attend the trial, expressed themselves in the highest terms of the Court, the Commonwealth Attorney, and the citizens of Isle of Wight, and said they fully came up to the high opinion they had al-ways entertained of Virginia gentlemen.—Norfolk

We learn from Sierra Leone that the British cruisers on the coast of Africa seized seven suspected slavers, six of them Americans, in April and May last. One of these captured vessels was discharged, as there was not sufficient proof against her; the others would ap-pear to be either condemned or still in custody. How not sufficient proof again pear to be either condemned or still in custony.

long is it since an American cruiser has captured a British slaver, or a slaver under any other flag? Such outrages cannot be borne.—N. Y. Tribune.

GENERAL QUITMAN died at his residence near Natchez on Saturday morning, of the disease contracted at the National Hotel, last fall.

FAILURE OF THE TELEGRAPH EXPEDITION.—By our foreign news it will be seen that the attempt to lay the Atlantic Telegraph has failed. The Niagara had returned to Queenstown, arriving on the 5th inst. She reports that on the 29th ult., three days after the breakage of which we have already had information, the cable partied on the Agmemnon's side, after she had payed out 142 miles—the Niagara's portion remaining entire. The particular cause of the rupture is not given, and probably is not known. The Agmemnon had not arrived up to the latest advices. She appears to have worked badly in many important respects. We suppose this to be the end of the present undertaking, although our dispatches say that the Niagara will return after taking on board her supply of coal.—Boston Journal.

SHOCKING RAILEGAD ACCIDENT.—A dreadful secident occurred on the Eric Railroad, on Thursday evening, fifty miles from Jersey City, by which nine persons were killed, and forty wounded. The killed were Mr. and Mrs. Brown and son of Tioga Valley; Louis Lary, wife and child of New Orleans; Mrs. Ray; William Childer; a boy, and H. Wood. Among the wounded were J. W. Beals, Rev. E. Palmer, and Mr. Wallace of Boston. The accident was occasioned by a rail giving way, by which the two rear cars were thrown down an embankment of thirty feet.

THREE GIRLS DROWNED .- Port Jervis, 29th. Col. ITHER CIRCLE DROWNED.—Per Jervis, 23th. Col. Son Fowler's eldest daughter, Laura, while bathing in the Neversink River, near his residence, in company with a younger sister and a servant girl, were accidentally drowned on Monday evening. The bodies were found about three hours after they went down. The daughters of Col. Fowler were about eleven and fourteen preserved.

Five Young Girls Drowner.—Five girls belonging to the House of Mercy, were drowned on Saturday, in the North river, N. Y., at the foot of 85th street. They had gone into the river to bathe, and were walking out together from the shore, with their hands joined, when they suddenly got beyond their depth, lost their footing, and were swept away.

THE NEW GOLD FEVER .- The discovery of gold or Frazer's river, in the British possessions has created much such a furore as existed here in 1849, when the California mines were first announced.

A fire in Leavenworth, Kansas, on Wednesday hight, destroyed 30 buildings, involving a loss \$100,000. It originated in the Union Theatre.

Roll the Drum .- Old Bob,' a negro drummer i the Revolutionary war, died recently, in Elbert coun-ty, Georgia, at the advanced age of 107 years. He was present at the battles of Eutaw Springs, Guilford was present at the battles of Eur Court House, and Brandywine.

THE TWENTY-FIFTH

NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

The undersigned, who have for so many years don what they could to promote the Anti-Slavery Cause financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual hold their (twenty-fifth) anniversary at the close the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of al

very.

At the beginning, before the principles of the Caus were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We, therefore, devised an Annual Bazaar for the sale of contributions of articles, and it afforded an oppor-tunity of great usefulness, both financial and social, to the Cause.

But the changed state of the public mind now sug-

gests greater directness in the method and increase the usefulness of this anniversary; and we propose this year, to give our usual sums and take up ou accustomed collections by direct cash subscription and we entreat the friends, both at home and abroad who have been wont to co-operate with us, to do the same, nothing doubting the result will much exceed

the sum (\$3000) raised last year.

To our Southern friends we present this prospect with increased hope of their co-operation in consequence; for, as none better than they know what slavery and the daily increasing risks of its tenure are so none have a deeper concern in seeking the most of fectual means of putting an end to this common si-and suffering of our native land.

The money we have annually raised has been hith-erto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slaver Society; but, following the recent indication of the Executive Committee in making individual efforts to place that paper on a self-supporting subscription ba-sis, we shall enable them to devote the result of our joint financial effort to sustain eloquent and faithful lecturers, now so much needed, in far greater numbers than ever before.

By this plan, we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions,

No words from us at this late day are needed to

stimulate a prudent generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy, or to kindle a sublime one by commendation of a THE ISLE OF WIGHT KIDNAPPING CASE.

The case of the Commonwealth against Thomas J. Leveland and crew, charged with attempting to abduct a slave belonging to Mr. Scott, was commenced to with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent with every association that history, or poetry, or pa-triotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members

and friends of the American Anti-Slavery Society, the world over, to meet with us at the close of the year, (time and place named hereafter,) to receive our subscriptions, our good wishes, and our thanks, ar to unite with us on an occasion which, as the end of one quarter of a century of labors and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

> MARIA WESTON CHAPMAN. MARY MAY, LOUISA LORING, ELIZA LEE FOLLEN, L. MARIA CHILD,
> HENRIETTA SARGENT,
> ANNE WARREN WESTON,
> MARY GRAY CHAPMAN,
> HELEN ELIZA GARRISON,
> BARAH SHAW RUSSELL, FRANCES MARY ROBBINS, CAROLINE WESTON, MARY WILLEY, SARAH BLAKE SHAW, SUSAN C. CABOT, LYDIA D. PARKER, ELIZA F. EDDY, SARAH RUSSELL MAY ABBY KELLEY FOSTER, SARAH H. SOUTHWICK, EVELINA A. S. SMITH, ANN REBECCA BRAMHALL, AUGUSTA G. KING. ELIZABETH VON ARNIM, ANNA SHAW GREENE, ELIZA APTHORP, MATTIE GRIFFITH, MARY ELIZABETH SARGENT, ANNE LANGDON ALGER.

ANTI-SLAVERY CONVENTION AT W. RANDOLPH.—An Anti-Slavery Convention will be held at West Randolph, (Vermont,) on Tussday and Wednesday, August 24th and 25th, commencing at 10 o'clock, A. M. WILLIAM LLOYD GARRISON and other speakers will be present. [Further particulars hereafter.]

TO VALLEY FALLS-ANDREW T. Poss, Agent of the Massachusetts Anti-Slavery Society, will speak on the subject of American Slavery at VALLEY FALLS, R. I., on Sunday next, July 25, at the usual hours.

IF NATICK .- PARKER PILLEBURY will speak or American Slavery, at Nariok, on Sunday, Aug. 8 afternoon and evening. DANVERS .- PARKER PILLSBURY, an Agent

of the American Anti-Slavery Society, will speak on Slavery in the Town Hall at Danvers, on Sunday, July 25, at 2 and 6 o'clock, P. M. EF CAPE COD .- WM. WELLS BROWN WILL spend the month of July on the Cape, and will speal

At Harwich, Sunday, July 25.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will hold meetings in Vermont, &c., as follows: Lower Waterford, Sunday, July 25. Tuesday, " 27. Wednesday, " 28.

All letters for the undersigned should be sent until further notice, to Leicester, Mass. SAMUEL MAY, JR., General Agent Mass. A. S. S.

IT IS NOT A DEE MRS. S. A. ALLEN'S

WORLD'S TO DESTRUCT RESTORER HATT WORLD'S

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!!

Hair Dressing.

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL COLOR

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything. GREAT BRITAIN.

REV. W. B. THORNELO, Prescot, Lancashire, says- Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is not a dve." HAYTI.

REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedie for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-

H. BATON, Pres. Union Univ., Tenn. I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black

REV. H. V. DEGAN, Ed. ' Guide to Holiness,' Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eyes."

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black.

REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo, N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations Ijhave ever known. They have restored my hair to its original color. REV. J. WEST, Brooklyn, N. Y. 'I am happy to

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness." REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. So.

We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum." REV. J. F. GRISWOLD, Washington, N. H.

Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be." REV. MOSES THACHER (60 years of age,) Pitcher,

N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.'

REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum.

REV. S. B. MORLEY, Attleboro', Mass. 'The e-1 fect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaintance.

REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charleston, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-REV. C. A. BUCKBEE, Treas. Am. Bible Union, N:

Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used." REV. JOS. McKEE, N.Y. City. 'Recommends them.

REV. AMOS BLANCHARD, Meriden, Ct. . We think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had failen." REV. D. MORRIS, Cross River, N. Y. 'I know of

a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. E. EVANS. Delhi. O. 'I have used Mrs. S.

A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural color, and stopped its falling off." REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It

cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair." REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a

new growth.' We might quote from others of the numerous letters We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Blizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

These are the enty property of the fact that we have always avoided all charletanism. Our preparations are always avoided all charletanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good: the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents per bottle.

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words, Mrs. S. A. Allen's World's Hair Restorer, 355 Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 355 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgerly, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these

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The Liberator.

A CHAPTER OF THEOLOGICAL AND RE-

LIGIOUS EXPERIENCE.
In August, 1856, the writer was requested, by Circular Letter, issued by a Committee appointed for the purpose, to furnish some details respecting his life, in preparation for a Biographical Catalogue of his Class in Amherst College, which graduated in 1831. . In a list of topics sent with this request, and designed to give completeness of outline and methodical arrangement to the matter furnished by each mem ber of the Class, the 7th was- Religious Belief."

Since the information which the writer gave, in regard to this item of the request above-mentioned has been suppressed by the Orthodox clergyman who had in charge the printing of the Catalogue-its place being occupied by the following sentence: 'Mr. Whipple's religious belief is so very long that it would require quite a volume in which to print it'it is now printed, in the form most convenient for sending it to the members of the Class, and supplying one of the omissions of the Catalogue; and it is printed in the Liberator, because, at a time when the special zeal and industry, and made to enlarge and strengthen a church which is the great bulwark of slavery, the writer believes that some of the readers of this paper may be benefitted by the record of his CHARLES K. WHIPPLE. experience.

MY 'RELIGIOUS BELIEF.'

My religious opinions, which were originally, by inheritance, similar to those of most of my classmates have undergone a material change since I left college Since this change was not hasty nor capricious, since the first steps of it were very unwillingly made, (being in opposition to all my early education and pres, and also to the creed of my nearest relatives and friends,) and yielded to only in obedience to what seemed to me (and still seems) irresistible evidence, the clear call of truth and right, it is important to me that these changes be stated in their natural connection with the reasons which induced

Alike at home, at school, and at college, I was educated in the strictest form of the 'Orthodox' faith in which I had an absolute and thorough belief, nev er having felt a single doubt upon a single point in volved in it until years after my membership in the Orthodox church.

In 1833, while a student of medicine in Salem. Mass., I joined the Crombie Street Church in that

About the year 1835, I became acquainted with the movement led by William Lloyd Garrison against Slavery. I heartily approved the principles and object of the Abolitionists, but was displeased at their denunciation of the American Church, and especially at what I considered their desecration of the Sabbath by giving Anti-Slavery lectures on that day. On making carnest remonstrances on the latter subject with such of them as I chanced to know, they asked me if slaveholding, as actually practised in our country was not sin, and if calling on men to repent of sin and forsake it was not appropriate work for the Sabbath I replied, that though exhortations to repentant and reformation were certainly appropriate, much o the detail of Anti-Slavery addresses, as of the labors, and privations, and punishment of slaves, the unprofitable character of slave labor compared with free, and the causes and results of emancipation in the British West Indies, were matters of a secular character, and thus inappropriate and unjustifiable on the Sabbath. So entirely unaccustomed was I to independent thought in religious matters, that I did not once think of the truth recently stated in a sermon by Rev. Henry M. Dexter, of Pine Street Church, Boston, and which now seems sufficiently obvious, that the preaching of Anti-Slavery is preaching the Gospel, and that a full representation of the outrages perpetrated by the Slave Power upon both blacks and whites in this country is a work demanded by both necessity and mercy, and thus perfectly appropriate to the pulpit and the Sabbath. If I had known this a that time, I should probably have rested contented with it, and thus failed to get valuable information which I subsequently gained. Not knowing it, I insisted that thoughts and arguments upon matters not technically religious were forbidden on the Sabbath, and my friend inquired where they were forbidden. I told him, 'In the fourth commandment:' and he denied it. I opened the Bible to prove it to him, and was amazed at being obliged to admit, successively that the fourth commandment prohibited nothing whatever but bodily labor on Saturday, the seventh day of the week-that it required nothing whatever but the separation of that day from other days of the weel by such abstinence from bodily labor-that the Jewish Scriptures, (which we call, collectively, the Old Tes tament,) repeatedly and emphatically claim this rest from bodily labor on Saturday, the seventh day, as as institution peculiar to the Jews, a special sign appointed by Jehovah, their God, to distinguish them from all other nations-and that the Christian Scriptures (which we call, collectively, the New Testament) not only contain no injunctions to Christians to observe Saturday or any other day as a Sabbath, but expressly declare them free from obligation to observe the

Jewish law, including the ten commandments. Thus I found myself entirely unable to furnish proof from Scripture to my friend that God requires Christians to observe a Sabbath. Attributing this, however, to my own inexperience, and not for a mo ment doubting that such proof really existed, I commenced a thorough examination of the Old and New Testaments, with reference to that point; and after carefully consulting and collating every passage in which the Sabbath is mentioned, I was compelled admit that, according to the Bible, the seventh-day Sabbath was never designed for any other peo ple than the Jews, that Christianity does not include any such observance, and that St. Paul carefully and strongly warns the Romans, the Galatians and the Colossians against the idea that such observance is duty. Some time afterwards, I caused to be print-ed (for the use of the Crombie Street Church and others) an abstract of the testimony of Scripture respecting the Sabbath, abridged from the thorough onstration on that point in a tract entitled . The Sabbath, by Rev. Henry Grew, a Trinitarian minis ter of Philadelphia.

tion to which I belonged, and of the ministers and religious writers connected with it, so much at variance with Scripture in regard to the Sabbath, I felt the necessity of trusting more, in matters of conscience, to an independent study of that book, and less to the opinions, however positive, of uninspired men, however good. I had always believed in the absolute inspiration of the Bible, and, on joining the church, I had solemnly chosen it as my supreme rule of faith and practice. I therefore adopted the method, whenever in reading or conversation I met with views at variance with my creed which I could not satisfactorily answer, of making a thorough study of the in reference to that point. In the course of years following. I subjected many points in morsls, religion and theology to this test, and found, to my utter amazement, that my entire confidence in the

Finding the teachings of the religious denomina-

teachings of the Orthodox ministry had been very much misplaced, since I had followed them, upor many subjects, in direct opposition to the precepts of Christ and the apostles. The topics upon which my examination of the Bible led to this result were th following, studied, as nearly as I remember, in the following order:

War. The baptism of infants.

The taking of oaths. Litigation.

The periodical partaking of bread and wine, co monly called the Lord's supper.

Another point upon which I was This I was sure was wrong, because St. Paul had church.' So, according to my custom, I demanded of thority for it. To my utter amazement, they proexpected phenomenon. Both sides of the question were proved by Scripture; that is, there was clearly a discrepancy between different parts of Scripture on this point. On looking further, I found that not only discrepancies, but irreconcilable contradictions existed in both the Old and New Testaments, and in passages where there was no doubt of the accuracy of the translation. The Spirit of God makes no mistakes, in small matters any more than in great. Both sides of these contradictions, therefore, could not be inspired. How was I to decide which portions of the Bible really were inspired? It was clearly necessary for me to study this point also.

Having an extensive acquaintance with Orthodox ministers, I made it a point to ask every one I met-In what book shall I find thorough and complete proof of the inspiration of the Bible?' The oldest, most venerable, and most accomplished in theological learning, of those to whom I put this question, (Rev. Dr. Jenks of Boston,) promptly and frankly answered-'I do not know. Different parts of that great subject have been ably treated by different writers, but I do not know any one by whom it can fairly be said to be proved.' Younger ministers, however, spoke much more confidently, representing satisfactory demonstrations on that point to be abundant and common, and the only difficulty to be, the specification of any one as best, where so many were good, and good enough. I carefully examined those which my clerical friends pointed out to me. In particular, I read with especial care a work which, being published at the very period (1841 or 1842) while I was making these investigations, being selected and translated by Rev. Dr. Kirk, being announced with special commendation by the religious press, and prefaced by a highly eulogistic introductory letter by Rev. Dr. Woods, I expected to contain a real demonstration of

the point in question. This book was Gaussen's Theopneusty, the inspira tion (of the words) of the Old and New Testaments. Considered as an argument, I found it the very weakest and poorest of the seven or eight works which I had examined; its main argument being utterly fallacious, its details sophistical, its citations from Scripture, in very many, and the most important cases, gross misrepresentations of the meaning obviously existing in their proper connection, and the whole seeming to be designed for a people who already had such entire confidence in the truth of the doctrine, or the wisdom of the author, or both, that they would not think of a critical comparison of his book with

Gaussen's Theopneusty, I say, grossly and igno miniously failed of accomplishing the task it under took, and so failed as necessarily to bring in question either the intelligence or the honesty of its author, of Dr. Kirk, its translator, and of Dr. Leonard Woods, its endorser. If the other works in question, those which are commonly sold, read, quoted and recom mended as authorities upon the subject, (of which ' Horne's Introduction ' may serve as a specimen) did not fail so grossly, they still failed. They failed doubly, neither answering my objections, nor proving their own points before the introduction of object

The last of this series of investigations was not so far finished as to preclude the hope of a different termination until 1842. But, several years before that time, after long and serious deliberation, I had come to another point in my religious history, namely, the conviction that the body of churches with which I try defend and practise it; while the great majority of had connected myself were not churches of Christ, The slaveholder, who avows his determination to connor representatives of Christianity; that the Crombie Street Church had not given me any such aid towards improvement in the Christian life as it promised on my becoming a member, but had rather been a hindrance to such improvement; and that the position of the Church at large, intimately allied with popular sins, and of the ministry, defenders of those ns, and opposers of the reforms antagonistic to them, rendered it extremely improbable that those bodies would ever be reformed. It seemed to me that the injunction of Scripture, 'Come out from among them and be ye separate,' was applicable to my case; and I therefore wrote and sent the following letter to the Church which I had joined six years before.

LETTER.

Boston, July 22d, 1839. To the Pastor and members of the Crombis street

Church, Salem. BELOVED FRIENDS :

I request your serious and earnest attention to this on, which I make, believing it to be a duty which God imperatively requires of me.

In the year 1833, six years ago, I united myself with your church, believing it to be a true church of

For some months past I have been examining, more carefully than before, the duties of a Christian, and the characteristics of the church of Christ, as record-

ed in the New Testament.

ed in the New Testament.

It has plainly appeared to me from this investigation, that the bodies of men, commonly called Christian churches, do differ materially from the true
church founded by our Savior and his apostles. And

fruit. Every tree is known by its fruits.

lat. Nothing is more pointedly condemned by Christ and his apostles than worldliness; by which I mean loving and following after the manners, customs, pleasures, honors and riches of this world.

From all these, Christians are called to come out

and be separate; and, of course, in some way or other

orderly, and outwardly moral family in your town; observe their house, their furniture, their dress; their observe their house, their furniture, their dress, their manner of living, their intercourse with friends, their conversation, their principal employments, and the things in which they appear to take most pleasure. Observe all these things carefully, and, except so far as you hear their professions, you cannot judge which of them are members of the church. Judging by of them are members of the church. Judging by their fruits, in most instances you will be entirely un-able to distinguish which of the whole number are

professors of religion.
Again. Go into all the shops, stores, offices, and Again. Go into all the shops, stores, offices, and places of business, and make the same scrutiny. With very few exceptions, you will find the occupants alike apparently absorbed in the pursuit of gain. They use the same means to obtain earthly treasures, lay them up with the same diligence, and expend the portion they do not lay up, for the most part, in the same way. Of all these persons, you cannot tell who are members of the church by any apparent difference in their desire for, their mode of obtaining, or their mode of

using, this world's goods. The difference is only that professors of religion say that they are getting and laying up money for God, though their actions plainly show that they are getting, laying up, and using it, for themselves and their children, just like those whom they call the worldly and the impenitent.

Again. Look at the outwardly moral men who are striving to attain the high places of office, power, and honor, in church and State, and you cannot distinguish by their conduct, either in seeking or

agion or not.

Again. Go to the place of worship, or of an nent, or of business, or of leisure, and you will in vain to distinguish the professors of religion, either by their dress, manner, or employment; by what they do, or what they refrain from doing. The sum of the matter is, that in seeking wealth, office, pleasure, and honor, the great majority of church members are exactly like the rest of the world, and hence unlike what Christ requires them to be.

This will plainly appear by reversing the test. Go again to all these places, and put a mark upon all these who manifestly appear by their conduct not to under-

the New Testament that they were accustomed, with again to all these places, and put a mark upon all these the full approbation of the apostles, to preach and prophecy in public. Here was a new and most unexpected phenomenon. Both sides of the question Mark those heads of families who seem desirous to vie merchants, mechanics, tradesmen, lawyers, and physicians, who in their pursuit of gain overlook the obligations of strict truth and honesty; mark those politicians who adhere to their party, even when it tramcostly, or immodest dress shows that their hearts are set upon the things of this world; and of the whole number marked, youwill find the proportion of pro-fessors of religion to be as great as the proportion of

> what is the fault of worldly men in the common concerns of life? It is that they either forget or disregard the fact that God has placed them here will and advance his kingdom upon earth; and that they have no right to employ the time, and talents and property, which he has entrusted to them, in advancing their own selfish purposes. I say that the majority of church members are chargeable with the same fault, and nearly to the same extent. Of two mer devotes as much of his time to the mere acquisi earth, as the latter; launches out as boldly in hazardstify a hard bargain; deliberately calculates to have time of life, and then to enjoy himself as much with the avails of his labor. And the same similarity will e manifest between the wives of these two pers What inference should be made from these facts
> What, but that since these church members act like

trees!
2d. Litigation is utterly condemned by the Chris. tian Scriptures; obviously because it is inconsistent with that meckness, patience, forgiveness, and submission to injury, which are imperatively required of Christians. Our Savior says, If any man will sue thee at the law, and take away thy coat, let him have thee at the law, and take away thy coat, let him have thy clock also.' That is, do not contend; do not be even defendant in any suit; yield to his violence, and forgive it. St. Paul said to the Corinthians—'Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defranced?' yourselves to be defrauded?

since they bring forth evil fruit, they are corrupt

The majority of professors of religion utterly disre gard these rules. They contend as earnestly for gold and silver, for houses and lands, as if these things were their all. They send the sheriff to take their fellow servant by the throat, and say to him, Pay me that thou owest. If any one has slandered them, inthat thou owest. If any one has slandered thom, in-stead of acting like him who, when he was reviled, re-viled not again, they retaliate by publishing his fault to the world, and exacting a fine from him by a proare parties, either for interest or revenge, are constantthey are not even considered a subject of censure by the churches to which such members belong. Two mos aggravated instances of this wickedness have lately ommonly called the Presbyterian lawsuit; the other legal contest between a minister and his wife, who after solemnly promising to love, honor, and cherist each other for life, mutually desired a divorce, and applied for it under circumstances in which Christ de

lares that divorce is equivalent to adultery.

3d. Nateholding, which involves oppression of the poor, withholding the hire of the laborer, the separapoor, withholding the hire of the laborer, the separa-tion of husbands and wives, parents and children, the deprivation of inalienable civil rights, and a systemactive confinement of the slave in the deepest mental and spiritual darkness—slaveholding, I say, is a system of enormous wickedness, opposed to the whole letter and spirit of the New Testament. Yet the comed among us as if no stain rested on his character and admitted to all the privileges of a Christian. And f he has taken upon himself the ministerial office, he requested to instruct our churches in the duties of

Christianity.

The system of slavery must perish as soon as it ceases to be supported by the church; and yet, knowing this, the church persists in upholding it. She will not be held guildless.

4th. Since Christ and his apostles, in the plainest

terms, and in numberless places, command us to love our enemies; never to render evil for evil to any men; always to overcome evil with good; and to take patiently any injustice that we may suffer, becausthis is acceptable with God, -it is most manifest that all war, and all individual defence by violence, are directly contrary, both to the letter and spirit of the Gospel. But both these are warmly defended by the great majority of church members, and are practised

nay, more, with their full approbation.

If all war be forbidden by the Gospel, which to my mind is as clearly manifest as that all drunkenne and theft are forbidden by it, it is plain that all pro paration for war must be wrong, as much as prepara-tion for theft or drunkenness. But the church mem-bers of our land give their hearty and most decided support to a system which is established for the very purpose of killing our enemies instead of forgiving them. They give their money, influence, and personal aid, to the building of ships of war, forts and bat-teries; to the equipment of land and naval forces; and to the establishment of schools in which the art of war is regularly learned and taught; thus directly postponing the fulfilment of that prophecy which announces a period when men shall learn war no more; they assist by their votes in the election of a Goverchurch founded by our Savior and his apostles. And the evidence of this distinction is, that, in very many particulars, the great majority of professors of religion habitually and systematically violate the laws of the Gospel, and uphold each other in so doing.

I wish to be distinctly understood. I do not here refer to occasional violations of Christian duties which are habitually acknowledged and observed, but to cases in which the great majority of the members of a church habitually speacise and defend customs which are plainly forbidden by our Savior and his apostles.

And nounces a period when men shall learn war no more; they assist by their votes in the election of a Governous they assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of a Governous hey assist by their votes in the election of whose duty they expressly declare it to be to 'kill, slay and destroy all invaders of the region under their authority; and they hold themselves ready to take and use weapons of death for this purpose, at the command of any wicked man who may for the time fill the executive chair, thus daring to obey man rather than God. And by doing these things, they virtually renounce the Prince of Peace, and set up of the election of whose duty they expressly d

which are plainly forbidden by our Savior and his apostles.

Of very many cases of this sort which I believe to exist, it will be sufficient to specify four, as illustrations of my meaning. It should be premised that in forming opinions respecting Christian character, I adopt the test which our Savior prescribed— By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree is known be its fruits. tians. But here are four practices, each palpably in-consistent with Christianity, in which the church suffers its members habitually to include unreproved, or rather in which she systematically upholds and defends them; and in so doing, she cannot be held

out guiltless.
What is it to be a Christian? Is it not to love, be lieve in, and obey, our Lord Jesus Christ? But hear what he says! 'If a man love me, he will keep my words; he that loveth me not, keepeth not my sayings. If ye keep my commandments, ye shall abide
in my love; ye are my friends, if ye do whatsoever I
command you. With this definition of Christianity
before us, can we hesitate to think and to say that those persons who habitually and systematically vio-late Christ's laws, whether church members or not, cannot be Christians? I cannot resist such evidence as this. They may lead correct and moral lives in some respects; they may be perfectly sincere; they may have a high reputation among men, both in and out of the church; they may be punctual observers of all the forms of devotion, public, social, and private; but Christians they are not, if they do not keep the

body of which such persons hold so decided a major-ity as to control the action of the whole? I cannot resist the tonclusion that it is not a true church of Christ; and I consider it as much my duty to come out and be separate from them, as from a society of

The church is bound to be as salt to the earth 10 preserve it from corruption; but, instead of this, it is itself corrupt. The church ought to be a light, illuminating the gross darkness of the world; but in fact, the majority of church members do not give light enough to make themselves visible. And it is a sail, but most certain fact, that, for the most part, the world cannot tell who are professors of religion, unless they hear that they have joined the church, or see them partaking of the Lord's supper.

So numerous, and so deep-rooted, are the corruptions of the numbral church, and so glight is the pros-

Jesus Christ; and fervently praying that we may all be assisted to renounce the fashions and customs of be assisted to renounce the fashions and cuthis world, to distinguish between the comm

tee of conference, to urge me to retract my charges against the church, and to return; but as they dealt only in persuasions, while reasons were necessary to them distinctly conceded that my charges against the church were well founded, and that he differed from me only in the expectation of its reform, I afterwards wrote, at the request of the church, a full of Scripture as to the Sabbath and Public Worship; but, though I earnestly entreated the Committee, and the pastor and members of the church, to show me wherein my statement of belief and my course of action were inconsistent with the teachings of Scripture, not one of them ever attempted to do this. I assumed, therefore, that they could not do it, and concluded, further, that it could not be done; and having thus withdrawn myself from the Crombie Street Church, I went no more to the church-meetings, sacraments or Sunday worship of that or any kindred church. An experience of six years of church-membership, and of patient and careful examination, extended through the last three of those years, into the real grounds of that relation, had satisfied me that the American church and ministry, such as I had known them in Newburyport, Andover, Salem and Boston, were very far from being a truly Christian church and ministry; I found their worship and their preaching alike unworthy of this name; and ceasing to seek good fruit upon a corrupt tree, I went to no church whatever for six years following.

As leisure permitted, I continued my investigations in morals, religion, theology, and the character and authority of the Jewish and Christian Scriptures : and upon the last point, I found accurate and highly useful information in the writings of Charles C. Hennell and Philip Harwood, and in an earlier English publication called 'The Free-thinking Christian's Magazine,' the purpose of which was, to invite free discussion upon all sides of the prominent topics of theology and religion.

In the autumn of 1841, I heard a course of lectures from Theodore Parker, then a minister in West Roxbury, which were afterwards published in a volume, entitled 'A Discourse of Matters pertaining to Religion.' From many statements made in those lectures, I dissented. But I found in them much valuable food for thought, some new and precious truths. and a clearer and better statement than I had ever before heard, of some truths previously known. In particular, I felt indebted to Mr. Parker for his clear tatement and able defence of the great doctrine of Inspiration. My study of the Bible and the writings of the early Quakers had already enabled me substantially to separate the wheat from the chaff in that matter; but the distinctions stated by Mr. Parker between the grounds of Rationalism, or Naturalism-Anti-Rationalism, or Supernaturalism-and the Natural-Religious, or Spiritual, view of the relation of God to man; and his demonstration, from the admitted perfection of God, that He has lost neither the capacity nor the disposition to inspire men now, that he is always ready to give to those who prepare themselves to receive, and that now, no less than when Jesus was on earth, those who seek to do what they already know of God's will shall receive further illumiand most timely service to me, I seemed for the first time, at the age of 33 years, to have heard the true preaching of the Gospel.

Having long regarded it as a duty and privilege to aid in the diffusion of Christian ideas in regard to the treatment of enemies, I joined the Non-Resistance Society at its formation in 1838, and in that and the following year I wrote two tracts on Peace: 'Dialognes between Frank and William,' for children, and Evils of the Revolutionary War.

In 1840 and '41, I attended the deliberations of three Conventions, which met in Boston to consider the origin, authority and influence of, 1, The Sabbath : 2, the Ministry : 3, the Church. And in the course of the latter year. I prepared a tract containing the Scripture evidence of the abolition of the Sabbath under the Christian dispensation, and circulated it among the members of the Crombie Street Church

In 1844, I joined with others in establishing a se ries of lectures on religion, morals, and kindred subjects, which were delivered on Sunday mornings in Amory Hall, Boston, and followed by meetings in the afternoon for free discussion on the subject of the morning's lecture.

At the commencement of the year 1845, Mr. Parker began to preach on Sunday mornings at the Melodeon in Boston. I regularly listened to his sermons with great pleasure and advantage, and at the end of a year I joined the church which was then formed under his pastoral care, entitled . The Twenty-Eighth Congregational Church of Boston,' of which I am

In 1845, I wrote a tract entitled ' Public Worship, indeavoring to show that the periodical formalities practised under that name in our churches have no necessary connection with the proper 'preaching of the Gospel,' and no sanction from either the precepts or example of Jesus of Nazareth.

In 1848, I joined with certain friends of pure Christianity in signing a . Call for an Anti-Sabbath Convention, and in the deliberations of the meeting which, on the 23d of March, assembled in Boston pursuant to this Call.

In 1849, I wrote an essay, called Sunday Occupa tions,' designed to show that the doctrine which Jesus and Paul taught, in opposition to Sabbatical observances, ought to be promptly and fearlessly reduced to practice by Christians, and to suggest means by which the first day of the week may be redeemed from the superstitious observances which the clergy have fixed upon it, and be made to promote the real welfare of

In the present year, 1856, I have written a tract-No. 19, in the series published by the Anti-Slavery Society for gratuitous distribution-entitled . The Relitionists conduct their enterprise.

I now proceed to specify some further particulars wherein my present ideas of religion differ from those racter of God, and to such of his relations to men as pecessarily result from that character.

perfection of God, yet, accepting without examination and blessing to the sinner to whom it is applied, and the decision of my religious teachers that I must also be has no occasion whatever to fear it. The justice of believe every thing concerning Him in the Bible, (in- God is the sinner's friend and safeguard, not less than

unjust, passionate, partial, deceptive, and limited is power, wisdom, and love,) my belief was divided against itself, and I could find refuge from this dis-

But when further investigation showed me that dictions, perfectly within the scope of the ordinary

When afterwards I learned that belief in the per to Him is essentially incredible, not to be believed for book whatever, but that, contrariwise, such imputa tion conclusively shows the person or the book assert ing it to be in error-

When I found, in Coleridge's 'Confessions of Inquiring Spirit,' the common-sense stat the adoption, by any one, as his rule of living, Christianity [which is the rule inculcated, as right or best, by Jesus of Nazareth, called Christ] is entirely independent of belief or disbelief in Noah's flood and ark, and the rest of the wonders of the Jewish Scrip tures, these being separate matters, to be accepted

When it further became plain to me that the Bible o far from being a proper object of worship, is a sub-God has given us, and 'hold fast' only so far as it is contrariety, and the sixty-six component parts of which, and the thirty or forty writers of which, often varying materially from each other, needed to be judged separately, by the examination of evidence appro

And when, finally, I saw that the character of God nust be, at least, equal to my highest idea, and that any representation of Him as less glorious and excelent than the highest idea I could possibly conceive was at once to be rejected, I found an unspeakable joy and relief in being able unhesitatingly to reject every statement attributing imperfection or unworthiness to Him-in being able to understand as well as believe in his goodness-and to recognize in Him. through eternity no less than time, the true Father, Mother and Friend of every human being. Through eternity? Yes, it must be so, for he is

unchangeable? But, what follows from this immutable perfection of God? It necessarily follows that He has not, from eternity, designed to torment portion of the human race eternally in hell 'for his wn good pleasure."

He has not, after having designed and planned omething better than this, been circumvented and foiled by the subtlety of any 'serpent,' or the malice of any 'devil,' or the depravity of any man; still less

new fruit to see how it would taste. After having created man with a mind of immense apacities for the attainment of knowledge, and with a onscience divinely fitted to discriminate between good and evil in the things learned, and with a will powerful to decide between right and wrong courses, He did not forbid to man, as a crime, the pursuit of

the knowledge of good and evil." After having created this earth, and declared it very good, He did not undo his own work, and

After having created man, and declared him 'very good,' and possessed him entirely within His own power, He did not lose him; He did not lose him from His control nor from His love, and therefore the race of man never was lost. However great sinners they may be, they are not, and never were, lost sinners.

Since God has not lost man, since the whole struc ture of man's body, mind and soul shows that they all were made for progression and improvement, since improvement cannot be made without learning, and since the only possible way for a free agent to learn is to try among things unknown which is good and which evil, and since a finite being, in this process of trial, will certainly make mistakes and errors-the present state of man as to error and sin is not, in any omniscient Maker originally expected and intended.

Since God's original plan of the creation and progress of man has never been in the slightest degree disconcerted or foiled, there was never any need of that secondary and provisional contrivance which theologians call 'the plan of redemption'; consequently. God never made any such; and the representation of any such patching of His original work necessarily attributes imperfection either to the wisdom, or powr. or goodness which made the first plan.

Now, assuming the infinite power, wisdom and love of God in the beginning, and assuming also His providence, or His arrangement in behalf of the progres sive being, man, that his right use of things shall prove beneficial, and their wrong use injurious to him, and that thus he may, if he will, be guided through experience to wisdom, what may we reasonably suppose to have been God's purpose in the original ignorance and manifold deficiency of man, whether the first man created, or the last baby born, each having eternity before him for progression?

When he falls and hurts himself in trying to walk. it not a beneficent provision, stimulating him constantly to take more care, and to avoid false steps, through his painful experience of their natural ill

When his food produces pain, is it not a beneficent provision, stimulating him constantly to greater care in choosing and preparing it, and to the avoidance of a wrong diet, through experience of its natural ill consequences?

When any plan or purpose fails, is it not a benefi-

cent provision, stimulating him to review and amend it, and thenceforward to beware of a wrong choice, through experience of its natural ill consequences? In the same manner, when his will has acted in opposition to what he knew to be right, and when he experiences the ill consequences which God has made naturally to flow from that wrong course, are these not a beneficent provision, constantly stimulating him to refrain from the evil and turn towards the good? Is not such the tendency in this moral department, just as uniformly as in the cases of mere mistake previous-

ly considered? But this wrong action of the will in man is sin, and the sequence of suffering which God invariably connects with sin is His application of justice to that transaction. Justice, then, appears to be, not vengeance, an arbitrary punishment, looking no further than to the infliction of so much suffering for so much sin, but a beneficent provision, tending, and intended, to deter the sinner from the repetition of that which injures himself and others.

Most certainly, the arrangement which, operating uniformly through the moral as through the physical world, at once attracts to a continuance of right cor Society for gratuitous distribution—critical duet by its natural sequence of Anti-Slavery to Religion, and designed to from a continuance in wrong conduct by its natural sequence of suffering, is not less honorable to God han useful to man.

But, if God's justice is useful and beneficent man, it needs not to be feared by man. Just as much as its natural action tends to benefit the good man by formerly entertained: these relate chiefly to the charesulting happiness, just so much it tends to benefit the sinner by deterring him from further sin and its Though I formerly held a general belief in the naturally resulting misery. Justice, then, is a benefit

the love of God, providing, as it operait is abandoned. Thus Gnd's justice, far from !

sequences, and thus tending to deter him in repetition of it. The natural tendency of Gara ministration of justice, then, is to suggest to the nor the advantage of repentance and reformation that equally in the present and any future at

ed His purpose that they shall choose freely, and freely, instead of merely obeying compulsion, Now, if He has made this arrangement with

coming ages of eternity, effectually attract every h man being voluntarily and eagerly to choose hales sisted His goodness, who has most persistent a obdurately continued to sin, who has seen unam every other human soul successively yielding to a sweet influences of long-suffering love-when the Last sinner shall voluntarily stand before the unit and say- I sec-I feel-I know that, in being ain ner, I have been a fool; I see that, in every been of wrong-doing, I have not only committed a sin le a blunder and a folly; I humbly confess, before 64 and man, both my folly and my sin; I gire spin contest; I renounce my rebellion; I do desire to to away from sin ; I do desire to f llow after bolis Heavenly Father, who hast always proved threin best Friend, help me still, and evermore, to mise myself more and more to thy holy will'-I st, God has always proposed, and if He shall finally ecute all this, He will thus show himself, in them of the whole universe, more honorable, glerion; lovely than by any other way which I can pus conceive. And precisely because this is the mostle orable and glorious thing I can conceive, I may that it certainly belongs to God's plan, and I the refuse to believe, concerning Him, any thing ker ha by the weakness of an inexperienced woman, trying orable and glorious than this. We cannot thorough comprehend God; but the best that we can pos conceive is, for that very reason, most likely to true of Him; and I assume that to be true, a something still better is shown me.

It seems to me that the idea briefly sketchela is neither difficult to understand, nor unreasonable accept. But the minds of men have been de from it by speculations upon the following unput ble question, and by acceptance of an income swer which the tribe of priests and clergymen always dogmatically presented. The questionist When a sinner has repented and reformed a

becomes of his past sin, and what is to be done The true answer is-What becomes of a sixth thoroughly repented of and forsaken! Just viel

comes of yesterday's hunger, after a plenteou a or of yesterday's fatigue, after a refreshing she of vesterday's ignorance, after you have studied and clearly understood the matter-or of yester mistake, when you took the wrong road, and the wards found the right one, and went to the inter place. None of these things have any longer us istence. They are extinct.

What is to be done about that which was your now extinct? Nothing. The evil consequence di sin, which God made naturally to flow from it, for \$ purpose of deterring you from its repetition, shall be faithfully kept in mind for that purpose until top tation of that sort has no longer any power over st But the sin itself is extinct. Neither you nor my one else need ever think of it again.

Such is my religious belief, for much of which must acknowledge myself indebted to the president of Theodore Parker.

In closing this sketch (which I have made a be as accuracy would allow) of my religious histor, I would say to my classmates, and emphatically to the large proportion of them who are clergymen, the holding to the idea that progress is one of the dust of every human being, loving truth better that at system, and holding myself ready to change opinion on the production of adequate reason, I nestly entreat any one of them who may be shift show me the incorrectness of any of my religious em ions above stated. At every step in my success changes of opinion, I have seriously made this requ of the clerical friends nearest me, but, thus fat " one of them has attempted to do me this favor s

CHARLES K. WHIPPLE Boston, July 19, 1858.

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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the is of the paper, viz :- FRANCIS JACKSON, ED-OCENT, SANCEL PRILBRICK, and WENDELL



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NO UNION WITH SLAVEHOLDERS

death, and an agreement with hell."

The free States are the guardians and es

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WM. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, JULY 30, 1858.

WHOLE NUMBER, 1441.

SELECTIONS.

EMANCIPATION IN JAMAICA. ITS ACTUAL RESULTS. or Enter of the New York Tribune.

is In the spring of this year, I passed some has see account of the present condition of that naid island may be acceptable to the readers of

be landing at Kingston, the principal scaport of on lasting at the stories that I was more than half shall believe the stories industriously circulatgrouph this country, that the emancipated slave specially and vicious than all other of God's ins per pine and vice has the hard of a crod s in-proper creatures. But when I found, as I rode on pscheck through the valleys and over the mounans, an industrious, sober people, I concluded chaten inquiry. I found to be the truth) that the relation inquiry, I found to be the truth) that the nations of the whole island had moved to the strate, to pick up a precarious, idle livelihood, it carring baggage, selling fruit, begging, &c. Is conversing with planters, I learned that labor-

scale easily obtained for a fair compensation alkind treatment; but it is a fact that the emanated much prefer to work on their own few acres ind Wherever I went, I found happy, contentne and women, cultivating sugar-cane and nugoes regetables and fruits on their own account. rest into their clean, neat, and well-furnished tigs, which would compare well-I will not say riblish hovels, both in Ireland and in this coun -but with the houses of the native pioneers of orn country. I found in them, not only crock-, and glassware, and malogany furniture, but gles of useful books. I saw Africans of unnix-Bool grinding their own sugar cane in their own nils, and making their own sugar.

Lattended a large meeting of black and colored

, who had met to decide whether they would heaschoolmaster to settle down among them. makers, with one exception, were negroes and end people. Much true natural eloquence was The opposition was feeble. doubted the expediency of taking the children a the work-fields, where they were a great help their parents, and sending them to school.

One speaker said: 'My little learning enabled se to see that a note, given to me in payment for a ere I had sold, was not written according to con-

Another said: 'We are willing to pay a good fee for a fine horse, and we should be willing to g for a good teacher for our children." Another said: 'I should have been wronged out forty pounds of coffee when I went to Kingston ell it the other day, if I had not known how to

Another remarked: 'Those who have learning Another said: 'I am willing to eat poorer food said: wear coarser clothes if my children can be

cated; for if they are not, they will curse me ten I am dead and gone.'
Another said: 'I shall not leave my children ach property; but if they have learning, they can

other remarked : 'A black man who has no aming cannot look a white man in the face, he feels aferior to him; but if he gets learning, he can all up his head anywhere.' All these persons were

bey voted unanimously to engage a teacher. give them an account of my visits to other iss, and of the prosperity of the black people. I as able to tell them that one of the princip trates of Barbadoes is a colored man; and that I e acquainted in Antigua with a leading memf the legislature, who is also colored; and with d-black man, who told me he was once a slave,

now owns a plantation worth \$50,000. saw no intoxicated person in Jamaica: and then it is considered that every man there can make

m, it strikes me as very remarkable.
You will, no doubt, Sir, think with me that the aim of an old native resident of Jamaica is worth th more than any judgment I may have formed aring a few months' residence there, upon the great abject of negro emancipation; and I send you for publication the following letter, which I have just meeted from Mr. S. B. Slack. CHARLES TAPPAN.

AT SEA, May 24, 1858.

Sn: During my passage from Kingston, Ja-mica, to Philadelphia, the Rev. Loring Thompson, if the Richmond Industrial Institution, parish of Metcalfe, Jamaica, under the suspices of the Americas Missionary Society, who was a fellow passenger, paced in my hands the following nine questions, which you had submitted to him during your sobern in Jamaica, with a request that I would fur-

sh him with answers thereto.

Acordingly, I penned the following, as well as the rolling and pitching of the vessel, during heavy aubtful whether I will be able to meet Mr. Thompin, I take the liberty of communicating directly

ith rou. In farnishing you with answers to your nine impersant questions, I deem it necessary to inform you that I am a native of Jamaica, where I have lived thirty years; that I am the son of a sugar-planttt, late of the Parish of Trelawny, the principal segar-growing district of the island; that I am alike ell acquainted with planters and the laboring and other classes; and that for the last ten years, I have been connected with the press of Jamaica, literary and political, both in the town of Falmouth, the apital of Trelawny, and in the city of Kingston; my last appointment in the latter place being manaand appointment in the latter place being manager of the literary department of a daily newspaper called The Morning Journal, which appointment I hold for exactly four years. I mention these facts in each to show you that I am perfectly acquainted with the subject matter which has occasioned the present communication.

reent communication. Before proceeding to answer your questions, I resider it due to myself to explain that, in doing to lesire not to interfere with the institutions of as experienced nought but kind and courteous matment. The people of the States are those who orght to regulate their own internal affairs without foreign intervention. And, while I claim as my undeath subted right the exercise of the same privilege in the land of my birth, I would guard against any construction that may be placed on any of my statesents as an officious intermeddling with the question of Slarery as it exists in certain parts of the United State. In short, I wish it to be distinctly underfood that these statements are intended simply as thewers to certain questions which have been put to as in reference alone to the result of emancipation in Jamaica. Thus promising, I proceed to answer

QUESTION I .- What are the advantages of Free n over Slavery? Anseer.-Were it not an undoubted fact that eter adapted to a state of bondage than of freedom,

should answer that the advantages of freedom over

a blessing to those subjected to its control, generally point to the care which, it is alleged, is taken ally point to the care which, it is alleged, is taken of him in that condition in providing for his animal state of bondage. Possessed of the privilege of loco-motion, in which he was formerly restricted, the notion, in which he was formerly restricted, the erty and misery that are observable among the starying myriads of England and Ireland; and Jamaica, freed man can now choose his own associates, and
even, is sometimes pointed at, as evincing what is pass his leisure hours as he pleases; and although I said to be the superiority of the black man as a do not pretend to say that his choice is, in all cases,

to the human race, were it to be established as a land becomes gradually divested of those narrow predoctrine, that nations and individuals possessed, or judices which are the vices of small communities fancying themselves possessed, of a higher degree of civilization than other nations or individuals, are in the acquisition of knowledge, he learns evil as justified in using force in civilizing and enhancing well as good, this cannot be charged against him as the happiness of the less enlightened, I pass to the a peculiarity of his race, but as a propensity inho-

or than their own condition, or that of their pro- generation; for it is by education alone that man, genitors, while they were held as slaves. On the ontrary, I maintain that the advantages of freedom over slavery have been most strikingly exhibited by them in a variety of ways, morally and reli-giously, politically, socially, and even physically. dom over Slavery, as far at least as these people are

slaves to a given number of acres. One of the prin-cipal qualifications for the exercise of the elective the African feature, lacking the element by which tranchise was the payment of a certain amount of alone it could be perpetuated, is gradually yielding taxes. A like qualification was required to entitle a to other influences.

citizen to sit in the House of Assembly, as well as Diseases which were very destructive in the time

and he, who in former days, by a money value plac-ed on his body, conferred a right on his owner to covered, and which, insinuating itself into the pores exercise the right of suffrage, and to have that of the skin, soon brought on an cruption that the right exercised on his behalf, may now, if he pos-sess any one or more of the property qualifications work, had no power to check; on the contrary, the required by law, enjoy the like privilege without let irritation would increase each day, and at length

Payment of taxes to the amount of £3 and up-Payment of rent to the amount of £30 per an-

such claims become valid.

In consequence of the emancipated peasantry havhe can stay at home till the irritation ceases or he ing become possessed of considerable freehold pro-perty, a great deal of political power has been however, he was compelled to work in the cane-field,

brown into their hands, as electors, under the £6 though he thereby incurred an incurable disease. freehold qualification—more, indeed, than some of their best friends even think expedient; as it is urgthus increase the tendency to disease.

Thus far I have endeavored to answer the first ed that their intelligence has not kept pace with their political privileges, and that, consequently, they are too often made the dupes of designing men who use the influence they possess over the minds of so sequent questions. simple a people, to acquire power for the attainment of their own selfish ends, without any thought of the general weal-an assertion in which I can say, from personal experience, there is but too much

the tax-paying qualification for the exercise of the electoral privileges will have to be abolished, and concubinage was the rule, and marriage the excep-other qualifications substituted in lieu thereof. A the last session, for that purpose; but it was withdrawn until the ensuing session, when it will be re-introduced and disposed of, provision having been principal market day—that being the only entire made to continue the electoral lists of last year till in a manner unprecedented in the Island's history, it will, by leaving the present £6 qualification untouched, still continue to the negro electors their electoral privileges, as their qualification is almost

Under existing laws, a member of Assembly must of £10 annually. The qualification of a member of the Legislative Council is payment of £30 taxes on real property annually, or a freehold property, in actual possession, of the net value of £300. The Christopher Walters, who is nearly black, is a member of the same House. In fact, a large number of the members of both Houses of the Legislature, and of the Privy Council, are allied, more or less nearly. to the African race, among whom I may name the Hon. Edward Jordon, who is the principal mem-ber of Gov. Darling's Cabinet, and who patrioticalthe very teeth of a fierce opposition, and unpopular measures were actually passed, out of the personal respect which members of all shades of complexion,

and of political opinion, entertained for Mr. Jordon. This gentleman also holds the distinguished offices dent of the Privy Council, Custos Rotulorum and Mayor of Kingston, as member for which city he holds his seat in the Assembly. Beside these offices, he is commissioner of several important trusts. All these appointments are honorary, save principal proprietor and reputed editor of The Morning Journal newspaper, published daily in Kingston, and warmly devoted to the cause of free-

Jamaica over their former condition of slaves.

In a social point of view, freedom, as it exists in

slave over his position as a freeman. correct, yet, in the main, by widening the circle of Passing over the obvious evils that would result his acquaintances, he adds to his stock of knowledge, onsideration of the question.

As far as the emancipated classes of Jamaica are ever, that, through the rivalry of contending faconcerned, I emphatically deny that their condition tions, theological and political, no comprehensive worse than that of slaves in any part of the world, scheme of education has been provided for the rising whether white or black, can progress in civilization.

It now remains for me to speak of the physical improvement of the blacks of Jamaica, as one dom over Slavery, as far at least as these people are concerned. It is a fact no less remarkable than Of the moral and religious phase of the proposition, I prefer speaking, when I come to consider the second question, to which it more properly belongs. strict myself to a period within my own observation Politically, the enfranchised negro possesses immense advantages over his former condition of a tures of the negro descendants of Africans. The slave or chattel. As a slave, so far from possessing thick lips, flat nose and receding forchead are first any rights of citizenship, it was from his very abasement that his owner derived his civil and political
privileges; for the original patents of land in Jamaica were granted on the condition of the patentees

This may be owing to the dying off of native Africans, whose places are not being supplied from stocking their holdings with a certain number of Africa in the absence of the slave trade, and of the

to hold the elective office of Mayor, Alderman, Com-mon Councilman, Coroner, Churchwarden and Ves-tinet. Among these I may mention the yaws, varitryman. Now, as slaves were taxable property, it followed that their possession gave a civil and political status to their owners, which was denied themselves.

The followed that their possession gave a civil and political status to their owners, which was denied themselves.

All this is now changed. The chattel has become from two causes : First, the incessant labor in the man, invested with all the rights of citizenship; cane fields, causing an irritation in the skin, occar hindrance. These qualifications are, at present, resolve itself into some form of scrofula. Secondly follows:

The rectorship of a parish, irrespective of any the universal and continual use of pickled herrings, other qualification the incumbent may possess.

Ownership, with actual possession, of a freehold of not less annual value than £6 sterling.

As to elephantiasis, I do not feel myself so well qualified to speak as to its cause. It most frequent-

ly attacked aged Africans in the days of Slavery. Now it is hardly ever seen. I attribute this remarkable disappearance of cuta-All taxes must be paid by a particular day, to en- neous diseases to the fact that the laboring classes title the elector to vote during that year. Claims can now choose their own employment. If a laborer to vote must be registered for a certain period before in a cane-field feel inconvenience from the irritation caused by the down of the cane, he need not return

> question, but it embraces some points which necessarily belong to, and can be better answered in, sub-

OUESTION II .- What is the present religious state of the Island, compared with it under Slavery

Answer .- The religious improvement has been truth.

Consequent on certain fiscal changes, by which the whole system of taxation has been remodeled, the slaves, but also on the part of the white population. The most frightful immorality prevailed bill was presented to the House of Assembly during rally followed by the blacks, and persons of the mixed races. Sabbath desecration was all but universal principal market day-that being the only entire day the slaves had to sell their surplus provisions the 31st of December next. This measure is one of the produce of the grounds assigned them for the sweeping reform; but, while it will extend the francultivation of vegetable food for their own consumption, and to purchase their scanty stock of necess ries. Sunday, too, was the day especially set apart by the planters for feasting and jollity. Drunken-ness and debauchery were the order of the day; and at night the sound of the fiddle added zest to the boisterous mirth. But over some of the still grosser be a freeholder, and pay direct taxes to the amount scenes which were usually enacted, I must, in decen-

cy, throw the vail of secrecy.

With very rare exceptions, education among the slaves was strictly prohibited by the planters, and tual possession, of the net value of £300. The attendance on divine worship was discouraged. In Governor is empowered to appoint whoever he chooses as member of the Prive Council inservation of the Prive Council inservation of Governor is empowered to appoint whoever he chooses as member of the Privy Council, irrespective of property qualification, and without reference to difficult for many of the slaves to attend on the complexion or former condition of life. There are complexion or former condition of life. There are the Hauss of Assembly two pure negroes, Mr. now in the House of Assembly two pure negroes, Mr. their owners, and had time to do so. It was not Edward Vickars and Mr. Clarkes Price; and Mr. until the arrival of missionaries of the Moravian, Wesleyan, Baptist and Presbyterian Churches, that any well conceived plan of spiritual instruction was adopted. The arrival of Bishop Lipscomb in 1824, too, had the effect of arousing the long dormant energies of the Established clergy to the task of teaching the negro population in the face of every ber of Gov. Darling's Cabinet, and who patriotically resigned his seat in the Upper House, during the administration of Gov. Sir Henry Barkley, for the purpose of assuming the leadership of the Assembly, and inaugurating the new form of government, as one of the Governor's constitutional advisers. Through this sagacious stroke of policy, Sir Henry Barkley was enabled to carry on his Government in Dissenting clergymen were heavily fined and imprisently speaking, the slaves preferred the teaching of the Dissenters to that of the authorized clergy, while the slaveholders had very little objection to their slaves attending the ministrations of the latter, though attendance on the former was frequently punished with great severity. In many instances, and imprise the slaves without a license discouragement. Churches became multiplied; but, oned, for preaching to the slaves without a license—the obtaining of which could alone legalize their ministrations-while, very frequently, the magisministrations—while, very frequently, the magis-tracy would refuse to grant a license, or they would revoke it at their pleasure. I well remember the year 1832, shortly after the insurrection among the slaves, when, in the town of Falmouth, constables were set to exercise surveillance over the dwellings of free persons suspected of a leaning toward the Baptrusts. All these appointments are honorary, save tists, who were particularly objectionable, on the that of Cabinet Minister, for which alone he receives a salary of £800 per annum. I may add that he is the slaves to rebellion; and I have known slaves of excellent character to be severely flogged and imprisoned, with hard labor, for merely assembling

together for the purpose of prayer and praise.

But, though these religious disabilities these religious disabilities princi I am not aware, however, whether any members pally affected the Dissenters, zealous and pious cler-of the Legislature, or of the Privy Council, were gymen of the Established Church, who dared to

dered at that even the form of religion should be one as a victim whom he could spare, he could, with

place; and, from the extreme of apathy in religious trumping up against him some false charge: less than matters, the fervor of religious zeal reached almost to fever heat. Regarding their religious teachers as the instruments by which their freedom had been wrought, the quantum slaves manifested their gratiletus, by the munificance of their contributions to such cases were few and far between wrought, the quendam slaves manifested their gratitude by the munificence of their contributions to
the various mission funds, and by their regular attendance on the worship of God. Accordingly,
spacious and elegant chapels were erected, and were
filled to overflowing by crowds of anxious worshippers, who thus showed, apparently, that a great
spiritual change had been effected in them. Marriages increased, and concubinage was looked upon

cipated classes, and of their retrogression toward the sins and immoralities of the olden time. To this But what, after all, is the nature of the thefts proposition I can by no means assent. I regard the religious enthusiasm which prevailed at the era of emancipation as nothing more than a feverish effervescence, which no one, with the slightest knowledge human nature, ought to have expected to last Money wages were then a novelty to the emancipated, stimulating liberality in the erection of places of worship; and their numerous attendance at these places was the result of an acquisition long desired, but long forbidden, as well as a testimony of grati-tude to their pastors. But all this does not prove that vital religion was as extensively diffused as it appeared to be. It is no wonder, therefore, that after a time, when the excitement consequent on such a novel and unlooked-for state of things had passed away, things should have assumed a more sober appearance. Such is the fact, but it is no evidence of the declension of real, vital, effective, operative religion among the black population of Jamaica. On the contrary, I have no hesitation in saying that, with less outward show, there is far more of heart religion among them than during the first few years of emancipation. And, if marriages among them are not quite so frequent now as they were then, it is only because of the then almost universal practice but which sinful sort of connection is not now so much room for improvement in both morals and re-

QUESTION III .- Is there less theft and other crime low than formerly?

Answer.—Opinions are divided on this branch of the subject. By some of the residents in Jamaica, this question would be answered in the negative, by rs in the affirmative. In the days of bondage the slaves, being bound to the soil and circumscri ed in their movements, had not such frequent opportunities of appropriating to their own use their neighbor's goods. They, however, had not the least compunction in stealing from their owners; and this propensity they attempted to justify, if with nable morality, at all events with a sort of ogical acuteness. For instance, a slave on a sugar estate, who happened to steal a quantity of sugar rom his master, would argue thus :

Sugar belong to Massa; Me belong to Massa, too; therefore, If me take sugar, it belong to Massa still, and me o tief it.

Accustomed, in this manner, to make free with their masters' produce, at which the masters gene rally winked, unless the theft happened to be exten ive, is it to be wondered at that when set suddenly ree, their untaught natures should still lead the to disregard the difference between meum and tuum—that the men who, as slaves, yesterday thought it that the men who, as slaves, yesterday thought to no crime to appropriate a few sugar canes belonging to their common owner, should be capable to-day, though made free, of committing a similar act? That more cases of theft are brought to the cog-

izance of courts of justice than during the prevaence of Slavery, cannot be denied; but it means follows, as some of the Jamaica journals, with a hankering after Slavery, would endeavor to make it appear, that consequently thefts are of more frenent occurrence now than then. In the olden ly called-a theft committed by a slave, of too glarng a nature to be passed over, was almost invariably punished in a summary manner on the spot by sound flogging; and nine and thirty, well laid on, in reference to this efficacious remedy against ' the

aw's delay,' is still current as a proverb of the past. Thus, the slaveholder, while he inflicted punishment on the thief, had an eye to his own interest in availing himself of the services of his own slave, per-haps a valuable one, of which he would have been eprived had he brought the matter before a court justice, involving, perhaps, a lengthy term of imisonment.

Nor was it alone in petty cases that the slaveholder was averse to be deprived of the services of his slave, by having him publicly tried for an offence. Capital felonies, amounting to murder, have been tain parties, to stir up dissatisfaction among the lacompromised, in order to secure to the owner of an offending slave the services of that piece of human view of the improved state of the sugar markets in roperty. True, for every slave hanged or trans-orted, the owner was awarded compensation by the State; but it was not always that such compensation, however considerable, would remunerate the owner for the loss of a negro of more than ordinary usefulness. A case in point once occurred in the Parish of Saint George, which may be regarded as a myth by the incredulous; but which I have been assured by persons well informed in the matter, and not given to hoaxing and deceiving, is a bona fide fact. iven to hoaxing and deceiving, is a bona fide fact, lesides, I solemnly aver that with my knowledge of Jamaica in the olden time, partly acquired by actual that the attempts at agitation of a question, which observation and partly from information derived from aged relatives and friends, the incident I am have had any effect in rendering the laborers discort bout to relate is perfectly consistent with probabilty. It is as follows:—
On a certain estate of Saint George, the name of

which I have forgotten, the head cooper, a negro of more than ordinary skill in his occupation, killed a man in cold blood. Alarmed at the prospect of losing so valuable a clave, which no compensation the island could award him could supply, the owner laid his case before the authorities, and asked permission to substitute an aged and worn-out African, whose only occupation was to watch the cane-fields, for the real culprit. The compromise was actually which I have forgotten, the head cooper, a negro of more than ordinary skill in his occupation, killed a man in cold blood. Alarmed at the prospect of

almost unknown in Jamaica?

At the period of emancipation, a reaction took to the gallows, and receive his compensation, by

riages increased, and concubinage was looked upon the enfranchisement of the race, will have it that as disgraceful. By degrees, however, this religious theft is on the increase. Whether this be really the cale began to abate, contributions to missions be-came fewer and smaller in amount, ministers of the Gospel ceased to be regarded with the excessive ven-ing desire in the community to expose and punish Gospel ceased to be regarded with the excessive ven-eration of former days, and the places of worship to those who commit crime, evinces a more wholesome be less frequented. Marriages, too, began to be, perhaps, less frequently celebrated.

These signs of the times were, and still are, eagerly laid hold of by certain persons, and cited as evidence of the falling off of religion among the emancinated classes, and of their retrogression toward the revise themselves. of a more efficient police, rendered necessary by the abolition of arbitrary punishment by the aggrieved

committed by the negroes of Jamaica? They are principally larcenies of the most petty description. Robbery on the highway, or by violence, under any circumstances, is almost unknown; and although a burglary does occasionally take place, it is never at-tended with the circumstances of cruelty, of which we read too often in respect to Great Britain and other European countries. In fact, the only care of a burglar in Jamaica, when caught in the fact, is to decamp with all convenient speed, even though the discovery be made by a feeble woman or child.

On the whole, though I have not sufficient data

for saying that thefts are more rare now than formerly, I can safely declare that the growing abhorrence of crime, in the more frequent giving up to justice of those guilty of it, and the comparative harmlessness of offences committed in Jamaica, seem to be indicative of a more sound morality than formerly existed.

QUESTION IV .- What wages are paid now, and are the people contented with their wages?

Answer.—This double question has been very much debated, and is perhaps legitimately debatable. are not quite so irequent now as they were then, it is only because of the then almost universal practice of marriages taking place between couples who had formerly lived together in a state of concubinage, shilling per diem. On the other hand, this has been by certain persons, who broadly assert that, common under the beneficent influence of a purer in Jamaica, but that the laborers are paid by the room for improvement in both morals and re-It is to be hoped, however, that with the spread of intelligence, both will be better understood that generally the laborers are satisfied with carning and more extensively practised. one shilling, which suffices for their want they do not care for superfluities.

It seems to me that the truth lies between both

statements. Certain it is that task work is the rule, and that one shilling per task is the general price. But all descriptions of plantation labor cannot be performed by task; some must be done by day labor. In such cases, I have no hesitation in saying that one shilling per day is the maximum price of labor—an y no means exorbitant—as the wages of an able-bodied man in Jamaica. Reasoning from analogy, then, what other conclusion can we arrive at than that, in fixing the price of labor at a shilling a day, it is calculated that it will take a day to perform the task? I am aware, however, that there are laborers who can, by extra exertions, perform two tasks per diem, and thus become entitled to two shillings for that day's labor; and I know, also, that many who can do this will not. And why Because it has too frequently happened that when this has been done, and the laborer at the end of the week has applied for his wages, he has been told that the proprietor of the estate cannot afford to pay two shillings for a day's labor, but that the laborer must submit to a reduction. What wonder, then, that a laborer, under such circumstances, refuses to earn more than a shilling a day—doing just as much work as his employer chooses to allot for that shilling, and no more?

In respect to the second part of the question,

whether the people are contented with their wages, I should, in the absence of strikes for higher wages, say they are. But, if their tendency to quit estates, labor and locate themselves on their freehold, as soon as they acquire sufficient money for that pur-pose, is evidence to the contrary, they are not. The fact seems to be, the Jamaica negro's aspirations lead him to desire to own landed property, and he is content to work for whatever he can get, for the at tainment of that end, which having accomplished, he acquires a feeling of independence, rendering him indifferent toward engaging in estates' labor without the inducements of punctual payment and civil treatment. This is particularly the case is parishes where vegetable provisions are extensively grown. In Trelawny, however, where the soil is no grown. In Trelawny, however, where the soil is not favorable to their growth, the peasantry are driven to labor on the sugar plantations, returning home at night, however, to their own freeholds; and the unfortunate wight who has no freehold to retire to is held in sovereign contempt, as a sort of Pariah by his more fortunate or industrious co-laborers. Among these people, I have never heard any grumbling about the amount of wages, as long as it is nunctually raid.

punctually paid.

An attempt has been made, however, among cer Great Britain. It has been urged, plausibly enough that as the laborers consented to a reduction of wages, during the depression in the sugar market there should, while an upward tendency prevailed some of the planters have spontaneously raised the wages of their laborers. It does not seem, however tented.

QUESTION V .- Is emancipation universally acknow ledged to be a blessing by the planters?

slavery are so self-evident as to render this question born in Slavery; but this circumstance would be ne unnecessary. But as there are people who persist in bar to their admittance to these bodies. It is, how-talking and writing of the 'blessings' of slavery to the negro, and endeavoring to prove that freedom to Kingston and the several parochial vestries, abound him is a curse, it is, perhaps, requisite to offer a few remarks in refutation of so monstrous a proposition.

Those who endeavor to resolve negro slavery into the political advantages of the free colored people of a large state of their own frecholds, and the consequent in their ministrations for a cold formalism, spoke cooper's crime, the owner received compensation for his life in their ministrations for a cold formalism, spoke cooper's crime, the owner received compensation for his loss, and the real criminal was spared for many years to make sugar hospitals may be not their respective flocks—these devoted services, abound the real criminal was spared for many years to make sugar hospitals; and when we see such men as the Hon. Henry Westmortances, it is, perhaps, requisite to offer a few work of the resolvence of estates' labor on the part of the peasure of the real criminal was spared for many years to make sugar hospitals may be not their admittance to these bodies. It is, how-tone could save the received compensation for he part of the peasure of the real criminal was spared for many years to make sugar hospitals may be not a few will be substituting spiritual effected; the innocent African was executed for the inflict in their ministrations for a cold formalism, spoke cooper's crime, the owner received compensation for head of the real criminal was spared for many in plants of the part land, two representatives of the conservative planting interests—bearing willing testimony, in their places in the House of Assembly, to the blessings of freedom, and culogising the conduct of the emancipated slaves and their descendants, it can be safely affirmed that generally, if not quite universally, the planters of Jamaica do acknowledge freedom to be a

QUESTION VI .- Is there much, if any, exhibition of evenge for past injuries?

Answer .- The best answer to this question is the fact that, since the era of emancipation, there has not been a single attempt at revolt in the island; and that, at the present moment, save a detachment or two of the 41st Regiment, and of the 2d West India Regiment, concentrated in and around Kings-ton and a few artillerymen at Port Royal, there is not a single soldier in the island—even the barracks the large and important commercial towns of Falmouth and Montego Bay being empty. Neither is there any militia force—all attempts to organize such a body, since its virtual disembodiment, having been laughed down. The handful of police stationed in each town has been found sufficient to put own local disturbances.

QUESTION VII .- Do laborers feel a greater interest n the soil than they did under Slavery?

Answer.—Unquestionably. This is manifest in their anxiety to acquire, and their success in acquiring, freehold property, as mentioned in my answer to the fourth question.

QUESTION VIII .- What time have laborers for their on work?

Answer.—The better description of agricultural aborers generally work on the estates from Monday morning to Friday afternoon—Saturday being de-voted to labor on their own provision grounds, or to marketing. The early mornings, and the evenings after estates' labor is ended, are usually devoted to light labor about the homestead; and, in cases here there are several children, sometimes the mother and the children attend to the same sort of work, while the head of the family is abroad working for wages. During some periods of the year, indeed, when continuous employment cannot be obtained on the large properties, the small homestead receives greater attention. Sometimes, it is true, the larger properties cannot procure labor, without great diffi-culty, when it is most required—that is, during the planting season. The reason is, the same seasons which are favorable for planting on the estates are also favorable for the same purpose on the laborers

In the towns, laborers, having no provision grounds to attend to, work from Monday morning Saturday night, throughout the year. In respect to domestic servants, a very bad practice prevails, of sleeping out of the houses of their employers. After 9 o'clock, P. M., no servants, save nurses, are to be found on the premises where they are employ-ed. This system leads to the most glaring evils, subversive of the morals of domestic servants.

QUESTION IX .- Do the people work, or are they

Answer .- In a tropical climate, like that of Jamaica, most, if not all persons, are predisposed to laziness, but it would be unfair to charge this tendency as a characteristic peculiar to the negroes. As far as these are concerned, the question has been far as these are concerned, the question has been partially answered in the preceding; but it is, perhaps, necessary to further elucidate the matter, under this head. Lately, the most extravagant accounts have appeared in *The Colonial Standard*—a paper bound to the planting interest—of the disinclination of the laborers to give a fair day's work for a fair day's pay. These accounts are from the pens of employers of labor, who profess to write from experience. They broadly assert, that all the labor they can get from the peasantry in their employ is four flours' work for four days in the week, to reach of which four hours that have to reach for each of which four hours they have to pay one shilling sterling. There is exaggeration on the very face of these statements, for it is hard to induce an intelligent person, unprejudiced on either side, to believe that any Jamaica planter would consent to pay any such extravagant wages. The Standard, however, has caught greedily at these statements, and advanced them as additional proofs of the laziness which it has persistently and systematically harged against the negro population. deed, be true, that in certain districts, the laborers will not work for a full day. But there is a sufficient reason for this, without charging it to any special propensity to lead an idle life. In some dis-tricts, the laborers live a considerable distance from the estates on which they are employed. In such cases, where there is no proper convenience for them to pass the night, they must necessarily be late in the field of a morning, and set out on their return at a comparatively early part of the day. But, as in such instances the people are paid by the task, it is difficult to perceive what pecuniary injury the proprietors sustain thereby.

On some properties, indeed, a building is provided

for the night accommodation of the laborers; but, as no provision is made for the separation of age or sex, the grossest immorality has been known to pre-vail among those who have consented thus to herd together. The better disposed laborers, however, refuse to consent to such association, and, in cases where the distance is too great for their children to walk to and fro, they prefer keeping them at home to subjecting them to such contamination. Surely, this ought not to be charged against them as a pro

As a proof of the willingness of the agricultural laborers to work, it is a well known fact that, in the parish of St. Thomas in the East, they have been known to set forth on the tramp, on Sunday nights, for a distance of twenty miles and more, in order to be early at their destination on Monday morning, in the hope of obtaining employment, and very frequently they are told there is no work for them.

If, however, the negroes are as lazy as they are re-presented to be, how is it that, whenever an Ameri-can steamer calls into the port of Kingston for the purpose of coaling, late though it may be at night, the ringing of a bell is sufficient to summon as many laborers as will put on board several hundred tons of coal, carried on the head in tube, in the course of two or three hours? How is it that, in the construction of a new road now in progress across the island, more laborers than are required can always be obtained? How comes it, too, that, whenever the Kingston and Liguanea Water Works Company the Kingston and Liguanea Water Works Company require laborers, they are sure to have competiture for employment? And how does it happen that the Jamaica Railway Company are equally well off for labor? The answer is, the laborers are liberally and punctually paid, and they are willing to work for the reward they are sure to obtain.

I have one more instance to adduce, which I take to be conclusive, namely, extensive emigration of Jamaica negroes to Aspinwall as laborers on the Panama Railway, when those works were in course of construction: Tempted by high wages, punctu-