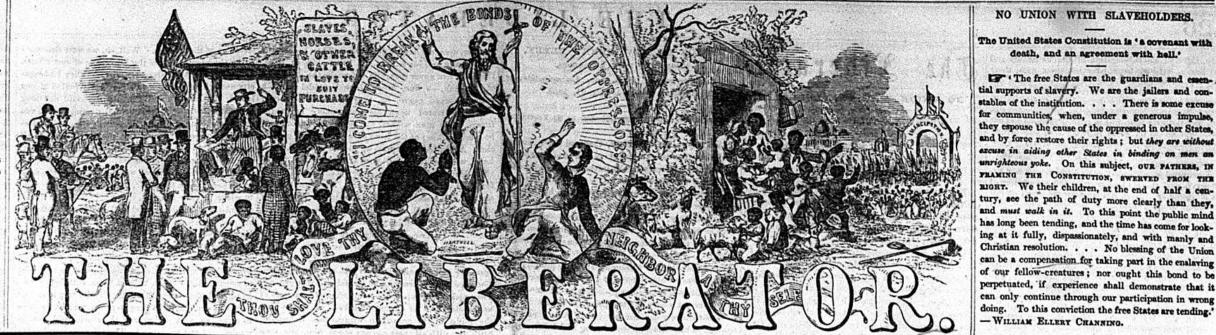
is payment be made in advance. All remittances are to be made, and all letters An remark to the pecuniary concerns of the paper are to and to the General Agent.

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The following gentlemen constitute the Finanemittee, but are not responsible for any of the of the paper, viz:-Francis Jackson, Ep-QUINCY, SAMCEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

The free States are the guardians and essen-

excuse in aiding other States in binding on men an

BIORT. We their children, at the end of half a cen-

and must walk in it. To this point the public mind

ing 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

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

VOL. XXVIII. NO. 32.

BOSTON, FRIDAY, AUGUST 6, 1858.

WHOLE NUMBER, 1442.

- WILLIAM ELLERY CHANNING.

From the Washington Union. THE ABOLITIONISTS IN ENGLAND AND THE UNITED STATES.

There are many who have heard pulpit oratorspalous religious partisans-declaim bitterly est a high degree of moral life as utterly inconwith the development of true, vital piety. sential to human happiness, and so little to just exception can be taken, as greatly to reng sof the more interior principles of religious addity and convictions of duty. Precisely addition of things is seen every day amongst edita Abolitionists of this country. They are goe they see the people disposed to take a pracfor instance, has lost nearly all its interest. heretofore suffered themselves to he absurd theory of such men as Mr. Sewand Mr. Greeley, that there is going on between and slave labor a, great struggle, and that the oint of contact is in the disposition of the Territories as free or slave States, became excited, and were ready for any measure of atterly exploded. Experience has been be an instructor more potent than the ranings of demagogues, and we trust it will be adjuntial in this instance than ambitious asats for the Presidency.

slavery is an evil, we have no objection in the

to see how, in what way, and to what extent. is an evil, it is certainly in company with many eisting all over this country and the world at we claim is, that the public mind shall not cupy itself wholly with one subject. Slavery dre misery, but there are others-others, a practical sense, of infinitely greater magni-We would not cover up a wrong, or attempt granation; but would look abroad all over the ars of life, and recognize it wherever it exists, apply such remedies as are needed. Benevoand humanity are not partisans engaged in a work. They belong exclusively to no society, corporation, organization, or party. Benevo-is not a contractor doing its work by sections, or roads are made, nor is it still a fitful, shortd adventurer, now operating on the African, on the Hindoo or Chinaman. It is a great ple, and, if it is genuine, it will have nothing th grand schemes, such as were moved on Wilberforce in England, and such as now conthe Abelitionists of this country. The m st signal failure in what was regarded and

really denominated a great work of philan-

my, is to be found in the results of British equation, even Newed solely with reference to free. Before, they were in a condition of aparative comfort. They had no capacity to era themselves, and they were wholly without necessary industry to provide means for their Thus thrown upon their own resources, rapid demoralization and degradation became take it, is the legitimate at of all hot-bed schemes of benevolence and phi-thropy. The people for whose benefit the act of vas enacted were not in a condition to rewe its intended rights. They were of a race ose career, so far, had given no public testimony at they could take care of themselves. That, in t, was the chief point of the case. The emancipatel negroes lost their protectors, and could not extent themselves. They soon degenerated into agrants, purpers, and thieves. Now, who but the dimeaning and high-wrought Wilberforce and associates are responsible for the results of Britremancipation? answer, they are not; be-British people-many of whom, and, we doubt not, a majority of whom, knew better. But West Ina emancipation is now matter of history. It canast be taken back. Meanwhile, there are more an ten millions of people in England who are living on short rations—not exceeding half the probe. The Bishop of Oxford, the other day, in high ones, denounced the African and Cooly trade, and allei apon her Majesty's government to wash their and of all responsibility in such monstrous crimes against humanity. The Bishop of Oxford himself a Wilberforce, and has inherited, of course, the nions of his ancestors. Why could he not be ask to see the suffering and degradation of Engshinen? Why could be not devote his great name position to the removal of some of the burdens i his own countrymen? They are nearer to him, and he would receive their blessings direct. Besides, all history shows that Englishmen, unlike grees, know how to appreciate benefits bestowed a them. England is the best field in the world the operation of the highest benevolence. It is hast field, because there is more real suffering in agland than in Africa. Englishmen; too, suffer re for food, education and human symathy, than Africans. Englishmen are not slaves, in a technicsense, but they are dependent, in an absolute sense. ey are appreciative, bave more capacity to feel stings, and, on the whole, suffer more than any people. They deserve more than any other for, in all the history of that noble race, have never put out a light, or smothered a for kindled in their midst. No thought is ever lost England. Then, would it not be possible for the op of Oxford to do more for humanity by looking to Englishmen than by gazing away off

er, 7

GLERIFICATION OF THE UNION. Hon. Jefferson bars, being among the passengers on board the ship Joseph Whitney, from Baltimore, bound to Boston, as the 4th of July last, he was called upon to make an make. address, and complied. We give from the reert of the harangue the following extract :

This great country will continue united. Triticians in the South, or in the North, or in est, may continue to talk otherwise, but it will be of no avail. They are like the musquitoes aund the ox-they annoy, but they cannot wound, and never kill. There was a common interest which run through all the diversified occupations and vaas products of these sovereign States; there was omnon sentiment of nationality which beat in ty bosom : there were common memories sweet as all, and though clouds had occasionally darkdour political sky, the good sense and the good ling of the people had thus far averted any caastrophe destructive of our Constitution and continue is was in fraternity, and an elevation of principle is as in fraternity, and an elevation of principle bici rose superior to sectional or individual agtransferment, that the foundations of our Union were hid; and if we, the present generation, were worthy of our ancestry, we shall not only protect the librations from destruction; but build higher and wider this temple of liberty, and inscribe perjectity upon its tablet.

THE BANNER OF LIGHT. MR. GARRISON :

The Banner of Light of 31st ultimo replies to the (howbeit, were an Abolitionist to apply it to the slavestrictures of the undersigned in the Liberator of 23d. holers, would not the Banner censure it as too harsh A careful and candid perusal of the article has only and bitter?) Here, again, the Banner singles out an deepened the conviction of the substantial justice of evil. and exposes it. It does no more than its duty. my criticisms upon the reasons assigned by the Ban- Not one of its readers, probably, but will approve its ner for declining to publish an Anti-Slavery sermon spirit and echo its language. Is it unreasonable to by Theodore Parker, while it had, for many weeks in ask why he who is so keen to seent out, or so bold in surcession, published sermons, levelled, almost every denouncing a wrong in one latitude, should deliberateone of them, like so many Paixhan guns, against the ly seal his lips and shut his eyes to a greater outrage popular theology. I do not wish to be understood as in another? Of course, the Banner has a right to finding any fault with the Banner for publishing Mr. choose its own way; at the same time, it has no right P's sermons. On the contrary, its course, in this re- to claim exemption from criticism. The Banner is in gard, must meet with the approval of every true some sense public property. It claims to be the her Spiritualist; though, in view of the Banner's avowed ald and exponent of a great and popular movementprinciples of conduct, I did not see the consistency of a movement which promises much for humanity; but such a course, nor do I see it now.

tence : 'We have no desire to single out and combat ing the ally of wrong and oppression, and a curse to one evil more than another, particularly when the the human race. The Banner, of course, may not combat shall affect the legal rights of our brethren.' mean it, but, in my humble opinion, its action is cal-The gross inconsistency exhibited by the Banner, of culated to do mischief, and not good. If it would do publishing, in the face of this declaration, column the highest service to the cause of Spiritualism, can it after column of matter, the great aim of which was to devise a better way than keeping an eye single to the single out ' and demolish the opinions of the popular truth ?-than the faithfu, yet loving exhortation to churches, while it withheld all censure of so vile a all men every where, North and South, East and West, wrong as chattel slavery, was commented upon to abardon their wrong and embrace God's truth-to as it deserved. To which the Banner replies as cease injustice, and establish the right? If the Banfollows: . We have published Mr. Parker's ser- ner thinks slavery is not morally wrong, let it say so, mons because he teaches, in the main, so far as we and we shall use different arguments with it. If it admits are able to judge, a liberal and true Christianity; be- it to be a wrong, how vain the attempt to excuse its cause he is laboring to destroy creeds which are at war silence-nay, its avowal of a positively permicious senwith man's highest good, and no less with Spiritual- timent, in speaking of the sacredness of legal rights, ism. If we have singled out one evil in combating without remembering a single moral right-by talking theology, it is one that, of necessity, Spiritualism of what it calls equally crying evils of another kind!

out of its own mouth it stands condemned? The Ban- divine idea of human brotherhood as a principle, ner publishes Mr. Parker's Anti-Orthodox sermons, never to be forgotten or pushed aside—such men will because he is laboring to destroy creeds which are not be befogged or befooled by such crippled logic, or at war with man's highest good, and no less with such fallacious reasoning. Spiritualism'; the Banner refuses to publish Mr. Parker's Anti-Slavery sermon. Now, is not slavery his children in his own good time-when they are preat war with man's highest good? I put the question | pared for it-in his own good way." to the Banner-Is there any religion, any church, any creed, beneath the sun, that makes such whole- to the selfishness of capital, and those money-worshipsale, exterminating war upon the man as does Amer- | ping men, whom the Banner denounces as a curse to ican chattel slavery? Will the Banner, venture to their race! Is its editor, in his-zensures of the wrongs deny this? I will do its intelligence the justice to in Boston, completely certain that he is not ahead of believe it will not. Is there any excuse, then, for God? In what way, and when, and where, did he not exposing its enormities, in the spirit of truth and get an intimation, or a command, that the grievances love, while smaller crimes,-nay, things that are no of seamstresses-bad enough, and shameful, Heaven crimes, are especially and without flinching assailed knows-are to be redressed by human effort, prompt and denounced?

with Spiritualism, and therefore the Banner gives him in its relation to error, and never sees one but it rings its hearty approval and co-operation, by the same challenge to combat. It waits for no vision of a cross rule it is bound, in all fidelity to truth, in all regard in the sky-for no voice from the clouds, saying, 'By to principle, to recognize slavery as one of the chief- this conquer.' The soul itself calls to battle, and seest and deadliest focs to the great doctrines of lects the occasion and the place. And so believes the Spiritualism. Must we, after all, regard the Banner | Banner, and so acts-except in respect to that sum of as not looking upon chattel slavery as a sin? It villanies, chattel slavery. Let a wiser policy, a truer is greatly to be feared. It protests against the im- philosophy, a broader love, a more efficient and saluputation of mercenary motives. Will it as warmly tary Spiritualism, be inaugurated and carried forprotest against being suspected of acknowledging the ward. right of property in man? Ay, in the very article to which the Banner replies, the writer brought as the principal charge against that paper, that it spoke of the legal rights of the slaveholder as rights to be, above all others, scrupulously respected. To this charge tion was found the chief cause of complaint. It is may be. unchristian, for it does not remember those in bonds as bound with them, nor recognize the duty of loving in our educational institutions is a matter of no small our neighbor as ourself, nor of doing as we would be moment, especially when, as now, all the generous endone by. It is contrary to the genius of Spiritualism, which, while it imbues us with the spirit of love, and gives us a truly catholic and just philosophy of human progression, that makes \$!! needed allowance for human error and weakness, does, at the same time, give respect and honor, authority and power, to Truth alone; makes no compromise with known and acknowledged error, and finds that the one sole sacred was fortunate enough to secure a seat at a late mothing beneath the cope of heaven is man.' Has the ment, and found the larger part of the audience la-Banner given this thought sufficient attention? The dies and girls. For an hour previous to the arrival of Banner says- We see in Spiritualism power enough the procession, the doors-jealously closed to mento gradicate all the evils which attach to our earth.' were open to ladies, and the result was, that before a What is it worth, if it is not applied? or, if those who profess to use it, exalt the arbitrary and wicked enact- forbidden precincts, some seven hundred women and ments of men above the eternal laws of God? if they girls found room on the best seats for their goodly talk of the sacredness of legal rights, but say noth- selves and accompanying crinoline. The procession ing of the paramount sacredness of those rights, God- filled most of the remaining seats, and men took setordained and imprescriptible, which the law of man tees, standers and windowees, all far from easy, and smites down? Power enough in Spiritualism to erad- crowded with half who earnestly wished to be presized and corrupted. And it knows, also, that the trance, were intelligent men, who had come hundreds cause of that corruption was chiefly that spirit of of miles to be present at the exercises.

every subject but slavery ?-that crime that deprives fine abstractions to the great subjects that here and four millions of its fellow-spirits of the right to now move the world, and heard only glittering gengrow! The Banner says, in justification of its si- eralities.' But a single allusion was made to slavery lence: 'There are other wrongs besides negro sla- and that incidentally, and in such phrase, that nonvery : there is oppression in Boston, in New England, could tell whether the servitude of Greece, Rome as bad as any on the globe, because it is borne Russia or America was meant. One young man, by those who are developed spiritually to be entitled named Rodgers, of Palmyra, N. Y., ran a tilt against a hard task-master, and we have many a capitalist utes or more, proved himself a fit rival of the fantas who daily robs the mechanic, the seamstress, the lattic knight of La Mancha. Bearing a name that calls borer, of the gifts which God intended for all, but to memory the fiery martyrdom of John Rogers o

but still demand) only justice?

that cry of divinity- All men are created free and equal.' The man who hordes money, and spends his days in amassing wealth, is a curse to the world."

This language is, in our opinion, none too severe; no more than did Christianity at its start, and is as The original article of the Banner contained this sen- capable of being perverted and corrupted-of becom-Thinking men-earnest, truth-loving, soul-honoring Very well. Does the Banner fail to perceive, that men-men who have embraced, in Spiritualism, the

Says the Banner- God will give freedom to all

Why is not this philosophy equally good as applied and earnest, against that 'particular evil'? The an-If Mr. Parker is destroying that which is at war swer is plain. Truth is aggressive, and ever must be, E. R. PLACE.

> ROCHESTER UNIVERSITY. WELLSBORO', Tioga Co., Pa., July 26, 1858.

W. L. GARRISON: My FRIEND,-A part of your ' mission ' is to chronthe Banner makes no reply! Now, in this declara- icle the signs of the times, good or bad, as the case

> To observe and understand the influences at work thusiasm of youth is needed on the side of Justice and Humanity. Two weeks since, just before leaving home, I attended the Commencement exercises of the Rochester University, a thriving institution, estab-

> lished a few years since under Baptist auspices. A large audience filled Corinthian Hall to overflowing, and hundreds were unable to obtain admission. I score of us poor masculines were allowed within the

icate all evil? So some nephyte, in the dawn of ent. Now, I believe in courtesy and kindness to wo-Christianity, might have said, ' I see power enough in men, but such gallantry to ladies as this, I think senthis new religion to banish all wickedness from the sible women themselves would deem unjust. There world; for its spirit is love-and what else do men were scores of giddy girls, whose whispering the need to make this earth, now so black with crime, to President was obliged to rebuke from the stage, who bloom like a garden?' But the Banner well knows might as well listen to the North wind as to be there. how soon the pure principles of Jesus became Pagan- apparently; while outside, wholly prevented from en-

compromise which seeks power and influence at the During nearly five hours, one might expect that expense of absolute justice and truth. Has not some of the twenty or thirty young men who took the Banner studied the philosophy of human pro- part in the speaking would give utterance to some gress enough to see,-nay, has it not gone deeply thoughts bearing on the living questions of our day, enough into the philosophy of Spiritualism to under- would show some heart-throbs of manly sympathy stand and feel, that the truly progressive spirit with the spirit of Reform. Such, however, could should endeavor to see and reverence only truth, and hardly be said to have been the case. Many demand (with all the love of a Jesus, if you please, excellent sentiments were uttered; there was fair at still demand) only justice?

proof of goodly scholarship, and rhetorical display,
Why is it that the Banner can see this principle and logical acumen; but I listened in vain for a single clearly, and act upon it so promptly, on almost straight-forward, unmistakeable application of these o more happiness than they now receive. Capital is 'Quixotic Philanthropy,' and, for some fifteen min-

THE TIGE OF OPPRESSION. | The Tiber ator. | which, in a God-defying spirit, he has heaped up, old for his noble (Quixotic?) adherence to his soul's ands remained its firm votary, sacrificing for liberty and doar old Indiana, and Illinois, and Missouri, for his own glory and happiness, shutting his ear to highest convictions, and coming from a place that almost everything dear to manhood. in her beautiful city amidst the eastern deserts of an-tiquity, he sneered, by implication, at modern reforms in general, and made 'Woman's Rights' the special siasm of a man of my profession. But I was a man in general, and made 'Woman's Rights' the special siasm of a man of my profession. But I was a man of my profession. object of his poor witticisms,—which, I am glad to before I was a minister. (Applause.) I feel, theresay, called forth no hearty applause, and were criticisfore, that it is just as fitting that I should speak some dedepreciatingly by many. I wanted Lucretia Mott to come from her pleasant home; and Frances D. other man it Gage from her many cares in her well-ordered houseguage about bold-faced women neglecting home and moved otherwhere, and the building had become omestic duties, to run after public notoriety.' Not merely for his sake, but that the grave Trustees and sacrificed by the cause of learning.

Moreover, I take it to be a thing well to be condignitaries sitting around, who loaded the platform

with such a weight of complacent dignity, might sidered by us that we are so much unlike older cities. perhaps learn a nobler and more truthful lesson; and They were beleaguered with walls; our walls are the Professors, too, might feel that it was incumbent upon them to rescue their students from such 'Quix' chewedities by inspiring them with pobles and (Cheers.) Unlike other cities in olden times, we tie' absurdities, by inspiring them with nobler and have no forts and citadels, if we except the forts

nore rational ideas of a world-wide philanthropy. | commanded by fathers and mothers, and garrisoned I was not present at any of the public meetings of iterary Societies, or of the theological students, but of the theological students are the theological students. of Rochester sound and safe. The leaven of heresy will at last be obliged to take him in hand, and ad- our armories. ninister added chastisement for his pertinacious respeedy repentance and prudent silence, give proof of

I am sorry to give no better report of this popular University; but persons who write for your columns are obliged to tell the truth, under penalty of speedy for the foundation of liberty and the rights of man? I am sorry to give no better report of this popular

the efficacy of Facultorial wisdom.

verge of the Wilmot District, so famed for its Re-

weeks, and speak Sundays in the Court House, on such subjects and in such manner as may seem best. Have had three meetings, with good and increasing udiences, and an encouraging interest.

poke to a full house, and gave a good and interestng presentation of the events of the year touching the Slavery question. Judge Wilmot happened to be present, and said a few words, earnest, eloquent, and effective. To-morrow night, I speak on 'The Rela- are too restless and tion of the Church to Slavery.'

I wish you were here to look on these beautiful hills, covered with waving grain, or clad with forest verdure, and to breathe this clear, bracing air, too, so take them as the tribute from every nation under delicious in summer. We are some 1400 feet above you. Think of that in August!

Causes and Cure of Evil,' at which several able per- such as were never before brought together. ons-A. J. Davis and wife among the number-are to pe present. It will not attract a curious crowd, but hope a good attendance of earnest thinkers and doers. I mean to be there, if possible, and a few weeks after, shall probably start on another tour West, with Mr. and Mrs. Davis. While paying some attention to other matters that seem of importance and interest, I hope to be mindful of the heartfelt parting word of a true woman in Indiana last spring, . Don't forget the slave ! '

Cordially, yours, GILES B. STEBBINS.

SELECTIONS.

INDEPENDENCE DAY IN BROOKLYN. Rev. Henry Ward Beecher's Speech. Imany other place, fellow-citizens, I should have

claimed for myself to-day personal liberty and excan claim no such exemption, since I believe that every man ought to hold himself subject to the will sion as this, in any sense that shall conduce to virtue, to public spirit, and to patriotism.

We have returned from the laying of the corner

stone of a City Armory—a circumstance not of so much interest in itself as in the historic incidents connected with it. For that structure is to stand upon the site of the old Free Library, the corner one of which was laid some thirty-three years ago with imposing ceremonies. Officiating upon that occasion, and dignifying it by his presence, was that immortal man and patriot, Lafayette, (applause,) one of the few men whom we can afford heartily to praise—not his head at the expense of his head, but head and man has inalienable rights to life, liberty and propheart and hand—the whole man together, in youth, erty—the patriotism leaving that out, is like a man in middle age, in old age, and after his departure, when his memory is searched out. (Cheers.)

We have had patriotism of all shapes and forms. hen his memory is searched out. (Cheers.) We should speak well of Lafayette. He was one

brings to mind the regal splendor of Zenobia, ruling
in her beautiful city amidst the eastern deserts of an

other man in the citizenship of this city should Gage from her many cares in her well-ordered house-hold, and, in such words as they can well speak, awe him into silence in presence of the falsity of his lan-ber the library found itself too straight, and so re-

otice that the speakers were gentlemen of undoubted the best drill-serjeant, the best soldiers. The free good standing and conservative respectability, never and well-conducted families—these are our armories. uspected of 'Quixotism.' So you may judge that Wherever you shall find an intelligent laboring peoall due influences are at work to keep the University ple—a population who labor, not drudge; whose of Rochester sound and safe. The leaven of heresy labor is not compulsory, enforced, stolid labor, but whose heads work first, and then animate their hands with brains to work more skilfully afterwards informed that one of the students is so 'Quixotic' | __cheerful, unrepining labor-families which achieve on Woman's Rights, that he has received from his their own independence by labor—these are our ar-fellow-students the first instalment of his punishment mories. And at every point where you can congrein the soubriquet of Susan Anthony! by which sin- gate a band of these laborers-men who sing while gular name he is often called. But as this seems not down sweat from their brows, to be cheered with the at all to humble or abash him, doubtless the Faculty comforts of home, and wife, and children—these are

Standing here upon the day set apart to commemsolve to express his sentiments when they happen to orate the achievements of our fathers, we ought be unpopular. I do not suppose that they would pay much heed to my suggestion, but it seems to me that if the foolish and obstinate youth should have the the suffered and struggled willingly. For some stowed, he would sink beneath the weight, cry out.

'My punishment is greater than I can bear,' and, by speedy repentance, and prudent silence, give proof of speedy worthily, wisely and well on the great subject of human rights and human liberty; to which the day is sacred. (Applause.) What is the Fourth of July? Is it a day for ex-

and searching exposure; so I can do no better, sorry as for the foundation of interty and the soundest and truest doctrine ever promulgated was that sustained by our fathers in the achievement was that sustained by our fathers in the achievement. I am among the hills of Northern Pennsylvania, of our independence. It is that which makes us at the county scat of Tioga County, on the western what we are; which makes this day the Sabbath of liberty. (Cheers.) Let me say a few words respecting our country.

than which a fairer and nobler God never made.

The people, in manners, origin and habits, are New Methinks he hid it for ages behind the heap of ocean waters, that he might here at last build up a mighty infusion of progressive ideas. I am to remain a few Christian civilization, that should realize the fondest hopes and expectations of prophets and seers. So broad a land, so diversified in its treasures, so fertile in its soil, partaking the boon which every climate has to confer, stretching so many lines in the sudiences, and an encouraging interest.

I had an anti-slavery meeting one night last week, and the next evening, Hon. G. A. Grow, M. C., sun never disclosed in his daily journey. (Applause.) God has poured a mixed spirit among us, for race together make a better population than consanguinous stocks. God has poured lavishly from every nation. Some men leave their country, it is true for their country's good, but not all. are too restless and enterprising to remain at home fly to the New World. They whose young blood cannot walk the old places and take the old stale customs; they are the men who fly their county for their own good, and pour upon our shores. the sun—the young, the earnest, the best blood, the motive power of the nation. (Applause.)

Such blood mingled with ours, if educated and You probably have heard of a Convention to be Christianized, will give stamina, variety, genius, neld in Utica early in September, to consider the and all the elements of national wealth and progress ocean is our boundary. The Atlantic greets us on the East, we wash our feet in the Pacific; we trip to the great lakes, we bathe our brow in the Gulf; on every side God gives no other boundaries than mighty oceans. Pent up in this vast area, this nation is to make a mark in history which no other nation ever made.

But this variety of climate and diversity of interests is one great cause of danger, as ships built too long and not strong enough, are in danger of break-ing in the middle. So we, with conflicting interests upon one side and upon the other, men so removed as to lack personal sympathy and frequent intercourse, are in like danger of parting somewhere,

Besides this, there are men who would sacrifice their country for their own advancement, and there is nothing can save this nation from the perils that surround it but a spirit of true religion and patriotism, a spirit that loves country not for self, but for

the country's sake. (Applause.)
I am most happy, here at least, to claim for the
Union, as most heartily I do, our undivided allegiance. For since there is no sacrifice too great to pay for the union of these States, unless we sacrifice that for which the Union was first made—Liberty, (cheers,) we will suffer much for the sake of the and control of his fellow-citizens upon such an occa- Union-we will give up many sectional points of pride; but when we are asked to give up the spirit which animated the men of the revolution spirit of Liberty-that we never can give up. (Loud

cheers.)
We declare that any true patriotism must be a
patriotism which shall include in itself the knowledge and love of those principles first embodied in the Declaration of Independence—the rights of man —the declaration that all men are born free and equal. (Applause.) Patriotism without that is not patriotism in America. It may be patriotism in Austria, but not in America. The patriotism that

when his memory is searched out. (Cheers.)

We should speak well of Lafayette. He was one of those few men in whom the most romantic sentiment for liberty in youth ripened into an ambition stable as manhood itself, in his old age; a man without guile, without selfishness; a man whose very bread was love to his fellow-men. Who in his own land, and in this his second land, as much his own land, and in this his second land, as much his own land, and more, devoted himself freely to the welfare of the people; who never retracted what he had said or done, or marked dark lines of inconsistency across his clear record. While thousands like him declared for liberty, when liberty was still in a state of fermentation, he almost alone among thous-

und for freedom, and Minnesota, and Wisconsin, and I know not how many besides. (A voice— 'Texas.') Yes, Texas and California, and all the States, named and unnamed, that are and are yet to come. Don't anybody say Kansas. (Laughter and applause.) A patriotism it must be that shall take in every State that stands within the confederacy—a patriotism not for party broils, squabbles, contention, wrangles and base ambition; but a patriotism that shall give to every one of the States the foundation laid by our revolutionary struggles-liberty, liberty, nothing else than liberty! (Loud cheers.)
What are our Fourth of Julys in which these

great truths are left out? What is that patriotism which ignores, or daintily touches and passes by this greatest thought, this most noble beritage of civilizaion-liberty for every man? This is a patriotism which will save our great country. I am not an illomened prophet; I do not believe we shall go to wreck; I believe God built his temple on these hores. Although like temples in other times, it may have been occasionally delayed and marred, in some parts at least, yet the temple is reared to Christ and Liberty. I believe it will be perfected, and God will preserve this nation by the instrumentality of your hearts, your hands, your heads, and your fidelity to original revolutionary principles. (Applause.)
Remember that discussion should ever be free.

Let us, then, remember the toleration of men that differ in the extremest points from us. Let us acthe right to believe what we will—the right to de-fend what we think—the right to express what we believe. Their rights and ours are the same, and if upon that freedom liberty cannot stand, let her go to the ground. I am not afraid to venture. Give us freedom of speech and action, and this land will shake the dust of oppression from her garments, and stand forth the virgin daughter of God, free to bless and blessing. (Cheers.)
I have been asked by those concerned in a benev-

olent movement to mention to you the ladies of America, who are now engaged in the work of purhasing the grounds and tomb of Washington, at Mount Vernon, and with this I shall fitly close. is fit that women should rise up in the perturbed state of the Union, and should everywhere, as they do, beg for peace and honorable conciliation. You will remember that when Christ had slept three days, and many thought the world was empty of him, that it was the women who went to the sepulchre, asking as they went, 'Who shall roll away the stone?' and that when they reached the tomb, the stone was rolled away, and an angel sat upon it. Now the women of America go to the tomb of Washington, and who will roll away the stone? God grant that they may find the stone rolled away, and the living spirit of Washington, which is the spirit of liberty, sitting upon it, to hail, to cheer and bless them. (Long and continued applause.)

MR. CHOATE'S FOURTH OF JULY ORA. TION.

The Boston conservatives have this year fully indemnified themselves for the sound and wholesome truths to which they were made unwilling listeners by Rev. Mr. Alger in his Fourth of July oration. late convert, and John S. Holmes, a man whose fame has not yet reached this corner of the world, before the citizens generally, discoursed against the liberal sentiments of the age in terms which the civic fathers will find perfectly safe to put in print. Can any one blame us if we omitted the performance of Mr. Holmes which is doubtless eloquent and sensible, and indulged ourselves as a fitting accompaniment to the garish displays of the day in 'the sounding and glittering' generalities of Mr. Choate's interminable periods? Mr. Choate is a Fourth of July man. What Plato was to Socrates, Boswell to Lohnson, Edward Fragett to the Washington people. ohnson, Edward Everett to the Washington monument, this splendid orator is to our 'Independent ' He is an entire celebration in himself, and nis grotesque and gaudy style of cloquence carries along in its orchestral movement the thunder of the morning guns, mad bells scolding at their own echoes, the mirth of boys, the afternoon drivel of drunken men, the sputtering of India Crackers, and the rush and glare and hissing of the evening fire-works. We have read through this pyrotechnic disand Saratoga, play of words, Washington, and '70, and Saratoga, gleaming through the obscurity in transient fire re have followed the brilliant rocket of his argument to see upon what a poor stick it was propelled re have tried to get the clue of sense upon which all the gaudy glass beads were strung, and as near as ve can make it out, the oration is an exhortation to he people to preserve their nationality. It is one of the arts of dishonest statesmen to hide

he real dangers that threaten the peace and purity of the State, by conjuring up imaginary ones. Mr. Choate disdains any terms that have become staled by use, and perhaps is a little sensitive to the general ridicule of the trick of union saving, but his preerving nationality is but another word for preserving the Union, and is the same decoy danger with which street and wesser have been trying for the last ten years to divert the minds of the people, while the slave-holders are stealthily erecting a despotism and consummating a coup d'etat upon the Constitution. In fifteen States of the Union, a class interest, built upon the ownership of slaves, has effectually depriv-ed the great mass of the citizens of all political power, and imposed upon them the permanent ter-corism of mob law. The democratic element in the free States facetiously spoken of as fanaticism and sectionalism, opposes the quiet rule of this mob, and accordingly the attempt has been made by Fugitive Slave Laws, Kansas invasions, and Dred Scott decisions to extend the terrorism of the slave despotism sions to extend the terrorism of the slave despotism over the Free States. Meantime, the Everetts and Choates, and alas, even Webster, are employed to occupy and amuse, with eloquent harangues, the people, while the usurpers are robbing them of their liberties. Mr. Everett stands before us mumbling frigid conservatism over the bones of Washington, and telling us how dreadful it would be if Bunker [13] recomment should prove a tower of Siloam, and and telling us now dreams would be a likely many and fall upon and slay us, while Mr. Choate, with the affected carnestness he has learned pleading the innocence of murderers, is melo-dramatic over the greater danger of the sky's falling. Meantime, it is not the sky or Bunker Hill monument that threatens us, but the border ruffian democrat, who is stealing be-

but the border rufian democrat, who is stealing behind us to cut out our pocket with his bowie knife. Messrs. Everett and Choate see him as well as we'do, and know what he is about, because they are the confederates in this patent swindle.

As to maintaining our nationality, we do not really see much necessity for doing any thing about it. It is one of those things which take care of themselves. There is as much danger of a man's losing his individuality as of a nation losing its nationality. Peter Schlemil once lost his shadow, but we never heard of that casualty befalling anybody else, and doubt if any public cautions are called for on the subject of that liability. The fact is, nationality is about the last thing that a nation loss and the poorest thing it has to loss. The Greeks kept their nationality through the usurpation of Philip and his successors, through the iron rule of the Bossen sm-

passes some merricular transfer was and Nielan state perricular transfer tr

pire, through the subjugation of the Venetians and the Turks, but lost their liberties, their arts, their very civilization, ages and ages ago. The coup d'etat of Louis Napoleon is quite compatible with French nationality, but was the death-knell to French liberty. The Irish bring to America all their nationality, but nothing else, unless it be a turbulent spirit that reproduces on every railroad cut, the bloody head-breaking of a Donnybrook fair, and a syco phant attachment to a patron, generally the biggest d magogue that can be found.

question with nations as with men is not the preserving of their identity, but the preserving of their integrity. It is not whether we shall or not continue to be a nation, but whether we shall be a nation of rascals, bullies, slaveholders, and serfs, or a nation of cultivated, law-abiding, justice-loving freemen. It is hard for a man to lose his individu ality; not at all hard for him to lose his morality Nationalities are worthless when they do not repre s int ideas. As a man is worth the good and truth that is in him, so is a nation worth the liberty, jus-tice and culture of which it is the exponent. If this American nationality does not mean liberty, it is an i nposture, and ought to come to an end. derstand this Mr. Choate. He is the man (let the finger of every school-boy and school-girl point at him) who has ridiculed, as sounding and glittering generalities,' the profound truths of the Declaration of Independence. He is the man who, following up of Independence. He is the man who, following up the maligning of those holy principles, to establish which the American revolution was fought, loses no occasion to decry as treasonable fanaticism, that zeal for the public liberties and the rights of man which actuates the legitimate successors of the revolutionary patriots. Nor is he the only man engaged in this nefarious task. They are eagerly sought and largely paid, who can bring reputation or talent to the service of corrupting the public morals, and smoothing the way for the advancing despotism. The great burden of these venal orators, men hired to accuse the noblest sentiments of their fellow-citizens, is that we must maintain unamended the farm of the government, no matter what becomes of the rights it was formed to guarantee. A nation is far gone in its decadence, when it ceases to care for liberty and justice, and thinks only of the form of the government. Rome maintained her union and continued the forms of her republican constitution hundreds of years after the Cæsars and the Pretorian bands had slaughtered her liberties and corrupted her virtues, while wise William of Orange, by sundering the Notherlands into two nations, and dissolving the union with the Southern States whose religion and policy were diametrically opposite to those of the Northern, made Holland the most powerful and prosperous Republic of Europe. A nation can exhibit greater evidence of degeneracy, than to entertain the reactionary and conservative sentiments of such orators, and respond to them with applause. . Such corrupt men always appear on the theatre of a republic, just as it is about to pass forever under the hands of a master. If this is indeed the golden age of American eloquence, and Choate, Everett and Webster are the great orntors, let us remember that Philip was cotemporary with Demosthenes, and the

age of Cicero was the age of Cresar.

How different from this blind idolatry of the Union, this frantic clinging to the mere form of the government, in faithlessness of all the natural loyalty and truth of man, this fear of all amendment of the Constitution, of which Mr. Choate blasphemously affirms : . . Heaven and earth shall pass away before one jot or one tittle of that scripture shall fail from the feeling of the revolutionary patriots, who within a quarter of a century dissolved two Unions, and twice changed the form of government the more effectually to secure the blessings of liberty, and stood ready to change it every year, rather than the rights of the people should be even periled, and who received the Constitution with gravest misgiving and dissent. The animus of these reactionists is apparent enough,-it is only the abuses of the government they are eager to preserve; and what they mean by exalting expediency over right, as Mr. Choate so sedulously does, is just this: It is more profitable, we shall make more money, to let the slaveholders manage the government to suit themselves, than by thwarting them to interrupt trade.

Mr. Choate's own confession of what is the pri-

mary American creed, what is the meaning of our history, to wit: that 'every man was equal to every other man,' is the best refutation of his pretentious sophistries. If that be true, then are they the true patriots, the true Americans, the most pos sessed of the national idea, who are laboring to asser and apply that principle to the measures and policies of to-day, and not those malignant and monkish drivellers, who are shuddering over the bones of Washington, with dishonest or imaginary fears which Washington never felt.

There seemed to be studiedly excluded from all the

festivities of Independence, in the city of Boston, a man and a Bostoman, who, of all living men, is the most true to the spirit of the immortal Declaration. who has the eloquence of Otis and Henry combined, and much more than their intellectual and moral culture. — Wendell Phillips: while another man, the fitting representative of the great principle of de-mocracy in this century, as Washington was in the last, if named at all, was named only to malign, William Lloyd Garrison .- Machias Republican.

' Mr. Choate's oration is more talked about than read. Everybody tells us what a brilliant orator we have, and newspaper scribblers are lost in wonder at the magnificence of the interminable periods in which the oration abounds. But the majority of readers go no further than the first column; many are satisfied with the first paragraph; and I have even found those who, after confusedly scanning the first sentence, are willing to accept the belief of the eloquence of the remainder upon trust. There is an old prejudice in the minds of the bulk of our readers of clearness and brevity of expression. They do not object to what is termed eloquence; but they office is, not to bewilder, but to make Mr. Webster is in a great degree responsible for this belief. His popular orations were always level to the people's comprehension. He was not without his flights of imagination, but they were never obscure or unintelligible flights. His speeches will be familiar accents upon the lips of every school-boy in the land, long after the orations of Choate are remembered only as literary curiosities. -Boston correspondent of the Dedham Gazette.

IS SPIRITUALISM GOOD FOR ANYTHING BUT TO TALK ABOUT?

We observe, with pain, that many of our Spiritual friends seem disposed to make Spiritualism a mere sectarian affair; to make their belief the whole of their religion; and, relying on the fact that spirits communicate to their earthly friends, to make them good and happy, deny and repudiate their duties to nd the oppressed. We have recently so-called, spiritualists speak with he unhappy heard several, so-calle slighting contempt of the wrongs of the slave, and apologize for his oppressor. Now, to us slavery appears the most enormous wrong and cruel tyrann that can oppress mankind. Physical death is trifling infliction, compared to the cruelties, the degradation, and tearing asunder of the ties of nature and affection, which this one word—slavery—im-

If Spiritualism is good, -good for anything, -it is to impress us with the more thorough conviction men are brothers; that there is no distinction of rights; that wrong done to the poorest, the weakest, is only made the baser by its cowardice; that only the base and coward soul will apologize for the oppressor, and sneer at the oppressed. Modern Christianity can do as much as this; if Spiritualism can do no more, the spirits have revealthemselves too soon; we are not worthy of their ministration. Modern theological husks are strong enough food for the men, who, demanding right and for themselves, ignore the rights, and sneer at the oppression, of four millions of their fellow

The Banner of Light, (?) a Spiritual paper published at Boston, speaks out on this subject, and recognizes the legal rights of slave holders, and, of course, denies the natural rights of the slave. The Spiritual Telegraph, too, is deplorably blind and silent on this horrid iniquity. Their Spiritualism denis in words, in subtle questions, and theological

twaddle.

No wonder our opponents call the spirits con muning with us,—devils. It is a devil, indeed, that has no word to denounce and scourge the infernal horrors of slavery.—North-Western Excelsion.

The Society of Friends in England have ad dressed a letter to the Emperor of France, entreating him so to exercise the power entreated to him that no proceedings on the part of the French government may in future open the way for a revival of the trade in human beings.

Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, AUGUST 6, 1858.

WEST INDIA EMANCIPATION. CELEBRATION AT ABINGTON.

The anniversary of the abolition of slavery in the British West Indies was celebrated by the Massachusetts Anti-Slavery Society, and the friends of the slave generally, at Island Grove, Abington, on Saturday of last week, July 31st.

The day was most delightful. Nature seemed to have put on her holiday robe of beauty in honor of the auspicious event, and welcomed the friends of Colony road, and reached the Grove about 10, where they were presently joined by a large delegation from Plymouth, and the more immediate neighborhood of the Grove. The number in attendance, during the greater part of the day, did not, probably, fall far short of three thousand.

At half past ten o'clock, the meeting was called to order by Samuel May, Jr., who submitted the following list of officers, and they were unanimously elect-

President-EDMUND QUINCY, of Dedham. Hanson : FRANCES H. DRAKE, of Leominster.

Secretaries-Charles K. Whipple and J. M. W. Yerrinton.

Financial Committee - Robert F. Wallcut, Samuel rah P. Remond, Lizzee Magee Remond.

Mr. Quincy, on taking the chair, said-I thank done me in raising me to this position, which is one we may hope is an augury of the success of the cause assembled to commemorate to-day. It is a day fit to be the birth-day of a nation's freedom.

I always thank God, my friends, that the First of sed anticipations.

feeling and impressive manner.

· Praise to God, who ever reigns, Praise to Him who burst our chains; For the priceless blessing given, Thanks, our grateful thanks, to Heaven!'

who knows what West India Slavery was, and who for twenty-seven years, has been in those islands of very. the sea, has suffered persecution in various forms at the hands of the slaveholders, and who is a thoroughly his fellow-slaves. I do not know whether he was competent witness to stand before us to-day, and tell us the results of that great experiment. It occurred to me that it might be well to read a portion from the book which I hold in my hand, for it seems to me that we have now the veracity of God on trial before us. We have here the declaration of what shall be in case slavery is abolished, and from the mouth of the Lord of Hosts. I read it, in order that when we shall listen to our friend we may compare his state. hall listen to our friend, we may compare his statements with the record, and see how far God has prov ed himself to be true. The passage is familiar to you all, but pertinent to the occasion, and to be read in a slaveholding nation until every slave is set free.

Mr. Garrison then read the 58th chapter of Isaiah to which the reader's attention is referred.

The President said it was very well known that on that platform, they knew no distinction, either of sex or color, but he thought all would admit that on that day, the black man's tongue should utter the earliest accents, and he should therefore call upon CHARLES LENOX REMOND to address the audience.

Mr. REMOND then took the platform, and made brief but earnest speech, for which we have no room

this week.

Rev. Henry Bleby, of Barbadoes, W. I., was then introduced, and delivered a very interesting and instructive address, occupying one hour and three quarters, which was listened to throughout with the closest attention. A full report of this speech will be

found in subsequent columns. Mr. GARRISON followed Mr. Bleby in a few remarks, at the conclusion of which the Convention adjourned, to meet at 24 o'clock.

AFTERNOON. The meeting again assembled at the to the insurrection by lenient measures, and issued hour of adjournment, and the time was occupied until half past five by addresses from PARKER PILLSBURY. E. H. HEYWOOD, Rev. CALEB STETSON, WM. LLOYD GARRISON, Rev. A. T. Foss, and Rev. Mr. TROY, of Canada West. We regret that The Liberator has or had committed personal violence upon the opponot forty-eight columns instead of twenty-four, that site party. Parties were sent out with the proclama we might be able to present these speeches to its read- tion, and many of the slaves, finding that their at ers the present weeks; but they had the salt of truth, and were spiced with wit, and will keep. Let the vain, came in, and resumed their labors upon the esreader be patient.

The Financial Committee collected the sum of \$71 84 for expenses of the meeting, and for the Anti- had not the militia of the island, consisting of the Slavery Cause. They also collected and paid to Rev. planters, who had manifested the greatest cow-Mr. Bleby, in aid of the schools in Barbadoes under his care, the sum of \$33 85.

The exceeding loveliness of the day, the rare excellence of the speeches, and the many attractions of have seen men and women who came in under th the delightful spot selected as the place of meeting, proclamation, and the promise it contained from the combined to render this one of the most agreeable occasions on which the Abolitionists have assembled to- hoes in their hands, tied, and shot dead. I used gether. It will be a pleasant memory to all whose to see the gallows filled with insurgents from good fortune it was to be present.

CHARLES K. WHIPPLE, J. M. W. YERRINTON, Secretaries.

rention of our colored fellow-citizens was held at ty yards off, a gallows had been erected, on which five New Bedford on Monday, Aug. 2d, and continued or six persons could be executed at once. Five men during a part of Tuesday, which was largely attend- were hanging on it, and five more were beneath it ed, and the proceedings of which were very spirited and interesting. The Chair was worthily occupied by had taken a leading part in the insurrection, was to WILLIAM WELLS BROWN, and eloquent and stirring be executed in the next lot. The executioner, who addresses were delivered by C. L. Remond, Robert was a brutal black man, and one who had escaped the Morris, Father Henson, Mrs. Matthew Howland, Rev. gallows on condition that he should perform these hor-C. W. Dennison, Dr. J. B. Smith, Thomas S. Ches- rible duties, was leaning against one of the posts of ter, Mr. Steamburg, of Boston, and others. Resolu- the gallows, eating his breakfast, -- a piece of salt fish lutions were passed, denouncing, in the strongest in one hand, and a piece of plantain in the other. terms, the Dred Scott decision and the Fugitive Slave He was told his victims were ready. (They only al-Law, and other resolutions expressive of gratitude to lowed the doomed ones half an hour after their con-God for the deliverance of the slaves of the West In- viction to prepare for death.) Bacchus,-that was the dies, and warmly welcoming the Rev. Henry Bleby, of Barbadoes, to this country, and rebuking the complicity of the church in the sin of slavery, were also adopted. Want of space alone prevents us from giv ing a full account of the proceedings.

SPEECH OF REV. HENRY BLEBY, MISSIONARY FROM BARBADORS, At the Anniversary of West India Emancipe

Abington, (Mass.) July 31, 1858. honographically reported for the Liberator, by Mr. YERRINTO

I am happy, Mr. President, that you have place me before this assembly, not as one from wh speech may be expected, but in the capacity of a witness; and therefore I can tell a plain, straight-forward tale, without being at all cast down by the con sciousness that I cannot make any pretension to those gifts of oratory, which I have observed our friends have been accustomed to meet with in connection with those who have taken a leading part on such occasions as this. I am, perhaps, Mr. Chairman, the only person pre

ent who was an eye-witness of that event which you universal freedom with her most radient smiles. At have met together this day to celebrate. You will see that I am not a very old man, sir; the snows of age have not entirely covered my head; but I am old enough to have been present during that insurrection to which you have referred, and which was one of the principal events which hastened on the crisis of the movement for West India Emancipation, and con strained the British government to 'let the oppress go free.' It had been customary with the pro-slavery press of Great Britain,-and a very large portion of that press-was, up to a late hour, under the influence of the West India body, and of those interested in the maintenance of slavery,-it had been customary Vice Presidents - FRANCIS JACKSON, of Boston; for that press, as it is now of the pro-slavery press of BOURNE SPOONER, of Plymouth; WM. ASHRY, of this country, to endeavor to mislead the masses by Newburyport; Charles L. Remond, of Salem; asserting that the slaves were better off than the MICAH H. Pool, of Abington; D. B. Morer, of would be in freedom, that they were perfectly con Malden; CAROLINE M. SEVERANCE, of Roxbury; tent with their lot, that they hugged their chains, and RICHARD CLAR, of Dorchester; ELMER HEWITT, of that it was, in brief, a condition very little short of the happiness of Paradise. You may imagine, then what sort of feeling would be excited in Great Britain, among its churches and the people generally when the startling intelligence reached them, in the May, Jr., Elbridge Sprague, Charles B. McIntire, Sa- beginning of 1832, that fifty thousand slaves in the island of Jamaica had made an effort for liberty, had resolved to strike a blow for freedom, and had stood you, ladies and gentlemen, for the honor you have up in opposition to their masters, and to the law which held them in bondage, and claimed their freedom peculiarly satisfactory to me, because it is one in Sir, the illusion was at once dispelled, and it was seen which I have not to speak myself, but to be the occa- and felt, throughout the length and breadth of Great sion of speaking to others. I cannot forbear, howev- Britain, that the public mind had been imposed upon, er, congratulating you on the auspicious circumstan- and that there existed in the West Indies, amongst ces under which we come together, and especially on the slaves, an intense desire, nay, more than that, a the charming weather which smiles upon us, which determination to be free. Sir, I happened to be stationed in the island of Jamaica, and in that part of i whose triumph, in one portion of the globe, we have which was the scene of this insurrection. I knew the person with whom the insurrection originated very well; I marked its progress; I was an eye-witness to the cruelties and slaughter by which it was sup-August comes so soon after the Fourth of July,-that pressed; and I saw it brought to a termination. The there is something to take the taste of that holiday, man with whom the insurrection originated, - Samuthat horrible holiday, out of our mouths, that we el Sharp, was a slave, and a member of the Baptist have one anniversary of an event which is indeed church in Montego Bay. Although it may seem worthy of commemoration with unmixed pleasure strange to many, Sam Sharp was a very handsome and happiness, which has no drawback, and which is negro, a perfect model man; and, more than that, he full of the happiest recollections and of the most bles- had learned to read. He was born in slavery, but he had never felt any thing of the bitterness of slavery. The President then called upon Rev. DEXTER S. He was born in a family that treated him indulgent-Kino, of Boston, to offer prayer, which he did, in a ly; he was a pet, and was brought up as the playmate of the juvenile members of the family, and had The audience then sang the 'Song of the Emanci-pated,' to the tune of 'Pleyel's Hymn,' commencing—tivation, to which very few of his fellow-slaves had access; and Sharp, above all this, was possessed of a mind worthy of any man, and of oratorical powers of no common order. I have been astonished, when I have heard that man address a large assembly, as I MR. GARRISON. For one, I feel exceedingly glad did several times while he was in jail, to see the powthat we have present with us, on this occasion, one er with which he swayed the feelings, the hearts, and the minds of his auditory. He was a man of no knows what West India Emancipation is, -one who, common stamp, though a black man, and born in sla-

> Well, sir, Sharp determined to free himself and himself deceived, or whether he knowingly deceived his fellow-conspirators, but he persuaded a large number of them to believe that the British government had made them free, and that their owners were keeping them in slavery in opposition to the wishes of the authorities in England. It so happenthrough the length and breadth of the island, protesting against the interference of the home government with their property, passing very inflammatory resolutions, and threatening that they would transfer their allegiance to the United States, in order that they might perpetuate their interest in their slaves. Sharp dexterously took advantage of these meetings, and pointed out to the slaves, that if it were not true that the British government were willing to make them free, there would be no necessity for such meetings and such publications as these. The consequence was, that about fifty thousand of these people, at the Christmas holidays, were in insurrection, and claimed their rights as British subjects, and as free men, refusing to go to work on any terms, except on the payment of their proper wages as free workmen. The insurrection was soon but down, as you may imag-

ine. Sharp really believed that the British soldiers would not act in opposition to the slaves, in claiming their freedom : he soon found his mistake, however, A large body of military was ordered to that part of the island. The commander-in-chief was a man who felt as a man ought to feel under such circumstances, and sought to do every thing he could to put an end proclamation, promising that all who would return to their duty within a limited period should be pardor ed,-that no notice should be taken of what they had done, unless they had been guilty of incendiarism vain, came in, and resumed their labors upon the estates. The insurrection would soon have been put down, and very little loss of life would have ensued. ardice when the insurrection broke out, now recovered their bravery, and subjected those who had taken part in it to every indignity and outrage. commander-in-chief, taken out of the field, with their morning to night. I remember, on one occasion, my attention was directed to an execution which was about to take place—that of one of the principal leaders in the insurrection. A court-martial was CELEBRATION AT NEW BEDFORD. A Mass Con- sitting in Montego Bay, and about twenty or thirand it was rumored that Capt. Dehany, a man wh name of the executioner, -put down his food upon a projection of the gallows, walked up the ladder, and with the knife with which he had been eating his breakfast, severed the cords on which the victims on

though I had never seen him before, by the demeanor yellow-skinned negro, as they called him there; but there rested upon his countenance an angry frown. The man walked out to meet his doom as if he were walking at the head of a triumphal procession. A gentleman stepped up to him and said, Dehany, what is troubling you at a time like this? Mr. Manderson,' said he, 'they want me to go before God with a lie in my mouth. They want me to say that the missionaries put us up to it. They know it is a lie.' . Well, never mind,' said the gentleman; don't let that trouble you now.' The frown soon passed off his face, and they were marched up the platform and tied up; signal was given, and the The rope had broken, and he had fallen to the ground. They picked him up, half-strangled, and in a state of age of one who is conscious he is dying in an hon-

orable cause. (Applause.) So it was with Samuel Sharp. After the insurrecevidence that the man had done any thing in connecfound, except that he was in the midst of a crowd been set on fire by the insurrectionists, -he was con- plause.) victed, and led out to be shot. They were in such a hurry, that they did not even take the trouble to pass saw the monster die. This day, twenty-four years sentence upon him; and when within an hour and a half from the time he was brought into the town, he under my charge,-a very large church,-and the stood under the gallows, I heard him inquire, 'What aisles were crowded, and the gallery stairs, and the are you going to do with me?' They had not even communion place, and the pulpit stairs, were all had the humanity to tell him he was going to die. crowded, and there were thousands of people round The officer stepped up to him, took up his jacket, the building, at every open door and window, looking which had been torn off when he was brought to the in. This was at ten o'clock at night, on the 31st of spot, threw it over his face, and said, 'You will July. We thought that it was right and proper that find out in a moment. He stepped back, the word our Christian people should receive their freedom as was given, and the man lay there, a bullet through a boon from God, and in the house of prayer, and his brain, and another through his heart. I heard we gathered them together in the church for a one man say to the crowd of slaves standing round, - midnight service. It was my privilege to stand pointing to the hole in the slave's head, - You want up in that congregation, and 'proclaim liberty to your freedom, do you? Put your finger there! That the captive, and the opening of the prison doors is the kind of freedom we will give you, you black to them that were bound.' (Applause.) Sir, our devil!' This I heard with my own ears.

I saw hundreds thus slaughtered in cold blood. death; and his end was worthy of his character. I had frequent opportunities to converse with him while he was in jail. When I saw so many put to death, I wrote a communication for one of the island newspapers, with the intention of directing the Governor's attention to the wholesale slaughter that was going on. It had the effect I intended. The Governmitted during the insurrection, without his own and I had frequent opportunities of conversing with him. He was a man who had read the New Testament, and read the newspapers, and was in all rehad never suffered, as many had, under the lash. Sir,' said he, 'in reading my Bible, I found the white man had no more right to make a slave of me clock began to strike; -it was the knell of Slavery ! than I had to make a slave of the white man-(ap-

wrongfully and wickedly deprived. . The insurrection was put down, and the intention which Sharp entertained in connection with for these seeming improprieties, because of the occait was frustrated. His design was not to do violence to any person or property, but simply to act upon the principle of passive resistance. He argued in this way :- They will put to death some of us, if we feelings with which these people, just emerging into sit down and refuse to work after Christmas, and we must be content to die for the benefit of the rest. I. for one, am ready to die, in order that the rest may be free. (Applause.) They may put some of us to death, but they cannot hang and shoot us all. and if we are faithful one to another, we must obtain our freedom.' (Renewed applause.)

Samuel Sharp's plan was defeated, in this way :-He had not calculated sufficiently upon the impulsive character of the men he undertook to lead in this movement,-upon their not being accustomed to exercise self-restraint; consequently, when some of them broke into the store-houses of the estates, and became intoxicated, and then set fire to the buildings, that was regarded as a signal all over the country, and the works and mills were destroyed on two hundred or three hundred catates. Sharp said, 'When this occurred, I saw the scheme was defeated. I knew that the whites would slaughter us without mercy, and our freedom be a long while put off."

But, sir, although the immediate design of Sharp was not accomplished, yet it was ultimately. This very insurrection was one of the events which hastened the abolition of slavery in the West Indies. I dare say my friend Mr. Garrison is sufficiently acquainted with the history of those times to remember Lords to investigate the whole question of slavery. and also that in the Committee appointed by the House of Commons, the decision on the question of the immediate abolition of slavery turned upon this 'Go on,'] and therefore I will hasten to another subpoint,- Will it be safe to the planters that slavery be continued?' Two of my brother missionsries, who went home for the express purpose of appearing before these Committees, gave it as their the British Colonies. opinion that it would not be safe; that these insurrectionary attempts would be repeated, and that the not bring slavery in the colonies to a peaceful termination, it would soon be quenched in blood, and the tion was forced upon the Committees of both Houses of Parliament; they reported accordingly, and the doom of slavery was sealed.

Sir, it was my privilege to be in Jamaica when slavery came to an end, and I rejoiced the more suffered in common with my brethren, in connection with it. We were sent out as the instructors of the slaves and free colored people. We built churches, the gallows were hanging, and down they fell, one after

another, upon the heap of dead below. Then he brought structors of the negroes. Well, sir, we were denouncout Dehany and his fellows. I knew him at once, ed by the planters, from the beginning of our efforts as spies of the Anti-Slavery Society. They had sagaof the man,—a fine, broad-chested, model man,—a city enough to discover, at a very early period of our yellow-skinned negro, as they called him there; labors, that slavery and Christianity could not long co-exist; that they were essentially antagonistic, and that the one must ultimately destroy the other. Determined to perpetuate slavery, they resolved to do all they could to get rid of Christianity, and keep their people in heathen darkness; and, consequently, throughout our history we were subjected to the most bitter persecution; and, sir, just after the insurrection to which I have referred, the whole white people of the island of Jamaica banded themselves together in an association which they called 'The Colonial Union,' the avowed object of which was to drive every instructor of the negroes from the island. Eighteen rope was cut. I looked, and only four of them hung of our churches were levelled with the ground. They upon the gallows, and Dehany was not among them. dragged the missionaries to prison, got false witnesses to swear against them, treated them with brutal violence, and did every thing they could to put an end cousness for a moment or two. I went up. in to our labors. But, as they were determined to drive the midst of the crowd, to witness his demeanor. us away, we were determined to remain, and remain Still, sir, with all these horrors about him, the man we did. (Loud applause.) Though our churches lay was undaunted. I could hear the whisper of prayer in ruins, and we could not gather a congregation, upon his lips; there was nothing about him of bra- though our societies were scattered, and we were exvado, but every thing that indicated the manly cour- posed to all the indignities which the anti-slavery advocates have to suffer now in the South, we stood our ground, and by and by we saw the result of all these things. We were much discouraged when tion was put down, Sharp was taken, and he was the these events took place. When we saw these violent last man put to death in consequence of that insur- men rampant and triumphant, when we saw our rection. About two thousand were slain; many of churches in ruins, and our congregations scattered them, of course, in encounters with the military, but hither and thither, and our mouths closed for nearly most of them were either shot or hanged in cold blood. two years together, we were greatly discouraged, and I have myself seen not less than nineteen of these we wondered what Divine Providence was working poor creatures led out in one batch, to be hanged up out through all these things. By and by we began like dogs. I have known sixty to be led out from the to see what it was. By these means it was that that same jail, in the course of three days, and put to death. storm of indignation was raised among the British On one occasion. I saw a poor fellow brought into people, that led to the abolition of slavery. They saw town, his hands tied behind him; a court martial was there was no chance even of evangelizing the negroes immediately summoned, and with scarcely a show of while slavery existed, and they rose in their might, and the British Government was obliged to yield: tion with the insurrection, -indeed, there was nothing and slavery, with all its abominations, its chains and whips, its tortures and dungeons, was swept away, to looking on whilst a building was burning which had be known no more in those colonies for ever. (Ap-

Sir, I was there when slavery was abolished. I ago, I stood up late at night, in one of the churches

mouths had been closed about slavery up to that time. We could not quote, without endangering our Sharp was the last brought out to be put to lives, a passage that had reference even to spiritual emancipation. These planters found treason in the Bible and sedition in the spiritual hymns of Watts and Wesley, and we were obliged to be careful how we used them, and in what connection we used the word liberty; because they had a law,- the law of constructive treason, it was called, -that doomed any man to death who made use of language tending to or read it, and the next post brought down an order excite a desire for liberty among the slaves. You may to the authorities, civil and military, that no fur- imagine, then, with what feelings I saw myself emanther executions should take place for crimes com- cipated from this thraldom, and free to proclaim liberty to the captive, and the opening of prison-doors warrant. Thus it happened that Samuel Sharp was to them that were bound.' (Applause.) I took for detained in prison several weeks after he had been my text that night Leviticus 25:10. By and tried, and sentence of death pronounced upon him, by, the midnight hour approached. When it was within two or three minutes of the first of August. -the day appointed for the liberation of the slaves. I requested all the people to kneel down, as befitting the spects a superior man. I asked him what it was that solemnity of the hour, and engage in silent prayer to induced him to take part in this movement, since he God. They did so; and, sir, I looked down upon them-the silence only broken by the sobs of emotion which it was impossible to repress. By and by the

It was the stroke which proclaimed liberty to eight plause); and I would rather go out, and die on that hundred thousand human beings! And, sir, what a gallows, than live a slave.' (Loud applause.) The burst of joy rolled over that mass of people when the young ladies of the family to which he belonged clock struck, and they felt they were slaves no longer ! made him a very handsome suit of white clothes. They remained on their knees a moment, and then I and I saw him march to his death. I heard the told them to rise. They did so; and, sir, it was really remarks which he made when he stood on the affecting to see, in one corner, a mother, with her litplatform under the gallows; and, sir, I could not but the one, whom she had brought with her, because drop a tear to see a man like that put to death, whose there was no one at home to take care of it, clasp her only crime was, that he made an effort to recover that baby to her bosom; and there was an old white headliberty which is the right of every human being, and ed man, embracing a daughter; and here, again, of which he, in common with his brethren, had been would be a husband congratulating his wife in a similar way; and something like confusion was apparent all over the building. However, we made allowance sion, and by and by all was still again, and then, sir, I gave out a hymn. I am glad to say I have it here. cannot tell you, so well as you may imagine, the freedom, shouted,-for they literally shouted,-the hymn which I now read to you :-

· Send the glad tidings o'er the sea,-His chains are broke, the slave is free; Britannia's justice, wealth, and might Have gained the negro's long-lost right! His chains are broke, the slave is free,— This is the Negro's jubilee!

'Hail! blessed and auspicious day! Dear is thy first bright dawning ray, Which comes, an angel from above, Herald of freedom, joy and love: Thy breezes whisper, 'Slave, Now is the Negro's jubilee!

O Thou, whose favor long was sought, What full deliverance hast thou wrought The captive's groan has pierced thine car, And thou hast wiped the falling tear. The curse is past, the slave is free! This is the Negro's jubilee!

· Our prayers shall now with praise combine, For freedom poured on every clime; For holy freedom, gracious Lord, To join a world in sweet accord: Then, freed from sin, from error free, We'll keep a brighter jubilee!

I hope the time will soon come, Mr. Chairman when thousands of Christian ministers, with their congregations, throughout the length and breadth of that in the Committee appointed by the House of the United States, will be able to sing that Jubilee Hymn! (Loud applause.)

But, sir, I find that I am trespassing upon the time and patience of the audience, [Cries of ' No, no,' and ject, which I have found, since I have been in New England, is regarded by many persons as of great importance, namely, The Working of Emancipation in

Sir, I have been told, since I have been here, that emancipation, it is understood, has been a failure. probability was, that if the British government did I am prepared to give this statement an unqualified contradiction. There is no sense whatever in which the emancipation of the slaves of the British colonics slaves would emancipate themselves. That convic- has proved a failure. Sir, emancipation has not proved a failure in this sense, -the people are all free. It has not failed to break their chains and set them free. In that it is no failure, but a blessed reality. Then, sir, I am told that the people are wors off in freedom than they were in slavery, and in that to be a witness of its extinction, because I had sense emancipation has proved a failure. But, sir, it is not true; and I wonder, I have often wondered, how any man with common sense could for a moment entertain such an opinion. Sir, the people now, assisted by the liberality of the British people, all over throughout the British colonies, have their own time the island, wherever we could, and we were sustained at their disposal—their whole time. This was not by funds contributed by British benevolence, as in- the case in the days of slavery. The only time they, the planters to an abandonment of their estates

had at their disposal then was one day in two week had at their disposal the grounds and procure the necessaries of life, and the Sabbath to go to marks, necessaries of the, and the state of the mile, and for religious worship, if they chose. That was and for religious worse, p. a single and at their own days, the time the people in masters did not give the food or wages, but they gave them a piece of land food or wages, out say, a limit in might be two or three acres, if they could raking them, -sometimes four or five, even ten er film miles away from the estate on which they roids! and they gave them one day in two weeks to nis provisions upon this piece of land,—and that we il except a little salt fish now and then, with which he season their provisions. Now, sir, the people has season their provides an spend it to the best adre. tage, according to their own judgment, and according to their views of their own interest. Then, sir, the people now have the Sabbath. Formerly, it was in possible for them to keep holy the Sabbath day; they had to go to market on that day; and vie their market was over, they would bring their bakets and trays to the place of worship, and depois them there, - having taken some opportunity b change their apparel, - while they went into the was tuary to worship God. That was all the Sabbath the negro had. The Sabbath market prevailed over the whole of the West Indies, and there was more ball ness done or, that day than on all the other days of the week. All this was brought to an end by enact. pation. The negro can now spend the whole day with his family in the house of prayer and in the world of God, according to the dictates of his conscient

Then, sir, the negro is free from the liability to the lash. It is true, that for some years before emaning. tion, the law limited the master's power of punishment to the infliction of thirty-nine lashes at one time; but the master had only to take care that none but slave were witnesses, and he might inflict three hundred and ninety lashes instead of thirty-nine, without the slightest apprehension of punishment, because the betimony of a slave could not be received against is master, whatever he might do. Now, sir, the pore of punishment was taken from the hands of the ma. ter, at the time of emancipation, and placed in the hands of the magistrate, responsible to the public mi to the government for the manner in which he may his authority. Then, sir, families are no longer liable to besting.

ed; the child cannot be sold away from the pure, nor the wife from the husband, as used to be the tree in the days of slavery. Although, for some ten, this was prevented by the ameliorating measure in troduced by the British government, before emacipation, yet in the times of ancient slavery, the wife and child were sold and separated from each other, and from the husband and father, without the slightes feeling or compunction, just as now in the Souther States of this Union. All this has passed away.

Then, sir, the negroes have their own house, Nearly all the black people in Jamaica are freehold. ers. They have their own pieces of land, and ther own cottages erected upon the land, and there ther dwell, under their own vine and fig tree, no man dr. ing to molest or make them afraid. Then they have the disposal of their childre,

They can send them to school, or take them to win in the field, at their pleasure.

All these beneficial changes have been wrought by emancipation; and yet we are told that emandiate has failed to improve the condition of the colors race. Sir, it is one of the many falsehoods got up by the pro-slavery party to blind the eyes of the friend of humanity in this country, and promote the intrests of slavery. It is a falsehood, and I denounce its such. Throughout the British West Indies, in ever island, the condition of the people is incompany superior, in all respects, to what it was in slavery. Then, I am told, if it has not ruined the laborn,

has ruined the planter. Sir, I deny that as plainly s I deny the other. I might maintain, with great propriety, that if many West India proprietors wereined by emancipation, they only got what ther is served. (Laughter.) I do not, however, take that > sition, but I say this: that it was not emancipation but slavery, that ruined those who were ruind They were ruined long before emancipation to place. I would recommend our friends who cus so to read Montgomery Martin's History of the la ish Colonies, published in 1851,-a new edition di former work. There it is shown, to a demonstrate that long before Buxton and Wilberforce lifted the pation of the negroes, the colonists throughout is West Indies continually complained that they was ruined. And no wonder that they were ruined There was a condition of things existing under slowry, that must inevitably ruin any landholder more the sun. Just look, sir, at the condition of a Wes India estate under slavery. There were four or in hundred slaves. It is true, the master did not go " much expense in providing them with luxure, s even with food, but he had to bestow upon them n many yards of cloth a year, and several other smil articles: that was one item of expense. Then, to aperintend the labor of these slaves, there must be int book-keepers, as they were called, one to superistral the still, another the boiling-house, another took me of the cattle on the estate, and another, if not two # three, superintended the people in the field. Al these had to be fed and salaried. Then there es the overseer of the estate, with his harem, and is too, living at considerable expense out of the east, and at a high salary. Then, over all was the and ney, in the absence of the proprietor, who managed the affairs of the estate, disposed of the produce, mi provided the eattle and other materials for waring the estate. Well, he took his commission out of enry thing the estate produced, and occupied, at his play sure, what was called 'the great house,' and having his harem there. Then, sir, there was the propriets. with his family, living in France or England, 2 princely style, and all this to be drawn out of the produce of one estate. I should like to know whether there is an estate throughout the length and bresits of this country, that could sustain such a drain se this,-whether there is any property that would set be brought to ruin, with so many living upon it mi

It was that process that brought ruin upon many d the West India proprietors. And, sir, emancipation proved a boon to them. The compensation most enabled them to lessen the mortgages on their ettle. By this expensive method of working the estate, and this expensive style of living, the merchants, riv had also their commissions to take out of the cause, became mortgagees, by making large advances on the property; so that, when emancipation came, the was not one estate in fifty that was not mortgaged by the full extent of its value. Emancipation came, and instead of being a curse, it proved a blessing to the proprietors. Suppose they had four hundred slare, they would receive, on the average, not less the twenty pounds for each, -about £8000, or \$40,000 the whole. It is true, the mortgagee took this of pensation money; but then, the estate was relieved that extent, and many of the proprietors were post on with a fair prospect of working themselves chart their difficulties. Then came another sweeping chaft You remember the free trade policy adopted by British government during the ministry of Sir Eches Peel. Among those measures was one equaling sugar duty, and throwing the freed colonies of tain into an unequal competition, or a competition which they were not prepared, with Cuba and Bash where the produce was raised by slave labor. Identified find fault with that free trade policy; indeed, Idans express any opinion upon it at all, for I am not and of a politician; but this change came upon the colors prematurely, before they were prepared for it and consequent reduction of the price of sugar to the tent which rendered it unremunerative, forced

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passed into the hands of the merchants. In Antigua, ne of the best estates on the island are held by the perchants, who obtained them in that way. The nerenance, the English house of Shand have several, which came their hands by the foreclosing of mortgages. It into their man, not by emancipation, but by slavery and its concomitants, that the planters were ruined. Now look at the West Indies as they are. In the Now look at the state and they are. In the island on I cannot speak of that island from ground knowledge, because I have not been there within the last ten years. But I can say, that before left, no less than fifty thousand colored people had light, no ieas the fruit of their own industry. become industry. If we are told these people will not work. How did let we are these freeholds, then? Some of their they commend their some of their bosses are richly furnished, with mahogany bedsteads house are rather. How did they get these, expect as the result of their own toil? I was in Jamaica when the railroad was built.

stending some fourteen or fifteen miles from the of Kingston. I was acquainted with the manage of the works. There were considerable engreening difficulties to be overcome. The road was ball entirely by colored people, and the manager of he works told me that he could not desire people to the works that they did; that he could obtain erkmen to any extent, and why? Because, he says, es Saturday evening, when they have finished their on salars, they have their wages. It was got to upon the estates, sir; and that is the reason not so upon thousands of the colored people of Jamaica have retired from work on the sugar planta-Jamaira nare that many hundreds of them were defonded of their wages. One of those great planting stories, who had some fifty or sixty large estates and this care, made it his boast, in the presence of a friend of mine, after the act of emancipation came interest that he made those estates pay well, because is cheated the people out of half their wages, by one nethod or another. That was the difficulty. After the people were emancipated, before they obtained had and houses of their own, they occupied the land and houses owned by the proprietors, which they had xeagied when they were slaves, and the overseers made them pay their rent three or four times over. You must pay, they would say, so much in labor for the feat of your house; then the wife was required to pay an equal amount, and if there were two or three adult members of the family, each one was required to pay the rent of the cottage in labor; and thus they managed to get out of the people rent four imes over in many cases, and in numberless instances, three times and twice. I happened to occupy a position which brought me much into contact with the laborers, and therefore I knew of the operation of this eril. The colored members of our churches contributed towards the maintenance of the churches, and towards the maintenance of the ministers; and very frequently the missionaries were teld, when they could not give their usual contributions, that they could not obtain their wages; and upon one occasion, a poor man, whom I knew well, whom I had taught to read and write, who had promised five dollars for the efection of a school-house and church in the neighberhood in which he lived, came to me and told me he was very sorry he could not pay the money, because his employer had wronged him out of all he had carned for several months, - and that employer was a man who had a salary of one thousand pounds is connection with an office which he held under govenment. The poor man had labored until his wages amounted to sixteen doubloons-over two hundred and fifty dollars, and then his employer took the beneat of the Insolvent Debtors' Act, and never paid him his fellow-laborers-there were two or three hundred of them-one cent of what they had earned by the labor of several months! Is it surprising, then, that the colored people should choose to cultivate their own two, three or five acres of land, and get what they could off that, and refuse to go to work upon a plantation when they were expected to do the work of freemen on the terms of slavery?

These, sir, are the evils which have wrought out those results which have seemed, for a time, to justify the statement, that the people would not work in Jamaica. They are passing away. A recent number of the Anti-Slavery Standard, published at New York, which was put into my hands a day or two ago, contains a long report from one of the leading anti-slaverisit which he has been making to the West Indies reference to Jamaica :-

'The alleged want of labor is a false cry. To cultivate the whole area of land at present lying waste in all the colonies-except Barbadoes-would, indeed, absorb any number of laborers; but the evidence i overwhelming that no addition to their number is essary to meet the demand for the estates that ar tually under cultivation. Where labor is said to be deficient, it can be traced to causes within the planters control to remove. Of these, insufficient wages, unpunctual payment of the same, or no payment at all, are stated to be the chief. Immigration on the present system is condemned as expensive and unsatisfac-tory, injurious to the people who are introduced, and

the native colonial population.

The allegations of idleness and immorality, which been propagated by The Times, are indignantly repudiated as gross calumnies, and the writers are challenged to produce the proof of their reckless statements. The Committee feel satisfied that all unbiased persons who read the annexed communications must come to the conclusion that the negro population of the West India colonies have been shamefully malignd, and that the demand for " immigrant labor" pro reeds from a desire to graft upon free-labor a system of forced service, which is totally incompatible with the spirit of the Act of Emancipation.'

So much for Jamaica. I cannot say much about its present condition; for I have not been there for ten ears. But, sir, I have been in Barbadoes, and there I am laboring at present, as a minister amongst the colored shurches, and I can tell you the state of that island. Sir, that island even in the most palmy days of slavery, was never in such a state of prosperity as it is now. This very year, although it has been an unfavorable year, the long drought lessening the crop of sugar, yet they have raised, with no greater amount of labor than in the time of slavery, more than double the amount of produce they ever raised under slavery. That is the result of this year's labor.

Now, let us look at the value of property in that island. If emancipation has ruined the proprieters or the work-people, if emancipation has proved a failure, how is it, sir, that on the island of Barbadocs, you cannot get an acre of land for less than four or five hundred dollars in any part of the island? That is the truth, sir. I knew of an estate in my own reighborhood, of not more than two or three hundred acres, which was transferred to other hands for £18,000-equal to nearly \$90,000 of your moneyand that paid in cash. Where is there a farm of the same extent in the United States, that will bring a price equal to that? I wanted to buy a piece of land, within the last twelve months, to build a schoolhouse upon. It was nine or ten miles away from the town, and consequently not a building lot, and there was no circumstance associated with it to render it of extraordinary value. I was offered a piece,-the eighth of an acre, for how much, do you think? Four hundred dollars ! That was at the rate of \$3,200 per acre for land in the country.

I occupy a mission station about nine miles out of Bridgeton. I have two acres of land, upon which stand the place of worship, the school-house, my place of residence, and the teachers' residence. I wanted to enlarge our boundaries, and there were two acres of land, belonging to a small estate in the eighborhood, and separated from it by a road passing through. It joins my residence, and would be very convenient in all respects, except that half of it very rocky; but the owner would not let me have it for less than one thousand dollars, and I could not

sold, within the last eight months, for £40,000. It is the anti-slavery party. He had taken an active part situated very near the city, and that is the reason in the agitation which ended in the removal of the why the price was so much higher than the other legal disabilities of the free colored people, and then he one to which I have referred. These facts speak stood up to agitate for the abolition of slavery, having volumes in regard to the 'ruin' of the British planters started a semi-weekly newspaper called the Jameior

upon those islands. You will please to understand ty, who suddenly came over to the anti-slavery party. that I did not furnish myself with facts before I came and took active measures to ameliorate the condition away; they come to me incidentally. I had no idea of the colored people, and prepare the way for the that I should have a word to say upon the anti- abolition of slavery. Well, sir, in the newspaper con slavery question, or I would have come better pre- troversy to which this gave rise, Mr. Jordan wrote th pared with statistics. I am building some schools for following sentence:- We are glad to see Mr. Beauthe children of our colored congregations; and I have mont coming over to the right side, and we shall be been round begging money of the proprietors. Among glad with him and all the friends of humanity, to the rest, I waited upon a Mr. Carrington, who owns give a long pull, a strong pull, and a pull all together two estates within sight of my sitting-room, and and bring down the system by the run, knock off the he gave me forty dollars towards my object; and fetters, and let the oppressed go free. That was the while there, I learned these facts: that last year, he sentence. The following week, as he sat in the Sumade on the two estates together, comprising between preme Court, reporting for his paper, to his utter as six and seven hundred acres, three hundred and tonishment, he heard his own name proclaimed by three hogsheads of sugar. This year, he resolved to the clerk, under indictment for a capital felony-con make an effort to extend his cultivation, and enlarge structive treason.' He had never heard a whisper o the produce. He did so. He employed laborers to it before, but he was taken from his seat, placed in the cover all the rocks with soil, digging mud out of the felon's dock, and arraigned upon that capital charge ditches and out of the pond, and covering up every and it was with the utmost difficulty that his counse yard of naked rock, and planting cause upon it. He Mr. Watkis, also a colored man, succeeded in get built, instead of the old wind mills, which had been in ting his trial postponed for two days, to prepare hi use from time immemorial, two steam engines, and put defence. The prosecution failed, because they could ufacture of the sugar. What is the result? He has was a regular plot against the life of Mr. Jordan, to raised seven hundred and fifty hogsheads from those which the Governor, Lord Belmore, (to his shame be estates; and he would carry into the English market of Normandy, to whom I have referred. seven hundred and fifty hogsheads of sugar, and But this effort to destroy Mr. Jordan only placed islands.

fore I went to Barbadoes, and a friend of mine there, and now Mr. Jordan is Prime Minister of Jamaics a member of my own church, bought an estate, that the head of the Cabinet. He occupies the same po was sold under a decree of Chancery, for £5000. sition in Jamaica, as the Earl of Derby in England He has taken off three valuable crops, which have and is a man who commands the respect of all parties more than repaid the original purchase money; and and all colors in the community. he has been offered £10,000 for the property, and re-

try. I believe the criminal statistics of Barbadoes. for the last five or six years, would compare with any sir, the vice of intemperance is not prevalent among the people. I have a membership of seventeen hunhave been there, I have not had one single case of man. His father, who was a man of some wealth, intemperance reported to me, in connection with our sent him to England, and gave him a liberal education disciplinary proceedings.

are inconveniently trowded by people anxious to re- to the bench, and is now the second amongst the ceive instruction. I know of no people in the world judges of the colony. who will make anch efforts and exercise such self-denial to obtain education for their children as the peothat occurred only a day or two before I left to come by talent, and the exercise of that talent. How have to this country. One of my own church members, a Mr. Hill and Mr. Monterief won the positions they colored man, had just finished manufacturing his lit- now fill? Not by favor, sir, but by competing with tle portion of sugar, grown on a part of the half acre the white man, with all the advantages of education of land on which stood his house, and on which he and wealth and interest in his favor. Sir, my observa raised the provisions for his family, and he brought tion goes to show this: that they make good mechan me six dollars, and requested that I would receive the ics, very good magistrates, (for more than half the money in advance as school fees for his four children | magistrates in the island of Jamaica are colored men. for the next twelve months. That, sir, is the only efficient legislators, (I suppose not less than a dozen months

this country do not make efforts to raise themselves | lent schoolmasters. All my teachers are colored men, out of their degraded position. [A voice- That is and I would not exchange them for white men. If not true.'] If it be true, I do not wonder at it. I had the choice of a white or colored man as a teacher do not see how any people can lift themselves up in the West Indies, I should decidedly give the prefagainst the weight of prejudice and discouragement erence to the colored man, on this account: he can that seems to be cast upon them in this country. better accommodate himself to his position. In nearly When I came into Boston, two or three weeks ago, I all cases where men come out from Europe to take the went into a hotel, and the very first thing that arrested position of schoolmasters, they turn out to be failures. my attention was this: A play-bill hung in the office We can only conduct our schools efficiently by havof the hotel, on which I read- Colored people admitted only to the gallery.' That alone was sufficient to and we find the colored man, in every walk of life, satisfy me that they are laboring under discourage- able to compete, and that successfully, with men of ments, difficulties and prejudices which must exercise fairer skin. a blighting influence upon them, and must necessarily keep them down. The colored people of the British colonies have outlived all this, to a great extent. Lord Mulgrave, when he came out as Goverlaw which had placed the colored people of the col-States']-nor on a coroner's jury; he was not allow- male or female. (Applause.) ed to exercise the elective franchise; he could not I do not know, sir, that I should feel justified in hold any office under government, either civil or mil- dwelling any longer upon this theme; I fear I have herit property, except within a very limited amount. Well, sir, a law was passed, and went into force, emancipation; and I think, although I have done it they were subject to the same discouraging prejudi- beyond dispute, that emancipation in the British colces that I find existing here, to a great extent. A onies is no failure. (Applause.) white man would have felt himself degraded by sit-

against his fellow-men on account of color. Sir, the colored people, removed from under the Now, sir, in the island of Barbadoes, the governthemselves able to cope with the white man under any help the schools,—that is, they will pay half the sal-

by emancipation. (Applause.)

Watchman; and in the beginning of 1832, there was I will tell you what sort of 'ruin' has been brought a pro-slavery man, who had been a leader in that par

up on one estate a double row of coppers for the man- not prove the publication of the paper; but there two estates. Now, apart from the capital he ex- it said,) was a party, he having agreed, if Mr. Jordan pended in improvements, and in building, the mo- was convicted, to sign the warrant for his execution. lasses, the draining from the sugar, would go a long He was removed shortly after for incompetency, and way towards paying the working expenses of these then came in the noble Lord Mulgrave, now Marquis

would sell them, I dare say, at not less than twenty him upon an eminence. The colored people rallied pounds per hogshead, and would thus realize, from around him. They had the control of the elections in those two estates, more than sixty thousand dollars Kingston; and at the next ballot, they elected him as for the present year. That, sir, is the kind of ruin the representative of the commercial capital of Jathat emancipation has brought upon the West India maica, which position he occupied for twenty years About the time I left the West Indies, he was called So in Antigua. I lived three years in Antigua, be- into the upper branch of the legislature, the Council

Then, sir, there is Mr. Richard Hill. He has been fused it. That is the kind of 'ruin' that has come for twenty years the head of the stipendiary magisupon the West India islands because of emancipa- trates' department in that island, and a man of wellknown ability and information; indeed, he is looked Then, sir, look at the moral condition of these is- up to by all parties on the island as authority in all lands. The moral condition of Barbadoes will com- matters of natural science. Mr. Hill is also colored. pare favorably with that of any other civilized coun- only one remove from a black man; that is, he is the child of a black mother, having a colored father. Mr. Hill is a man whom any one might be proud to country under heaven, without disadvantage. We call his friend; a man of masterly intellect, a perfect seldom hear of any thing like serious crimes. Then, gentleman, and every thing that a man ought to be, and I may add, he is a Christian man.

Then there is upon the judicial bench of Jamaica dred colored persons, and during the last two years I Mr. Monterief,-also only one remove from a black he was admitted to practice in one of the Inns of Then look at our churches. Every Sabbath, they Court, made his way to the Jamaica bar, and then

Sir, place the colored man along side, on equal terms, and he will compete with the white. How has ple in Barbadoes. I will mention one little incident Mr. Jordan forced his way? Not by favor, sir, but instance I ever heard of in my life of a man, in his in the Legislature of Jamaica are men of African de condition, prepaying the education of his children for scent,-two of them 'perfect Africans,' to use an extwelve months. He was resolved, whatever else suf- pression common here; one of them has occupied the fered, his children should not suffer the loss of edu- position he fills twelve or fourteen years, the other, cation; he has secured it for them for the next twelve ten years, -and occupied them respectably and efficiently.) They make, also, good medical practition-The people are willing to do all they can to raise ers. One of the cleverest men I knew in the island of themselves, and they do raise themselves. I have Jamaica, and a man who stood first in one branch of ry men in this country,-Mr. Charles Tappan,-of a heard since I have been here, that colored people in practice, was a colored man. They make very excel-

ing and training colored teachers; and we do that,

Then what about the ladies? I can say a good word for them. They make capable housekeepers, devoted, faithful wives, tender and judicious mothers. Sir, it is not an uncommon thing for white men to nor, in 1832, took noble ground in this respect. The marry colored ladies. I have known numerous in stances of this kind, and I have seen these colored laony on an equality with the whites had just come dies presiding at the table of their husbands with as into operation. Formerly, in all those islands, as much grace and dignity as any white lady could disnow in the South, a colored man could not sit in the play in that position. Sir, give them the opportunity, jury box,-[A voice-'He cannot in the Northern and they will show themselves to advantage, whether

itary, and up to within a short time, he could not in- wearied this audience. However, you asked me to enter, in detail, upon this question of the failure of which did away with all their legal disabilities; still, very lamely, I have stated facts which go to prove

Sir, I am in this country on a special mission. I ting down to table with a colored man. Lord Mul- did not come here to deliver anti-slavery lectures, nor grave determined to put his foot upon this evil, and had I, as I said before, any idea that I should have he invited some of the most intelligent and respect- the opportunity of attending any anti-slavery meetable colored ladies and gentlemen,-those whose ings. I came to this land partly for relaxation. The wealth, intelligence and position in society entitled wasting and exhausting effects of a West India clithem to such a mark of distinction, -to his parties. mate rendered it necessary that I should take a change (Applause.) He made it a point to dance with color- for a few months, and I determined on coming to the ed ladies himself, and he introduced colored gentle- United States; but my principal object was one which men to Lady Mulgrave as partners, with whom she to me seems very important. I told you that I am a danced; and when some of the gentry gave the cold teacher of the colored race, and I have been all my shoulder to these colored guests, he caused it to be life a minister among the colored people. In one intimated to them, that if they expected invitations thing we are behind in the West Indies, and that is to the Government House, his guests must be treated education. We have not, as you have in this counby them with the same respect and courtesy he man- try, a well organized system of instruction, that emifested towards them himself. (Loud cheers.) That, braces all classes, and gives them a first-rate training. sir, did more than any thing else I know of to put an not only for the life that now is, but for that which end to the reign of prejudice upon that island. Very is to come. . We have hardly succeeded yet in really soon, the colored people began to mingle upon equal convincing those who hold the reins of authority in terms with the whites; they met together in private the West Indies, that it is not dangerous to educate parties; and soon the colored people, by the exercise the lower classes; and, consequently, we have not of the elective franchise, acquired a considerable de- in those islands, any thing like a general system gree of political power; and now it would be the ruin of education for our children, and we are obliged of any public man in Jamaica to have it known or to do by private effort what ought to be done suspected that he cherishes any prejudice whatsoever by the government, and what has been done by the government of this country.

discouraging influences to which I have referred, show ment have been brought to just this point: they will circumstances. Take, for instance, the present head ary of the masters, when they are established, but of the Jamaica government-Edward Jordan, a col- they will not establish any, or help in building ored man; his dark skin and his frizzly hair show school-houses. Against this difficulty we have him to be nearly allied to the African race on one side, to labor. I have seven hundred children under as he is to the white race on the other. I remember instruction in my schools. I want to increase this the time when Edward Jordan,-who had acquired number to a thousand, and I am building five school all the learning he had from our mission schools, houses, in order to give them that instruction which stood within the shadow of the gallows, and had a will fit them to become useful members of the very narrow escape for his life, -and for what? It community, discharge the duties which they owe was in he days of slavery, and he was a leader in to society, and make their way to a better life,-

Sir, I have received from my colored people towards portune, and exceedingly important in its bearings this object, \$1500,-although they are giving me besides, for the building and repairs of churches, \$2500; I have raised \$500 more by public lectures; I have gone about begging among the proprietors, and have raised \$600 in that way; I intend to go about begging and lecturing again, and expect to raise \$500 return, as a witness in the cause of God and humore. But, sir, when I have done all I can, I shall still be short \$2000; and one object I had in coming to the United States was to go among the churche of this country, and ask them to give me help to the extent of \$1000. I have had an opportunity to appeal to some congregations, and I have obtained help cordially commend him to the sympathy, hospitality some extent, and I want to lay this matter before the friends here, and beg them to give me a little help. I am working with you in the great anti-alavery cause. I am trying to give the colored people of Barbadoes the means of development,—such de velopment as shall put to silence and shame the false hood that emancipation has not proved a blessing but a curse to them; and if you will help me in this matter, I shall be heartily grateful for it. Surely, there are fifty, a hundred, or two hundred in this congregation, who can spare a dollar for this cause, or a smaller sum; and whatever you shall feel prompted to give, by sympathy for that object, will be faithfully devoted to it; and I trust that He who has said that a cup of cold water given to a disciple, in His name, shall in no wise lose its reward, will abundantly reward you for what you give to this cause, and to every cause of benevolence, a hundred-fold in the present life, and in the world to come with life everlasting. (Long-continued applause.)

The Abington Brass Band then played ' God save the Queen, which was loudly applauded.

Mr. GARRISON. I wish to throw myself, for a mo ment, upon the indulgence of the audience, before we adjourn for our pic-nic. I could have listened all the day through, and, if the strength of our friend had held out, all the night through, ('hear, hear,') to the admirable, lucid, and most cheering parration which he has given us, respecting the workings of British West India Emancipation. I know that you have felt a thrill of delight running through your veins, as you have sat so rapt in attention, giving the hearing ear to what has fallen from his lips. I rise, therefore, to offer a resolution in regard to our friend, which I am sure will be most cordially and unanimously responded to; and it seems to me proper that we should pass it now, rather than postpone it to the afternoon meeting. One word before I offer it, respecting the day which

has brought us together. O, the sublimity of the struggle for the emancipation of those in bondage in the islands of the sea, so many years ago! Blessings on the memories of Granville Sharpe, and Wilberforce, and Clarkson, and Zachary Macaulay, and Fowell Buxton, and all the noble dead, both men and women, who labored to bring about this grand and sublime result! Blessings on the living men and women, in Great Britain, who also aided to break the fetters of the West India slaves, and caused liberty to be proclaimed throughout all those beautiful isles! Blessings in particular, let me say, upon the head of our beloved friend and tried coadjutor, GEORGE THOMPSON, (loud applause,) who, having been for a time out of our sight,-never out of our memory,has just returned home to London, we are told, from his sojourn in the East Indies, broken down in health having narrowly escaped with his life on the voyage. Many were the laborers in the anti-slavery field in Great Britain, but not one went forth more devoted than himself; and of all the champions who took the platform in behalf of freedom, no man ever so moved the hearts of the people, no man ever spoke with such peerless eloquence, as did our noble, beloved and honored friend, GEORGE THOMPSON, (Applause.) I would to God he were here in bodily presence, that he might have followed our respected friend, who has spoken so directly to our hearts and understanding. I know he is with us in spirit, for he never forgets America, nor his old anti-slavery associates; and by them he is never, and can never be forgotten. Oh, that he may have his health speedily restored to him! Oh, that he may be permitted once more to visit America! We shall give him a warmer reception than he ever received before. In your behalf, in behalf of the friends of freedom every where, I may promise him an enthusiastic welcome, and the heartiest co-operation. (Applause.)

One incident occurred, yesterday, that was ver pleasing to me. I happened to take up a volume 6. Resolved, That the guilt of this nation is withof British Anti-Slavery documents, and, on looking out a parallel in the history of the world; that its caover its pages, I came across one of those memora- reer has been marked by crimes of the deepest dye, ble speeches which our friend Thompson deliv- and stained by the blood of its chattelized victims; ered in 1831 and '32. It was almost at the com- that its religion has enforced and sanctified the blas mencement of his anti-slavery championship. He phemous act of making man the property of man, was selected by the friends of emancipation as their given to men-stealers and traffickers in human flesh advocate, to lecture throughout the kingdom. The certificates of Christian character and the right hand West India planters also chose their champion, one of fellowship, and persecuted and proscribed the un Peter Borthwick, -- a man of great rhetorical ability, compromising friends of the oppressed as 'pestilen' of cool audacity, unscrupulous to the last degree, and seditious fellows, deserving of universal reprobaand who could easily 'make the worse appear the tion; that the government and laws of the country better reason.' He was, undoubtedly, the ablest op- have been wholly on the side of the oppressor, and ponent who could be selected to confront Mr. Thomp- moulded accorded to the will and necessities of the son, and mislead the British mind on the subject of Slave Power; and that, to this hour, justice stand West India slavery; but, after a few disastrous en- eth sfar off, and truth is fallen in the street, and equity that, instead of his keeping on the track of Mr. eth himself a prey.' Thompson, our friend was active on the trail of Mr. Borthwick, following him closely until he drove him thundering, with augmented volume, in the ear of from the field. (Applause.) In the speech referred to, I found the name of our respected friend Mr. me; undo the heavy burdens, break every yoke, and Bleby. I will tell you how it came there. Mr. Borthwick had met Mr. Thompson in a place where the all the land, unto all the inhabitants thereof.' Methodists were predominant, and, anxious to propitiate them on the occasion, he coolly asserted that the happy result chiefly of Christian civilization and the planters had no antipathy to the Methodists, and principle, and an encouragement to the philanthropic that it was only the Baptists who had been blameworthy in the colonies. In the course of his masterly of similar means to free it from the blighting curse of rejoinder, Mr. Thompson took up this mendacious as- slavery. sertion, and said :-

'The Baptists were alone to blame! Ah! I well recollect his sneer when he named the Baptists: al and personal accountability to God, and therefore is The planters love the Methodists! Do they caping. The planters love the Methodists! Do they indeed? Then why did they pull down their chapel at Barbadoes? The planters love the Methodists: then why did they imprison Mr. Shrewsbury? The planters love the Methodists: then why did they persecute Mr. Whitehouse? The planters love the freedom for the slave is in the spiritual emancipation persecute Mr. Whitehouse? The planters love the freedom for the slave is in the spiritual emancipation Methodists: then why did a mob of magistrates, clergymen, and planters pull down the Methodist chap-els in Kingston? The planters love the Methodists: then why imprison Mr. Box? The planters love the Methodists: then why tar and feather Mr. Bleby?

of that speech, is Mr. Bleby to answer for himself why he was subjected to that brutal treatment! In the afternoon, the hall was crowded with ear-(Loud applause.)

Mr. President, I have felt the most thrilling emotions while listening to the testimony of our martyr- University, and a young man of brilliant promise,) friend. I have been with him in his days of dark- whose uncompromising arraignment of parties and ness and fiery trial; I am with him in this day of his sects caused a most ludicrous fluttering among certain rejoicing. God bless him! and may his mission here clerical gentlemen, but was loudly applauded by the be crowned with entire success ! As a feeble expressuadience. Mr. H. was followed by Rev. Mr. Bleby sion of my feelings, and doubtless of your own, I missionary from Barbadoes, who, for the space of two

missionary from Barbadoes, in regard to the state of ly applauded throughout. things in the British West India Islands while slavery gard his arrival in the United States as singularly op- as eminently successful.

intelligent, unimpeachable and triumphant testimon which he gives respecting the cheering results West India emancipation; that we trust he will be able to travel far and wide in our land, before his manity, refuting, from his own knowledge and experience, the malignant aspersions of the enemies o freedom, respecting the condition of affairs in the British colonies, and vindicating the character of cordially commend him to the sympathy, hospitality and aid of the friends of impartial liberty wherever he may sojourn, for the furtherance of the special object of his mission.

The resolution was adopted by acclamation. CELEBRATION AT MILFORD.

The anniversary of West India Emancipation was elebrated at Milford, (Mass.,) on Monday last, Aug.

2d, by the friends of freedom in that section of the Commonwealth. The weather was cool, and some what threatening, but a large and highly intelligen gathering filled the spacious Town Hall through the day and evening-various towns being represented on the occasion-Hopedale strongly so, as usual. The following were the officers of the meeting :-President-ADIN BALLOU.

Edwin Battles, Chas, Johnson

Vice Presidents-Dr. A. A. Cook, H. H. Bowers Benj. D. Godfrey, Winslow Battles, J. R. Davis, Saml. Walker, Milford; Rev. J. I. Woodbury, Rev. J. R. Johnson, Rev. J. M. Bailey, Dr. J. G. Metcalf, Mendon; Hon. Valorous Taft, Upton; Cyrus Houghton, Holliston; Lovett H. Bowker, Hopkinton Jacob Ide, D. D., Medway. Secretaries-B. Wood, A. T. Wilkinson.

Business Committee-Wm. Lloyd Garrison, Rev. J.

C. Webster, Hon. Valorous Taft, Geo. W. Stacy, Geo. Draper. Finance Committee-E. D. Draper, J. B. Bancroft,

After some excellent and pertinent remarks by the President, Mr. Garrison, Chairman of the Business Committee, reported the following resolutions :-

1. Resolved, That we joyfully unite with a million of emancipated slaves in the British West India islands, on this memorable anniversary, in a song and shout of thanksgiving and praise to God, for their marvellous deliverance from a horrible and soul-debasing bondage; and for the peaceable, cheering, and most auspicious results which have followed their emancipation.

2. Resolved, That it gives us great pleasure to welcome to our celebration, the Rev. HENRY BLEBY, a most devoted missionary from Barbadoes-a living, competent and unimpeachable witness-one whose experience in the West India islands covers a period of more than twenty-seven years, including slavery as it existed in its bloodiest aspect, the apprenticeship system, and the experiment of unconditional freedom up to the present day-whose chapels were levelled to the ground by the hand of slaveholding violence, whose person was brutally outraged, and whose life was in continual jeopardy for attempting to instruct the dehumanized slave; but who can now preach a free gospel throughout the colonies, and teach all who are ignorant, ' with none to molest or make afraid.'

3. Resolved, That to question the expediency, safety, or pecuniary advantage of substituting light for darkness, knowledge for ignorance, just compensation for the lash, personal freedom and protection for brutal servitude, marriage for enforced concubinage and pollution, the law of God for the will of the tyrant, is to evince a most criminal distrust of all righteousness, to impeach Divine wisdom and goodness, and to exhibit either great mental imbecility or pitiable moral degradation.

4. Resolved, That it is the dictate of reason, as well as the voice of God, that 'righteousness exalteth a nation, but sin is a reproach (and not less a curse) to

5. Resolved, That in proportion to our gladness and exultation of spirit, in view of the abolition of slavery in the isles of the sea, are our sorrow, shame and hu miliation of spirit at the continued enslavement of one seventh portion of all the inhabitants of our land . whose rights as rational and accountable beings are annihilated, whose emancipation is still flercely resisted as a wild and fanatical measure, and whom both Church and State are strenuously in league to keep in

counters, he found it convenient to be elsewhere; so cannot enter; and he that departeth from evil mak-

.7. Resolved, That the mandate of God is this day this nation- Let my people go, that they may serve let the oppressed go free; proclaim liberty throughout

8. Resolved, That we see in British Emancipation of our own beloved country to persevere in the use

9. Resolved, That the vitality of the principle equal human rights is founded in a sense of individuis in that sense that we find the only ultimately suc-

Addresses were made by Miss Anna Gardner, Nantucket, Oliver Johnson, Editor of the Anti-Slav-And here, sir, twenty-six years after the delivery ery Standard, and Mr. Garrison, of Boston, when the meeting adjourned to 2 o'clock, P. M.

nest listeners. The first speaker was Mr. E. H. Heywood, of Hubbardston, (recently a graduate of Brown propose for adoption the following resolution: hours, charmed and thrilled all present by his graphic Resolved, That we have listened to the interesting, description of the state of things in the Colonies, both thrilling, and graphic narration of Rev. Mr. Bleby, before and since emancipation, which was most warm-

In the evening, speeches were made by Rev. M existed, and to the operations of the great act of im- Bowles of Natick, Parker Pillsbury, Rev. Mr. Johnmediate and unconditional emancipation up to the son of Milford, and Mr. Garrison,—earnest, effective, present time, with feelings of inexpressible delight and somewhat lively, in consequence of a diversity and heartfelt satisfaction; that, as a sufferer in the cause of the oppressed, yet unflinching at his post in and the position of the Republican party. Rev. Mr. the midst of the most deadly perils, and as the con-stant and unwavering friend and advocate of the col-abolition of West India slavery. The resolutions reored population in the colonies, both while held as ported from the Business Committee were unanialayes and since their liberation, we proffer him our mously adopted. We have no room for further par-high esteem and warmest admiration; that we re-

LETTER FROM F. W. CHESSON....ILLNESS OF GEORGE THOMPSON, ESQ.

Just as our paper is going to press, we have received the following letter from Mr. F. W. CHESSON, (the son-in-law of Gronon Thompson, Esq.) in relation to the illness of Mr. TROMPSON, which will be read with painful interest by many in this country, whose deep solicitude will be excited in behalf of one to whom they are so tenderly attached, and for whose welfare they will ever feel the liveliest concern. We hope to be able to announce Mr. T's complete restoration to health at a day not distant.

LONDON, July 23d, 1858. My DEAR SIE-You have probably heard of Mr. Thompson's arrival in England, after an absence in India of two years and a half; but as I knew you would wish to possess more satisfactory information about him than is contained in the newspaper paragraphs which have appeared, I resolved to address you these few lines. Mr. Thompson, I deeply regret to say, has returned in a deplorable state of health. having been brought to the verge of the grave by the three hot seasons through which he has passed in Calcutta. Last year he was obliged to fly for his life to Ceylon, where he endured months of suffering ; but, owing to the kindness which was lavished upon him by comparative strangers, he recovered sufficiently to justify his return to Calcutta. On his arrival in that city, the doctors whom he consulted warned him that, if he remained another hot season, he must die. Accordingly, having made all his business arrangements, he left Calcutta in the screw steamer Undaunted, on, I think, the 23d of March. Four weary months was Mr. Thompson tossed about on the sea, as the Undaunted came the long voyage round the Cape, and as the captain, owing, as it afterwards proved, to the difficulties in which his emplayers were involved, never once put on the steam. What months of anguish these were, no imagination can conceive, and I will not attempt to describe. But, so ill did Mr. Thompson at length become, that the ship's doctor gave up all hope of his recovery, and intimated to him that the time had arrived when he should make his final arrangements, and prepare himself for the worst. Happily, however, the crisis was safely passed, and a change for the better took place. How he managed to get home, after the ship had arrived at Gravesend, it would be difficult to say; but had he not had with him a trustworthy servant, it would have been impossible for him to have accomplished the journey. He is still in a very low state of health, and has not yet recovered the use of his limbs, but the physician speaks hopefully of his ultimate recovery, and there can be little doubt that, with perfect rest and care, he will one day be himself

There is happily one circumstance connected with his affliction, which helps to sweeten his otherwise bitter cup. His intellect has lost none of its old vigor, and his interest in those public questions with which he has been identified for so many years, remains undiminished.

One of the first questions he put to me had reference to yourself, and to the great movement with which you are associated. Never indeed does a day pass but that you and it are in his thoughts, and few things will be more pleasant to him than the knowledge of your sympathy with him in his sufferings. In the course of a week or two, when I am more at leisure than I am at present, I will write you more fully about Mr. Thompson, and make you acquainted with some matters connected with his residence in India, which may prove interesting to you. Very truly yours,

F. W. CHESSON.

William Lloyd Garrison.

EMANCIPATION DAY IN POTCHEREPSIE. A large number of colored people assembled in Poughkeepsie on Monday, to celebrate the anniversary of British West India Emancipation. The leading feature of the day was an address by Fred. Douglass, which covered the entire ground presented in the question as to the effects of Emancipation, and reviewed the present government and its policy as affecting the growth of slavery. He was particularly severe on his namesake the Senator from Illinois

CALL FOR A CONVENTION. Andrew Jackson Davis and others, of New York city, at the request of numerous public reformers in all parts of our nation. on the 10th, 11th, and 12th of September next, to specifically consider from every stand-point of observation and discovery this question: The Cause and Cure of Evil.

DANIEL S. WHITNEY, at present in Iowa, has been appointed a Lecturing and Collecting Agent of the American Anti-Slavery Society.

He is expected to be travelling to Massachusetts, and subscriptions for the NATIONAL ANTI-SLAVERY STANDARD and THE LIBERATOR may be paid to him.

Friends in Fitchburg and vicinity will perceive that a slight change has been made in the hours of the Anti-Slavery meetings to be held in that place.

RUTLAND, Mass .- PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will speak on the connection of the North with, and its responsibility for, American Slavery, and the duties of Freemen at this time, at RUTLAND, Mass., on Sunday, August 15th, afternoon and evening.

ESSEX COUNTY ANTI-SLAVERY SO-CIETY.—A quarterly meeting of the Essex County
Anti-Slavery Society will be held in NEWBURYPORT, (in the new Hall,) on Sunday, August 22d,
at the customary hours of meeting, morning, afternoon and evening.
Among the speakers expected to attend are Charles
L. Remond, Sarah P. Remond, Parker Pillsbury,

and Andrew T. Foss.

The members of the Society are requested to be present at the meeting so far as possible, and all persons are invited to attend.

MOSES WRIGHT, Secretary.

DANVERS PORT .- ANDREW T. Poss, an Agent of the Massachusetts Anti-Slavery Society, will speak on the subject of American Slavery, in the Universalist Church at Danvers Port, on Sunday next, Universalist Church at Danvers Port, on Sunday next, August 8th, at 2 o'clock, P. M., and 6 o'clock, P. M.

FITCHBURG.-WILLIAM LLOYD GARRISON, and E. H. HRYWOOD (recently of Brown University.) will address the people of FITCHBURG and the vicinity, on the Present Aspects of American Slavery, on Saturday evening, August 7th, at half-past 7 o'clock, and on Sunday, August 8th, at half-past 5 o'clock. at the Town Hall in Fitchburg. All persons are invited; and a meeting of unusual interest may be ex-

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will hold meetings in Ver-mont, &c., as follows:

St. Johnsbury, North Danville, Friday, August 6. Sunday, Sunday,

NATICK -PARKER PILLEBURY will speak on American Slavery, at NATION, on Sunday, Aug. 82 afternoon and evening.

EF ANTI-SLAVERY CONVENTION AT W. RANDOLPH.—An Anti-Slavery Convention will be held at West Randolph, (Vermont,) on Tussbar and Wednesday, August 24th and 25th, commencing at 10 o'clock, A. M. WILLIAM LLOYD GARRISON, PARKER PILLSBURY and SAMUEL MAY, Jr., will be

'Strike, but Hear!'

JUST PUBLISHED, in handsome form, a full Report of the proceedings of the late RUTLAND (FREE) CONVENTION, containing the discussions on The Bible, Marriage, Slavery, Woman's Rights, Spiritualism, Free Trade, Shakerism, Education, &c.

J. B. YERRINTON & SON, June 30. tf 21 Cornhill, Bos

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POETRY.

For the Liberator. THE TOLLING BELL. Did ve hear the sound of the tolling bell? Did ye pause to list to the solemn knell? Did ye think that a soul from earth had gone? One who moved with us in life's busy throng? Did ye think that some home must be desolate now That a loved one was lying with marble brow? That a fond warm heart's life-throbbings were o'er? That the lovelit eye would unclose no more?

Did ye think of the pale sad faces around That couch of death, when the solemn sound Of that tolling bell ye chanced to hear? For the sorrowing ones did ye shed a dear? Hath the Death-Angel ever entered your home. And away from your side a loved one torn? Have ye looked on the cold and silent form Of the dearly-loved to the cold grave borne?

Ah, then ye will know, alas! too well, The language that speaks in that solemn knell: Ye will know by the heart-pangs that o'er ye crept, That others are weeping as once you wept. You remember the silence, the void, the gloom, The terrible aspect of the tomb; How the sunlight and beauty of life seemed gone :-So now it must be in another's home!

Then turn not away with unheeding ear, When the solemn sound of the bell ye hear ;-To all the living a message it bears,-Let it not be unheeded amid life's cares It sayeth to those who are happy and young, Live wisely, for soon, too, your summons may come To the spirit-home would ye pass with joy, Ye must every hour for some good employ.

It speaks to the aged, soon, soon ye will go To that home where time's changes ve will not know Where the eye will no more grow sightless and dim Nor pain and disease rack the palsied limb. It says to the lonely and sorrowing one, Who the heavy load of grief hath borne, Have patience-bear meekly and calmly your lot,-There's a land where parting and death come not. Let us not forget that the tolling bell

Must soon ring for us the parting knell; That we, too, must pass to the silent tomb, And go through its portals as others have gone. Will they sorrow for us when we pass away? Will they weep above our lifeless clay? Will they say, as they stand around our bier, The loved, the true, and the good lie here? 'Tis a solemn thought, do we live for the Right? Are our footsteps guided by Truth's pure light? Do we earnestly, patiently strive to be Paithful children, our Father, to thee ? CARRIE. Barre, Mass.

> From the Christian Register. ARY SCHAFFER. Died June 16, 1858.

Dear Artist, thou hast gone unto His breast-The Great Consoler-whom thou pictured here, As all the heavy laden round him pressed, And dropped their griefs before His answering tear

Sweet Raphael painted wondrously and fair The lovely joy that filled the virgin's eyes; Murillo sent her floating on the air, Glowing in dark-eyed innocent surprise

Perchance with firmer hand than thou they drew. Born in the rapturous age of throned beauty; Great ministers, answering, ever true, Shaping her sovereign laws in love and duty.

Perchance their colors burned with deeper light, Fresh from the olden Southern sun, who whiles The long day by the artist's side till night, Re-touching oft with mellow, ling'ring smiles. So be it. Of another time thou art;

Framed is thy spirit in another mould; Its high expression telleth every heart That we have deeper eyes than they of old. And thou hast answered to the earnest cry

Which from a new and longing age hath broke. That looketh back with tender, reverent eye, But findeth not enough for her was spoke.

For on thy canvas page humanity Becomes divine 'mid pain and fear and weeping; Or mid the fulness of great joy, when high And sacred converse with th' unseen 'tis keeping.

Ah ! here thy masters tarry far behind. To catch the lights and shades of earthly day, While thou art looking deeper in, to find The hues which o'er the land of souls do play !

Go on! for now, at length, thou dipp'st thy brush In the immortal bloom of Paradise; Their hues shall wane before their rip'ning flush, Till thou above them all transcendent rise!

FREE THE BONDMAN FROM HIS CHAIN BY JAMES H. DEAN. AIR- Scots wha hae wi' Wallace bled.

Sons of sires who Freedom bought, Nourish now each glowing thought, Gather round the hallowed snot. Sacred to their name ; Let not shouts of Liberty, Let not tears your offering be; Rather bring a soul that's free-Free, and knows no shame.

What's the Freedom they have won, Though bequethed from sire to son? Freedom's battle is not done With the triumph cry: Victory's field the hero reaps-Valor conquers-Virtue keeps; 'Tis the craven soul that creeps Back to slavery.

Oh, ye sons of patriot sires, Light again the battle fires ; Freedom's sacred life requires Heart, and soul, and hand; There's a nobler strife for you, Foes, more subtle, to subdue ; There's a grander triumph too! Stand! like freemen, stand!

Strike! for those who pine in pain, Free the bondman from his chain, Cleanse your land from every stain,-Bid her rise and shine: Then, with truest freedom free, Fixed stars our States shall be, Beaming still, o'er land and sea, With a light divine.

THE SEASONS. Look nature through—'tis revolution all, All change, no death. Day follows night, and night The dying day : stars rise, and set, and rise ; Earth takes the example. See the Summer gay, With her green chaplet, and ambrosial flowers. Droops into pallid Autumn; Winter gray, Horrid with frost, and turbulent with storm, Blows Autumn and his golden fruits away, Then melts into the Spring; soft Spring, with breat Favonian, from warm chambers of the South, Recalls the first, All to reflourish fades, As in a wheel all sinks to reascend; Emblems of man, who passes, not expires.

The Liberator.

EXECUTION OF McGEE...No. 3. D. B. L.'S CRITICISM CRITICISED.

Did I not believe that taking human life is a crime of the first magnitude, whether it is done under the influence of deliberate revenge, by the State, or under the influence of unduly excited passion, by the individual, I would not occupy more of your valuable space with thoughts of my own upon the late legal murder in this city.

And, as one who is seeking light, as well as wishing to impart it, upon this subject, I am much gratified that, with your characteristic magnanimity, you have allowed your correspondent, D. B. L., to be heard the time being, like their victim, so that they could through your columns, in criticism of my first communication upon the execution of the unfortunate McGee. Though I may never have the pleasure of a and how can men do what he cannot do? Can God personal acquaintance with your new fair correspondent, she shall never have occasion to feel that I have any disposition to treat an honorable opponent with the least unfairness or disrespect.

As I do not desire, and as D. B. L. cannot wish me to occupy your space with wholly irrelevant matter, I will only comment, briefly, upon what she suggests may be objections to my mode of reasoning, leaving her, and all who sympathize with her, to such reflections as my criticism shall naturally elicit.

D. B. L. believes that many good men believe that it is right to take life as a penalty for crime, in such cases as those of McGee, Webster, &c., and hence do wrong to denounce such an act as unchristian. Has she ever read with care the narrative of Paul after his conversion from a form of godliness without the power,' (or spirit,) to a 'faith which works DY LOVE'? Does she remember with what carnestness he declared, when standing before Agrippa, . I verily thought with myself that I ought to do many things contrary to the name (or teachings) of Jesus of Nazareth, which thing I also did in Jerusalem; and both its rulers and subjects. (See Eph. 6: 1-4.) But many of the saints did I shut up in prison, having received authority from the chief priests, (the highest mere human contrivance, changing its character with 26:9, 10.) I have introduced this quotation here for the simple purpose of showing that Paul's sin, according to his own ayowal, consisted in doing what he had done, -and which he now so much deprecated. contrary to the name (or teachings) of Christ,' notwithstanding he verily (or sincerely) thought it right to do so.

Now, I hazard the assertion, without fear of any attempt, by any intelligent man or woman, to controvert it, that these who put to death James Mc-Gee had no more authority for doing it, ' in the teachings of Jesus, than Paul had for putting to death the saints in Jerusalem and in other cities. If any one is disposed to take issue with me here, I shall welcome him to the field of honorable combat, with the most confident assurance that he or myself, yea, both of us, will be the wiser as the result.

Let me here suggest that D. B. L., like many others, errs in supposing it wrong to denounce a sinful act as unchristian, when it is committed by one who has the reputation of being a Christian, and who sinregard it as unchristian for a man to have more than one wife? Yet Gideon, who is to be found in that list of reputed Christian worthies given us in the 11th of Hebrews, had many wives, by whom he had seventy sons, and one by his concubine-(what a family of boys!) (See Judges 8:30, 31.) And David, who has the reputation of having been 'a man after God's own heart,' had, also, several wives. (See 1 Sam. 25:42, 43: 2 Sam. 5:13, and 12:8.) And Solomen, who is reputed the wisest man whom God has yet given to the world, had seven hundred wives and three hundred concubines. (See 1 Kings, 11: 2.) Now, I aver that Gideon, David and Solomon had just as good divine authority for having many wives as the advocates of capital punishment had (and D. B. L. admits that they had no clearly expressed command to authorize it, for which admission, thanks) for taking the life of poor McGee.

This must suffice now as a criticism of D. B. L.'s criticism of my view of the point under examination. B. L.'s reference to the parent versus the disobedient I trust she will not deem this mode of reasoning unwrong to brand an act as sinful, which is done in palpable violation of all the teachings of the Savior, because it has been done by reputedly Christian men, who thought they had a right to do it.

Another error which your correspondent suppose me to have committed was in charging that those who took the life of McGee did it under the influence of a spirit of revenge. Let us dispassionately examine her criticism upon this point. What is revenge? Has she consulted the lexicographers? Webster, who is considered very good authority, defines it thus: . To inflict pain in return for injury; to inflict pain deliberately and maliciously, contrary to the laws of justice and humanity, in return for injury received."

But D. B. L. may say, those who put McGee to death did not do it maliciously. Here, again, we will consult Webster. He thus defines 'malicious': ' Very malevolent, spiteful'; and 'maliciously,' 'with intention to do harm.'

Now, I have a few questions to propound to D. B. I .- will she answer? 1st. Was it the intention of those who put McGee to death ' to inflict pain in return for injury '? 2d. Did they do it 'deliberately' 3d. Did they do it with intention to do (him) harm'? 4th. Did they do it 'contrary to the laws of justice 1-not of Massachusetts. 5th. Did they do it 'contrary to the laws of humanity'? If your correspondent will give an intelligent answer to these five simple interrogatories, it will help her, and all who are similarly bewildered, to more just, and, consequently, more correct views of the point under consideration. If, as it seems to me, she is obliged to answer affirmatively, then my case is made out, and I shall be quit of all blame (in her mind, at least) for the disciples of Christ, in their treatment of the wicksaying that the death of McGee was dictated by a ed, and I hope it will be satisfactory, even to her. spirit of revenge."

Be ye therefore perfect, even as your Father which is in heaven is perfect. (See Matt. 5: 44-48.)

In beautiful harmony with this instruction of our so fortunate as to discover it.

Savior, see Paul's instruction to the Romans, 12:

The only legitimate deduction from the Scripture which I have here introduced is, that the spirit of hatred towards enemies, which characterised the Jewish dispensation, was wrong, and, consequently, unchristian, because it was inconsistent with seeking their good, which was to be the peculiar mission of Chris-tianity, as taught and exemplified by Christ. Now, if those who put to a violent death poor McGee did not do so 'for his good,' (and who believes they did ?) then they did not do it in the exercise of love for him: and if they did not do it in the exercise of love for him (and how could they?) then they must have done it under the influence of a spirit of hate towards him, unless (which no one believes) their affections (consisting of love and hatred) were suspended for neither love nor hate. The Bible no where represents God as destroying any one except such as he hates, destroy one whom he loves? How can men? Was I not right in saying that the executioners of McGee hated him, and hence put him to death? What says D. B. L.?

But your correspondent supposes me to have erred again in intimating that the people should have been invited, yea, even urged, to witness the solemn scene at the jail when the unfortunate McGee was hung To convince me that it would have been improper to make such a public affair of such a transaction as suggested, she asks :- 'If 'Justitia' had a disobedient child, whom he felt it his duty to punish, would he make a public exposure of the little criminal; or would he not rather take him away from the public gaze, and chasten him in the privacy of retiremen from the world?' What D. B. L. says upon the point is wholly irrelevant, because there is no analogy between the case she has supposed and the one under consideration, as I will show her.

1st. God has instituted family government, and clearly indicated the duties which it devolves upon He has not instituted civil government, which is dignitaries in the church); and when they were put the ever-varying whims of the people who make and to death, I gave my voice against them.' (See Acts support it, and by whose authority alone McGee was executed; nor has He any where prescribed the duties of civil rulers, as such.

2d. In the infliction of punishment upon a disob dient child, the parent, who acts judiciously, seeks to make the chastisement disciplinary, and thus to benefit him upon whom he has reluctantly, and from a ense of duty, inflicted it. But the civil government, in the execution of McGee, evinced no such desire, and sought no such object. It did not seek to benefit . him, but to intimidate others into submission to its will, as expressed in its laws.

3d. No judicious parent, who had detected his child in the violation of some of the wholesome laws of his domestic domain, for which he should feel it his duty to chastise him, would feel justified in publishing the fact through the whole neighborhood that his child had thus sinned, and that on a certain day, and at a certain hour on that day, he was going to inflict upon him merited punishment, and intended to 'permit' only a few of the neighbors to be present and witness the transaction. There is no parent who loves his cerely believes he has a right to do it. Does she not child as a parent should, who would not be as anxious to avoid making a public exposure of his child's sin, as of his punishment. But how was it with the Government of Massachusetts cs. McGee? Was not his crime published to the world for more than a year, and the place, time and manner of his punishment for several weeks before his death? What analogy is there between such a course of procedure. and that of a judicious and loving parent, when inflicting wholesome and needed punishment upon a wayward child, to justify any allusion to the latter in palliation of the sin of the former?

4th. The parent is never supposed by any one to have the right to inflict death upon his child, however heinous may be his crime. But the civil government assumed, in the case of McGee, (what it assumes in all similar cases,) that it had the right to take the life of the violator of its laws, and so it (they who supported it, whether Christians or otherwise, by helping to execute its behests) strangled its victim to death. This must suffice as a criticism upon D.

But I must briefly notice what your correspondent says by way of criticising my allusion to the similarity in the motive which alike impels both the professed follower of Jesus and the avowedly ungodly man in their treatment of enemies. It is evident from the cases which she supposes, that she does not see the difference between strictly moral and merely physiological principles. Of course, health and life must be preserved by similar means, whether we be saints or sinners; and we can lock our doors without injuring any one, friend or foe. But we cannot kill any one, s the people of Massachusetts did McGee and Webster, without doing infinite harm to at least one, if the doctrine of an endless hell after death be true, as the most zealous defenders of the gallows profess to believe. Besides, eternity alone can reveal all the harm that such a reckless disregard of human life has inflicted upon human society, in corrupting its morals, and inducing a general unconsciousness of its obligations both to God and man.

Paul says (2 Cor. 5:17)- If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' And again, in 1 Cor. 10:31, 'Whether ye eat or drink, or whatsoever ve do, do all to the glory of God.' Thus the great apostle (whom I trust D. B. L. will be willing to receive as competent authority) seems to favor my view of the point under examination, by teaching that the Christian, even in the most common transactions of life, should be governed by motives entirely different from those which govern other men. This is all I feel it necessary or important to say now, in reply to your correspondent's criticism of what I have said in relation to the motives which should govern But D. B. L. says, 'The same reasoning by which

This mode of reasoning is in the most perfect har- " Justitia" attempts to prove it wrong to take life as a mony with what Christ declared- (Ye have heard penalty for crime, would, if followed out to its legitthat it hath been said, not that God hath said,) An imate conclusion, prove it equally wrong to imprison eye for an eye and a tooth for a tooth,' and ' Ye have for life, or punish the criminal at all.' Such, I am heard that it hath been said, Thou shalt love thy happy to inform your correspondent, is my faith, and neighbor, and hate thine enemy.' Now, these things such, I shall take pleasure in proving, when I can were taught and practised in the time of Moses, (see devote more time to the consideration of that point, Lev. 24:19, 20 and 21, and Deut. 19:21,) and sub- was the faith of the early Christians. Even as early sequently, in the time of David. See his prayers, not in the world's history as the time of Moses, (see Deut. for, but against his enemies, (which should be read | 32,) that servant of God,-who is represented in the with care, as furnishing us with a fair sample of the New Testament to have been the prototype of the Satype of Judaism which was then popular,) ree vior, (see Acts 3:22, 23)-speaking as God's reprecorded in Ps. 55: 1-11 and 15, and Ps. 119: 1-20. sentative to the Jews, says- To me [God] belongeth Now, Jesus showed his disciples clearly, that the vengeance and recompense. 'See now that I, even spirit of hatred towards enemies, which constituted a I, am he, and there is no God with me: I kill, and I marked feature in the system of religion which pre- make alive; I wound, and I heal; neither is there vailed among the Jews, under a former dispensation, any that can deliver out of my hand. For I lift up was all wrong, and taught them that, if they cherish- my hand to heaven, and say, I live for ever. If I ed the same spirit towards their enemies, they would whet my glittering sword, and my hand take hold on prove themselves to be no better than the most wicked judgment, I will render vengeance to mine enemies. men of the world. Hear him saying to his disciples, and will reward them that hate me. Rejoice, O ye who were to be the exponents of the principles of his nations, with his people: for he will avenge the blood holy religion to the world- But I say unto you, love of his servants, and will render vengeance to his adyour enemies, bless them that curse you, do good to them versaries.' Paul, in his beautiful exhortation to subthat hate you, and pray for them that despitefully use mission to wrong and injury (see Rom. 12:17-21) is you and persecute you; that ye may be the children of supposed to refer to this very expressive passage in your Father schick is in heaven. For if ye love them Deuteronomy. Now, if vengeance belongs to God. [only] which love you, what reward have ye? Do and he will render it to his (and his people's) advernot even the publicans [the vilest sinners] so? And saries, (and does D. B. L. doubt it?) where do we if ye salute [greet] your brethren only, what do ye get the right discretionarily to execute punishment more than others? Do not even the publicans so? (or vengeance) upon our enemies, or to aid others in

I will invite the attention of your amiable corre- matter how many millions of their fellow beings are spondent, and my amiable opponent, to a beautiful Matt. 10:16)- Behold, I send you forth as sheep among wolves: be ye therefore wise as serpents and so bring the hunkers-not to our feet, but to their harmless as doves.' Now, will D. B. L. inform me when, if ever, the disciples of Jesus were instructed that they might doff the character of the sheep and when they should do so, they could still be followers of Him, 'who, when he was reviled, reviled not again,' and who 'came not to destroy men's lives, but to save

O give us light,-'tis what we seek, Nor care through whom the truth shall speak. Boston, July 28, 1858. JUSTITIA.

P. S. The above criticism has been written under

the impression that D. B. L. is a female. If the impression be a false one, As will please excuse the error into which it has led me in the use of pronouns. SUMNER AND BROOKS. MR. EDITOR: The following, which I clipped from one of our city papers, I should be gratified to see occupying a

South Carolinians who have taken so much pains to perpetuate the memory of a man who was in no more danger of being forgotten than Cain, (the first in the line of his ancestry,) or Judas,-who flourished at a later period,—that, before they place the monumental progress.

You remember how the woman question struck · Here lies the dead-and here the living LIE!

place in your columns-suggesting to those chivalr

Following it, please publish, as a suitable accompa niment, the enclosed Acrostics, which were written oon after the transaction to which they refer occurred Yours, for impartial justice,

Boston, July 30, 1858. APOTHEOSIS TO PRESTON S. BROOKS. The followng is from the Charleston Mercury of July 14:

'Yesterday, we saw a very beautiful monument to the memory of our lamented Brooks, which is now completed, and at the marble yard of W. T. White, of this city. This monument is of the obelisk form, pure marble, of the finest quality, and finished in the most artistic and workmanlike manner. It is fourteen feet high from the pediment, and five feet square at the base. Near the top or point of the obelisk is a neatly designed arabesque, and below, in the centre and front of the monument, is the cost of arms of the State of South Carolina, claborately worked and carv-

PRESTON S. BROOKS, Born in Edgefield Village, 6th August, 1819; Elected to the State Legislature in 1844. Elected Captain of Co. D, Palmetto Regiment, 1846, and served during the Mexican war.

Elected to Congress in 1853, And died in Washington City, D. C., 27th Jan., 1857. On another side, in a similar wreath, will appear

· Ever able, manly, just and heroic; illustrating true patriotism by devotion to his country; the whole South unite with his bereaved family in deploring his

And on the obverse side to the above this inscription will be placed:

· Earth has never pillowed upon its bosom a truer son, Nor Heaven opened wide her gates to receive a man-

On the back of the obelisk is this inscription: · Preston S. Brooks will be long, long remembered As one in whom the virtues loved to dwell, Though sad to us, and dark this dispensation, We know God's wisdom orders all things well.

This monument is a work of great beauty and ornament, simple, withal, and expressive in its tower-ing position of his spirit of whom it is a memorial.

PRESTON S. BROOKS. Poor, puny braggart! doomed to be Remembered by posterity, E'en as the world remembered Cain. Stained by the blood of him he'd slain. Time's lengthened years can ne'er efface Of thy base act the deep disgrace; Nor virtuous tongue thy name pronounce, Save when it shall that deed denounce. Boast as thou wilt thy pedigree, Reproached through life thy name shall be. O, wretched man! thou'lt be the scorn Of generations yet unborn ; Known only by the murderer's brand Stamped on thy brow by thine own hand.

*Attack on Charles Sumner.

CHARLES SUMNER. Columbia few such noble sons can boast; Had all thy courage, she would soon be free ;-Against her direst foes thyself a host,-Revered by men-the dread of tyranny. Learned in thy country's, and the laws of Heaven, Each human being finds in thee a friend; Sin, in high places, finds no quarter given, Slinks from thy touch, a self-convicted fiend. Upon thy bleeding head shall blessings pour; Mercy, through thee, to many hearts shall flow :-'Neath thy 'great utterance's the tyrant's power, Enchained, no more its wonted strength shall know: Reared in its place, shall Freedom thrive and grow.

> From the Anti-Slavery Standard. THE RUTLAND CONVENTION.

Our readers have all heard more or less of the proceedings of the Convention of Reformers lately held at Rutland, Vermont. That Convention has been ed a spectacle more disgusting than that presented and abusing the confidence of its readers. In that Convention there were quite a number of

well-known Abolitionists, and among them Francis Jackson, the venerable President of the Massachu setts Anti-Slavery Society, whose judgment is as sound as his integrity is unimpeachable. In a private letter, addressed to us, he makes some observations respecting the Convention, which we venture to publish, trusting that he will pardon us for so doing, in view of the good influence which we know

its tribe increase.'

'We must bear in mind that the conservatives are withstanding the prices in all parts being doubled, a formidable body, politically and ecclesiastically—always cold and cruel. Being a well-to-do people, they insist upon keeping things just as they are, no several days previous to the representations.

under foot, or how many falsehoods they utter to

with which I will conclude this, perhaps, already too extended criticism. When Jesus was sending out his of all shades of hunkers; so I hope that all shades twelve apostles into the middle of the control of all shades of hunkers; so I hope that all shades twelve spostles into the world, he said to them, (see
Matt. 10:16)—Behold, I send you forth as sheep
ble cultivate kind feelings towards each other, and

'The resolution and speech of Mrs. Branch were very quietly and properly listened to by the Conven-tion. She freed her mind in about fifteen minutes, the dove, and assume that of the wolf?-and how, and that was all that was said about free love. The ree trade resolution did not occupy much more time than free love-two short speech would have been said on the subject, but Mr. Tiffany got the floor, and very adroitly and unfairly moved to amend by striking out all after the word 'resolv ed.' and substituting a totally different subject, and then followed with a long speech about religion; so the Convention were switched off upon another track without notice, and free trade was out of sight in a

twinkling—a lawyer's trick.
Women's Rights proper had as large, if not a larger share of the time of the Convention than any other reform. I was very glad that it had. I car conceive of no other reform more world-wide or more just. Man can never attain or enjoy his highes rights and purest pleasure until woman gets hers Man has degraded woman, and thus punished him self and woman too. From generation to genera-tion he has grasped the lion's share; he has been cultivating and developing his own powers, and neglecting, if not enslaving, woman. Now he is sadly put to it to find an equal partner. He Now he i obliged to mate with such as tuesday which mainly accounts for the thousands upor thousands of unhappy marriages, which fill the world with badly organized children, and hinder its

our anti-slavery sails, and made our craft careen, in 1840. Mixed up as it was with old prejudice and theology, texts were thrown like snowballs, and St. Paul's authority suffered severely in that action, and it will never get over it. Many things will grow where only clover was sown.

'The Woman's Rights movement is sure to bless the race. In this reform I see the way opening broad and beautiful, towards the summit of human happiness on earth; but both sexes must trave abreast, or that summit will never be reached.'

From the Illustrated London News MR. ALDRIDGE, THE AFRICAN TRAGE DIAN.

We this week engrave a portrait of Mr. Aldridge better known as the 'African tragedian.' His impersonations of the characters to which his color peculiarly suits him are those of Zanga, Shylock and Othello. Mr. Aldridge has just returned from the Continent, after a long and successful tour of ed by an artist of great skill. Below this, and on the dye of the obelisk, is an ivy wreath, in bold relief, encircling the following appropriate inscription:

of the late Queen Adelaide) with the Nassau gold medal of the order of the Royal House of Saxony and he has also been made member of several scien tific and literary Continental institutions. In 1853, on the occasion of Mr. Aldridge's first appearance in his professional capacity at Berlin, his performances were honored by the presence of their Majesties the King and Queen, the Prince and Princess of Prussia, and the whole of the illustrious Court, and presented by his Majesty Frederick William IV. (the founder, president, and patron) with the so-ciety's massive gold medal. It bears on one side the medallion in relieve of the King, surrounded by figures emblematic of the Arts and Sciences, Poetry, Painting, Sculpture, &c. On the obverse is depicted the embellishment representing the Royal Museum At Saxe-Meiningen, last January, after his per-formance of Shylock, Baron von Tillich, the General

Intendant, by command of the reigning Sovereign, presented Mr. Aldridge with the Royal Saxon House Order, with the medal in gold; and the month following he was introduced, kissed hands, and received his diploma from his Royal Highness. enhances this great distinction is, that Mr. Aldridge is the only actor, native or foreign, so decorated is, moreover, expressly stated in his diploma that he is permitted to wear the medal, next in order to the members of the Royal house of Saxony, and it is accompanied by a beautiful decoration in the shape of a Maltese Cross in gold. The best proof, there-fore, that can be given of the appreciation of his merits as an actor and a gentleman by those foreign Potentates is to be found in the fact that he has been presented with those costly medals, and the nu-thentic credentials by which they are accompanied. Mr. Aldridge's career in life has been very able. He was originally intended for the Church : but, having no vocation for that profession, he turned his attention to the stage, and made his debut in New York, in the character of Rolla, and was loudly applauded. He then came to this country, he good fortune to achieve ho Glasgow University; after which he came to London (having still the old leaven of theatrical propen-sity), and was immediately engaged at several of our metropolitan theatres, at which his impersona-tions of the characters of Othello, Gambia, Zanga, and other characters suited to his complexion, were so successful that he rose rapidly in histrionic fame and now in every town of note on the Continent, his merits are really and substantially appreciated.

Mr. Aldridge was engaged at Sadler's Wells Mr. Aldridge was engaged at Theatre, where he performed several leading charac-ters, and then left that establishment for the Olym-

pic. At the conclusion of this latter engagement he withdrew from the stage, and went through that course of study and practice which he deemed essen-tial to the acquirement of a sound metropolitan reputation. He then entered on a provincial tour, and acted in succession at Brighton, Chichester, Leicester, Liverpool, Manchester, Glasgow, Edin-burgh, Exeter, &c. In each of those towns, his reception was enthusiastic in the extreme; and, his reputation as a tragedian having reached the capital, reputation as a tragedian naving reached the capital, he received an engagement from Mr. Calcraft to per-form in Dublin, and during his engagement the newspapers spoke in the highest terms of his great and remarkable talents as an actor. He subsequently ran through his list of favorite characters—viz., Zanga, Rolla, Gambia, Othello, Alhambra, Mungo, Shylock, Hassan, Fiesco—in all of which he added to his rapidly increasing reputation. During this period, Edmund Kean came to Dublin, and (having seen Mr. Aldridge play,) with that good nature which was so conspicuous a part of his character gave him a letter of introduction to the manager o at Rutland, Vermont. That Convention has been grossly misrepresented by the press, The Tribune disgracing itself by permitting its reporter to travesty its proceedings in disgusting imitation of Bennett's Herald, and hundreds of other journals having followed its lead, presuming, from the character it had previously borne, that its statements were worthy of some degree of confidence. In all our acquaintance with journalism, we have never witnessed a spectacle more disgusting than that presented After the fulfilment of several provincial engage-ments, Mr. Aldridge received an offer from Mr. Laporte, at that time the lessee of the Italian Opera and of the Covent-garden Theatre, and made his appearance at the latter house, April, 1833, in his usual popular characters, and at the fall of the cur-tain, he was called for and enthusiastically applaud ed; indeed, nothing could have been more complete than his success on these occasions. While perform-ing at Manchester, in 1834, he received a highly complimentary note from Madame Malibran, w stated that never in the course of her professional to publish, trusting that he will pardon us for so doing, in view of the good influence which we know his testimony will exert:

'You allude to the Rutland Convention. I deem it an honor to have attended and helped (in my way) to carry it through. It was important that it should be successful, being the pioneer Convention of all stripes of reformers. I suppose that we are mainly indebted to the Spiritualists for breaking that ice; if so, I thank them. I am very glad the Convention was held. I judge there were near 4,000 persons there on Sunday. Under such a call, we might have expected to be annoyed more or less by some 'ficus of Conventions,' but they seemed to pare intenses of the course of her professional career had she witnessed a more interesting and powerful performance. In 1848 he accepted another engagement at the Surrey, and made his appearance there in the character of Zanga. Upon this occasion, the press was unanimous in its expression of unqualified approbation of his acting. As both a tragic and a comic actor, Mr. Aldridge's talents are undeniably great. In tragetly he has a solemn intensity of style, bursting occasionally into a blaze of ferce invective or passionate declamation; while the vertical tragic and some action of his acting. As both a tragic and a comic actor, Mr. Aldridge's talents are undeniably great. In tragetly he has a solemn intensity of style, bursting occasionally into a blaze of ferce invective or passionate declamation; while the vertical tragic and a comic actor, Mr. Aldridge's talents are tragic and a comic actor, Mr. Aldridge's talents are undeniably great. In tragetly he has a solemn intensity of style, bursting occasionally into a blaze of ferce invective or passionate declamation; while the vertical tragic and a comic actor, Mr. Aldridge's talents are tragic and a comic actor, Mr. Aldridge's talents are tragic and a comic actor, Mr. Aldridge's talents are tragic and a comic actor, Mr. Aldridge's talents are tragic and a comic actor, Mr. Aldridge's talents are tragic an might have expected to be annoyed more or less by some 'ficus of Conventions,' but they seemed to have abandoned 'the right of search,' and alighted upon the hunker newspapers, and the rowdies followed them. Instead of boring the Convention, they have spun their long yarns of falsehood in the 'mational' newspapers—even The Tribune was among them, it is believed by mistake; that was to be regretted certainly, because so many of the smaller fry take their cue from that paper.

'I affirm that the Rutland Convention was a glorious gathering of the freest and truest sons and daughters of New England, met for the noble purpose of bettering the condition of the people. 'May its tribe increase.'

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Give them to some patient who has been see

children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been properties of the properties of structions, and infuse a new vitality into the blood Now look again—the roses blossom on her cheek and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disquise, and painfully distinct, that they are eating its he away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep these vile parasites from the bor, Now turn again and see the ruddy bloom of child hood. Is it nothing to do these things? Nay, we they not the marvel of this age? And yet they are done around you every day.

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done around you every day.

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