seried three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, Pennylvania, Ohio and Michigan Anti-Slavery Sopeties are authorised to receive subscriptions for THE If The following gentlemen constitute the Finan-

da Committee, but are not responsible for any of the debts of the paper, viz:-FRANCIS JACKSON, ED-KIND QUINCY, SANUEL PHILBRICK, and WENDELL PHILLIPS.

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

can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell."

The free States are the guardians and essential supports of slayery. We are the jailers and con-

stables of the institution. . . There is some excuse

for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our PATHERS, IN

FRAMING THE CONSTITUTION, SWERVED FROM THE MOHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for look-

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 enalaying

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it

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WM. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, AUGUST 27, 1858.

WHOLE NUMBER, 1445.

# REFUGE OF OPPRESSION.

From the Boston Post. A PATRIOTIC LYRIC. BY WALTER ANONYM.

Respectfully dedicated to the Fusio-Republican-Abolitio-Free-Soil-o-Disunionists.

Fill high the cup with donkey wine! (No question or apology,)
Pledge to this patriot lay of mine All ye who have the countersign; Join in this grand doxology. Down with all colleges and schools,

And classic institutes so grand; Deafa to all principles and rules;— Here's to the family of fools!

By far the oldest in the land.

Fill to those heroes of the hour ! With pointed caps of high renown; Display, in all its pomp and power, Disunion's ensign, reason down.

Here's to the gallant knaves ! who stooped To gratify a free-soil grudge; Whereby the trappers were the cooped, And the weak dupers were the duped—
Locering themselves, and not the judge.

Fill to that broad philanthropy
Which urges, in its councils wise,
That forty millions of the free To niggerdom should bow the knee, A grand disunion sacrifice !

A flowing cup we freely tender Unto that 'conscientious' parson, That Bible-scoffing treason-vender, Who vilifies the Great Defender,
And preaches bowie-knife and arson!

Next to New England's noble son, Who, flourishing his blackened brand, Proclaimed the grave of Washington Fit only to be trampled on--A plague-spot in the Pilgrims' land !

Fill high! fill high! we pleage them all, (Those valiant umpires of our fate,) Whether they rant in Music Hall, Where lunacy holds carnival, Or stultify the chair of State!

To this remaining toast of mine A brimming beaker do I bring; Not from Madeira or the Rhine, But your own luscious Nubian wine! Hot from the abolition spring :

Here's to a Congo President ! With sudoritic brow of jet, Claiming from ancient kings de scent, (Speed on, thou glorious event!) And to a Simian cabinet!

From the Richmond, [Va.] South, July 8, The Value of Blavery, and its Influence in Virginia.

We regret to see that some of our exchanges of by the recent course of our contemporary of the Enguirer. The cotton States are mistaken in suppoing that Virginia desires the continuance of the into for the purpose of keeping up the value of slave property. Whatever fugitive editorials may suggest, the people of Virginia desire to preserve the relations between the States of this Confederacy under the influence of higher motives and more wor thy suggestions than those revealed by our contem-No sordid considerations controlled Vir ginia when she adopted our Constitution. No calrulations of pecuniary interest will induce her to retain her position as a member of the Union by which slavery is guarantied and sustained. She seduced into being the South of a Northern Confederacy by mere pecuniary considera-tions. If slavery is morally wrong, or politically and socially an evil, and our people are convinced of it, she might easily be induced to get rid of it. Be-lieving, as her people do, that it is morally right, and politically and socially advantageous to the preseat generation as well as to posterity, she will use all the forces she possesses to retain her institutions. to maintain her position in the Confederacy, and under no circumstances will she divide herself from her sister States of the South.

The cotton States may yet rest assured that Virginia has no reason to value slaves as a mere merntable commodity. They possess with us a far higher value. Our slaves are our companions and friends, endeared to us by ties and associations which we cannot sunder to gain pecuniary wealth from our Southern brethren; and we will not estimate our alliance with the slave States by its value in ollars. We have long known the true value of po litical and social alliances, and they are not to be decided by moneyed obligations. We believe that it is far better for us to retain our slaves, and rear our children in a slaveholding community, than to rid ever gainful. We really believe slavery a conserva-tite institution, and a blessing to our whole comnity. Under such circumstances, it is not wonderful that we object to any proposition to sell out, at whatever pecuniary advantage, a most valuable, and one of the best securities of real freedom.

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Our friends in the South are utterly mistaken in supposing that cotton is the sole maintenance of neslavery in the United States. Let them look to continued rise in the price of tobacco-let them remember the increase in its use, the rapidly increasing consumption of it in continental Europe, the progress of free trade—the fact resulting from vents, that the Virginia planter has for several rears rivalled the Southern trader in our own martet for slaves. Let them reflect on the fact that toco is the most pleasant and least deleterious of harcotic luxuries, and that its cultivation is most gainful and least laborious in the State of Virginia, and they will have no reason to apprehend that our people will betray their principles or sacrifice their crests to become the South of a Northern Conour people for so pernicious a separation, or so unnatural a union.

# From the Nashville, [Tenn.] Union.

The Southern League- Extremes meet. It is somewhat remarkable that fanatics at the North, and fire-caters at the South, representing, as they do, the extremes of political and social antago-nism, should be found aiding each other in the pro-motion of a common purpose. Garrison and hi-followers are not more earnest in their effort for the dissolution of the Union and the destruction of the Confedera who are Confederacy, than the Southern ultraists, who are constantly inflaming the public mind, by fervid appeals to their passions and prejudices, intended to kindle dissension between the sections, and weaken the bonds which bind them together. While the abolitionists denounce the Constitution and the Union as an 'unholy compact,' the authors and

the advocates of the 'Southern League' are striving 'to precipitate the South into a revulution.' Both extremes agree in thinking dissolution desirable, and they rival each other in their hostility to that calm, conservative policy which would counsel mutual forbearance between the different portions of our Confederacy. We can see nothing in the political condition of the country to authorize the belief that these efforts on the part of the extremists of either section will be successful. We have a sound national administration, which will preserve the rights of the South and of the North from violation or infraction. We have a majority in both Houses or infraction. We have a majority in both Houses assured by the President that they ' had the right to of Congress, who are determined to protect the con-stitutional privileges of both sections, and yield equal justice to all. While this is the case, it is useless to attempt to win the South from her allegiance to the Union, and precipitate her into revolution. We believe that a majority of the Northern people disapprove the treacherous designs of their longing only to themselves, and setting an evil exabolition leaders, and that they will cling to the ample to the slaves in the spectacle of an independ-

## SELECTIONS.

THE EXILES OF FLORIDA: or the Crimes committed by our Government against the Maroons, who fled

cruel, but too true. It is full of pathetic and tragic interest, and melts and stirs the heart at once with pity for the sufferers, and with anger, that sins not, at their mean and ruthless oppressors. Every American citizen should read it; for it is an indictment which recites crimes which have been committed in his name, perpetrated by troops and officials in his service, and all done at his expense. The whole nation is responsible at the bar of the world and before the tabunal of posterity for these atroci-ties, devised by members of its Cabinet and its Congress, directed by its Presidents, and executed by its armies and its courts. The cruelties of Alva in the Netherlands, which make the pen of Motley glow as with fire as he tells them, the dragonnades which scorched over the fairest regions of France after the Revocation of the Edict of Nantes, have a certain excuse, as being instigated by a sincere, though mis-guided religious zeal. For Philip II. and Louis XIV. had, at least, a fanatical belief that they were doing God service by those holocausts of his children; while no motive inspired these massacres, tortures, and banishments, but the most sordid rapacity and avarice, the lowest and basest passions of the human breast.

And so carefully has the truth of this story been covered up with lies, that, probably, very few indeed of the people of the Free States have any just idea of the origin, character, and purposes of the Seminole Wars, or of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the character of the race against which they were waged. And yet there is no episode in American history more full of romanic proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the section was a section of the proposes of the proposes of the section was a section of the proposes of the p no episode in American history more full of roman-tic interest, of heroic struggles, and of moving griefs. We have been taught to believe that these wars were that these wars were declared by interesting of the surge of Flexide on their new homes, no one can say. provoked by incursions of the savages of Florida on the frontier, and, if the truth could not be concealed, that an incidental motive of our war of extermination against them was to be found in the sanc-tuary which the fugitive slaves of the neighboring found in their fastnesses. The general impression has been, that these were mainly runaways f recent date, who had made their escape from contemporary masters. How many of our readers know that for more than three quarters of a century before the purchase of Florida there had been a nation of negroes established there, enjoying the wild freedom they loved, mingling and gradually becoming identi-fied with the Indians, who had made it their city of refuge from slavery also? For the slaveholders of Carolina had no scruples against enslaving Indians any more than Africans, until it was discovered that the untameable nature of the red man made him ar unprofitable and a dangerous servant. These In-dian slaves fled into the wilderness, which is now the State of Georgia, pushing their way even to the peninsula of Florida, and were followed, in their light and to their asylum, by many of their black companions in bondage. For near seventy-five years this little nation lived happy and contented, till the State of Georgia commenced the series of piratical incursions into their country, then a Spanish dependency, from which they were never alterwards ree; the nation at last taking up the slaveholders' quarrel, and prosecuting it to the bitter and bloody

This whole story is told, and well told, by Mr. Giddings. And a most touching picture it is. First, the original evasion of the slaves into that peninsular wilderness, which they reclaimed as far as the supply of their simple wants demanded. They planted, they hunted, they multiplied their cattle, they in-termarried with their Indian friends and allies, their children and their children's children grew up around them, knowing of slavery only by tradition ary legend. The original founders of the tribe pass ed away, and their sons and grandsons possessed their corn-fields and their hunting-grounds in peace. For many years no fears disturbed their security. Under the Spanish rule, they were safe and happy. Then comes the gradual gathering of the cloud the edges of their wilderness, its first fitful and irregular flashes, till it closes over their heads and bursts pon them in universal ruin and devastation. Their heroic resistance to the invasion of the United States troops follows, sublime from its very desperation A more unequal contest was never fought. On one side one of the mightiest powers on earth, with endless stores of men and money at its beck,—and on fort to retake them. But, while she does so, sne the other a handful of outcasts fighting for their has no use for such a population. A single cargo homes, and the liberties, in no metaphorical sense, of native Africans, much cheaper than our slaves of themselves, their wives, and their children, and would go far to cure her of this form of philan protracting the fight for as many years as the Amer-

seendants of imaginary owners, by the decision of petty government-officials, without trial or real examination. More than five hundred persons, some of them recent fugitives, but mostly men born free, were thus reduced to slavery at a cost to us all of forty millions of dollars, or eighty thousand dollars for each recovered slave! Then comes their removal to the Cherokee lands, west of Arkansas, under the pledge of the faith of the nation, plighted by General Jessup, its authorized agent, that they should be sent to the West, and settled in a village separate from the Seminole Indians, and that, in the mean time, they should be protected, should not be separated, 'nor any of them be sold to white men or others.' This, however, was not a legitimate lesson others.' This, however, was not a legitimate issue of a war waged solely for the reduction of these exiles to slavery; and so the doubts of President Polk as to the construction of this treaty were solved by Mr. John Y. Mason, of Virginia, who was sandwiched in between two Free-State Attorney-Generals for this single piece of dirty work, (of jury that has resulted to me from not being able to

remain in their villages, free from all interference or nterruption from the Creeks.' Trusting to the plighted word of the Head of the Nation, they built their huts and planted their ground, and began again their little industries and enjoyments. But the sight of so many able-bodied negroes, be-

Constitution with fidelity, in spite of the efforts of demagogues and fanatics.

Constitution with fidelity, in spite of the efforts of ent colony of blacks, was too tempting and too irritating to be resisted. A slave-dealer appeared amongst the Creeks, and offered to pay one hundred dollars for every Floridian exile they would seize and deliver to him,—he taking the risk of the title. Two hundred armed Creek warriors made a foray into the colony, and seized all they could secure. They were repulsed, but carried their prisoners with themand delivered them to the tempter, receiving the stipulated pieces of silver for their reward. The from South Carolina and other Slave States, seeking Protection under Spanish Laws. By Joshua R. Giddings. Columbus, Ohio: Follet, Foster & Co. 1858.

A cruel story this, Mr. Giddings tells us. Too ruel, but too true. It is full of pathetic and tragic netrest, and melts and stirs the heart at once with Indians, and consequently that of their vendee, legal and perfect, and directed the kidnapped captives to be delivered up to the claimant! We regret that Mr. Giddings has omitted the name of this wretch, and we hope that in a future edition he will tell the world how to catalogue this choice specimen in its collection of judicial monsters.

Then comes the last scene of this drama in exile. Finding that there was no rest for the sole of their foot in the United States, these pecked and hunted men resolved to turn their backs upon the country that had thus cruelly treated them, and to seek a new home within the frontiers of Mexico. The sad procession began its march westward by night, the warriors keeping themselves always in readiness for an attack. The Creeks, finding that their prey had escaped them, went in pursuit, but were bravely repulsed and fled, leaving their dead upon the field,—the greatest disgrace that can befall, according to the code of Indian honor. The exiles then pursued their march into Mexico without further molestation. There in a fartile and victors are some procession began its march westward by night, the tion. There, in a fertile and picturesque region, they have established themselves, and resumed the pursuits of peaceful life. But they have not been permitted to live in peace even there. At least one marauding party, in 1853, was organized in Texas, and went in search of adventures towards the new Complaints are already abroad that the escape of slaves is promoted by the existence of this colony, which receives and protects them. And when the Government shall be ordered by its Slaveholding Directory to add another portion of Mexico to th Area of Freedom, these 'outrages' will be sure to be found in the catalogue of grievances to be redressed. Then they will have to dislodge again, and fly

yet farther from before the face of their hereditary oppressors. Mr. Giddings has done his task admirably well. It is worthy to be the crowning work of his long life of public service. His style is of that best kind which is never remarked upon, but serves as a clear medium through which the events he portrays are seen without distortion or exaggeration. He has done his country one more service in entire consist-ency with those that have filled up the whole course of his honorable and beneficent life. We have said that this is fit to be the crowning work of Mr. Giddings's life; but we trust that it is far from being the last that he will do for his country. A winter such as rounds his days is fuller of life and promise than a century of vulgar summers. He has won for himself an honorable and enduring place in the hearts and memories of men by the fidelity to principle and the unfaltering courage of his public course. Of the ignoble hundreds who have flitted through the Capitol, since he first took his place there,

· Heads without name, no more remembered, his is one of the two or three that are household words on the lips of the nation. And it will so re-main and be familiar in the mouths of posterity, with a fame as pure as it is noble. The ear that hath not heard him shall bless him, and the eye that hath not seen him shall give witness to him.

# A SPUNKY PIRATE.

Mr. Charles L. Lamar, of Savannah, Georgia has replied with chivalrous spirit to Mr. Secretary Cobb, for his refusal to grant a clearance to his ves sels, engaged in the slave trade. He claims that be has as undoubted a constitutional right to bring African as Dutch or Irish emigrants, and that hi privileges in this and other commercial particulars are not dependent upon Executive discretion. He proposes to cure Northern fanaticism by a new process, as follows :-

'The North steals our slaves, and this Union was nearly ruptured, a few years since, in the effort to retake them. But, while she does so, she thropy. Instead of organizing bands to entice our slaves away, she would be even more instant in or-Then succeeded the victory of Slavery, and the re-duction to hopeless bondage of multitudes who had been for generations free, on claim of pretended de-patriotic than would be that of sending native negroes to the Northern States.'

He warns the President and Secretaries against Executive assumptions by threat of the halter, in this style :-

'Upon this issue, Charles the First lost his h James the Second his throne, England her colonies, Arnold the little he had to lose, and, in lesser matters, many individuals, from a mistaken sense of to interfere with the persons and property of other people, have been elevated to some six feet or so of a most unenviable distinction.'

This South Carolina pirate concludes his letter by avowing his purpose to 're-open the slave trade' with foreign countries, and bids the President catch him if he can. He is well informed of the way in which our government has been in the habit of executing the laws against this class of offenders.

#### From the New York Independent. A TRACT FOR THE OFFICERS OF THE TRACT SOCIETY.

I have just been reading 'Occasional Tract No. 18,' which is upon 'The Publication and Circulation of Books,' published by the American Tract Society of New York, from the essays of Jonathan Dy-

It takes the ground that he who writes or sells a book which will probably injure the reader, is ac-cessory to the mischief, and especially sets forth the fearful responsibility of publishing vicious books. On page three there is a principle which may well ded every where, and which should certainly be held in regard by the occupants at 150 Nassau street, they being quite extensively engaged in the publication and circulation of books and tracts. The principle is this—'A man must do his duty, wheththe effect of his fidelity be such as he would desire or not. Such purity of conduct might, no doubt, circumscribe a man's business, and so does urity of conduct in some other professions.'
This is the message of the Tract House to Messrs.

appletons, Carters, Harpers, and all writers, pub-ishers and booksellers. But what is the practical flustration given to it at the Tract House?

tion at Dubuque in June last,—(stating, by the way, that he had, at his own expense, been twice to head-quarters,)—said :— 'In 1856, there was an honest intention on the

cted, the aforesaid officers, in good faith, entered the press, and had strong hope of it. Then came the Southern storm. All the agents and colporters were on the point of giving up their commissions; and, on account of the fury of the storm, they (the Tract officers) wholly desisted from the work.

now I ask what ought a Society, standing in the place of moral power that the Tract Society does, do under such circumstances? If they teach that a man must do his duty whether the effects of his sidelity be such as he would desire or not,' what should we expect of the religious Society teaching and urging men to this position? Shall they take the back rack, just as soon as they see that declaring the truth in respect to evils and vices condemned in Scripture, IN A SPIRIT OF LOVE, ' will circumscribe heir business, just as purity of conduct does in some Will the Tract officers read his tract? Will they determine to do right, even though it circumscribe their business? his tract also be suppressed?

THE AFRICAN SLAVE-TRADE-HOW THEY MANAGE T ON THE GUINEA COAST. Having been for some ime up the Congo River, I had a very good opportunity of seeing into the mysteries of the slave-trade. Probably you are aware that Congo River is the principal rendezvous for slavers. This river opens to the sea at Cape Hadron. It is about four miles, wide at the mouth, and averages from two to three niles for a distance of 40 miles, or to Point Helena. At this place there are some trading factories estabished by Americans and Englishmen, for the purposes of bartering with the natives for gum and palm oil, ivory, &c. The natives here recognize no traders but their own chiefs. They are a very sav-age and blood-thirsty set, and think nothing of taking human life. They often attack the factories and them, but lately the Portuguese Government have sent a small sloop with two guns and a crew of ten men to protect the factories. About ten miles from this place there is a slave factory, kept by a Portuguese. The way he procures the slaves is as follows: On the right bank of the river, going up, there are two tribes. When he wants a supply laves, he plies them with whiskey, and makes them large promises, &c., and in a few days they leave for the interior. They are generally gone about two the interior. They are generally gone about two months, and if victorious they return with plenty of prisoners, whom they sell to the slave-merchant The latter gives about \$10 each, for man, woman and child, and the slaves are all placed in factories, well guarded by negroes, until such time as they are sent on board the slave-ships. It is a well known fact, that most of the slave-ships which visit the river are sent from New York and New Orleans. All they have to do, when they arrive on the African

tone.
So, also, would I not be mistaken in another whole system of cherished plans and hopes swept matter. In disclaiming the purpose, upon this oc-casion, of engaging in the slave trade, it may be do expect of it is, that it will not go right over its casion, of engaging in the slave trade, it may be inferred that at any time I would avoid the imputation of such an enterprise; but this is not the fact. Under ordinary circumstances, I would not violate the laws. I am pleased, when I can, to do honor to and sustain them; but this law prohibiting the slave trade was not adopted by the genius of the South. It is enforced by the sentiment of another and hostile section of the equntry. It is sustained by persons who have more regard for the people of that other section than the truth. It is a badge of servitude. a brand of reprobation; and not only the Union under Lecompton; they reject the tensions of the variety of the tension of the compton constitution; they denied it, and put the denial in the shape of 10,000 undisputed votes. Still, it declared that they were anxious to come into the Union under Lecompton; they reject the tensions of the Union under Lecompton; they reject the tensions of the union under Lecompton; they reject the tensions of the union of the union under Lecompton; they reject the tension of the union under Lecompton; they reject the tension of the union under Lecompton; they reject the tension of the union under Lecompton; they reject the tension of the union under Lecompton; they reject the tension of the union under Lecompton; they reject the tension of the union of the union under Lecompton; they reject the tension of the union of the unio servitude, a brand of reprobation; and not only the Union under Lecompton; they reject the tenwould I not sustain it, but, as I have told you dered privilege by an overwhelming majority. Now, frankly from the first, I intend to violate it. I will is it not time for this administration organ, before it re-open the trade in slaves to foreign countries, and attempts to wield any further influence respecting your cruisers may catch me if they can.'

Kansas affairs, to pause and first make sure that it has anything like a correct idea of the wishes of the people of Kansas? It would seem so, especially considering the *Union's* professed deference to the rights of popular sovereignty.

But most readers will lose all hope for the im-

provement of the Union in this respect, when they read the following from its last article on the elecion in Kansas :

'Upon recurring to the causes which have led to 'Upon recurring to the causes which have led to this result in Kansas, no one can fail to see that the proposition of the English bill submitted to the people has been rejected on account of their unwillingness to take upon themselves the burden of sustaining a State government. Such was the argument of the opponents of admission, both in the press and on the stump. The vexed question of slavery had little or nothing to do with the decision, and it is for this reason that we express with so make any longer that we express with so make on the same of the conviction that press with so much confidence the conviction that bleeding Kansas" can no longer be paraded on the political boards as a mode of reproducing the bitter ectional controversy which has so long distracted the

country.
She has seen proper to reject this offer. After all the contests which have wasted the energies of her people and scattered firebrands throughout the Union we now have her solemn decision that she prefers of Appletons, Carters, Harpers, and all writers, publishers and booksellers. But what is the practical illustration given to it at the Tract House?

Mr. Glen Wood, agent for the Tract Society in Iowa, at the meeting of the Iowa General Association at Dubuque in June last,—(stating, by the way, that he had, at his own expense, been twice to York to get posted in regard to the matter from head-quarters,)—said:—

We now have her solemn decision that she prefers a territorial to a State government. Judging from the arguments most successfully used in the canvass-which has just terminated, that decision was made upon the deliberate conviction that the prefers a territorial to a State government. Judging from the arguments most successfully used in the canvass-which has just terminated, that decision was made upon the deliberate conviction that the prefers a territorial to a State government. Judging from the arguments most successfully used in the canvass-which has just terminated, that decision was made upon the deliberate conviction that the people of Kansas were either unable or unwilling to undertake the support of a State government. Of this fact, none were so competent to decide as the people of Kansas. Their decision is now made, and let it be carried out.

Every man who has read the Kansas papers, the Toney was published, and the tract on the Duties of Masters gotten up. Some of the writers having ob-jected, the aforesaid officers, in good faith, entered misrepresentations. He knows that the people of into a correspondence with the objectors—to have the Kansas decided the question that was put to them, publication so altered as that they could get it through namely, whether or not they would come into the Union as a slave State und er the Lecompton Constitution, and they said that they would not come in in that way. The Union knows it, too. The charitable interpretation which we have suggested above for argument's sake, we cannot extend to that The clamor at the South did the business. And paper at the present time. The facts are too plain for misapprehension or dispute.

# THE ENGLISH BRIBE REJECTED.

The rejoicings over the success of the Atlantic end to the other, have left little room for the expression of that satisfaction and gladness which all freemen feel, in view of the triumphant rejection of the English swindle by the noble-hearted people

Now that the bribe has been scornfully rejected. we hope to see the people of Kansas set themselves carnestly to work in preparing for admission as a State with a free Constitution. Let them give no heed to the childish threat which a wicked administration has fulminated—namely, that the rejection of the bribe will keep them out of the Union until their population amounts to some 93,000. All this amounts to just nothing. Let them prepare a new amounts to just nothing. Let them prepare a new Constitution, or modify one of those already prepared to suit the present aspects of the case, and apply to the next Congress for admission into the sisterhood of States under that instrument. Then, if Congress refuses to listen to their plea, let it be responsible for the consequences. We do not believe that the Democrats will dare to carry the question of Friesdom in Kansas into the national campaign of of Freedom in Kansas into the national campaign of 1860. If they do, let the consequences rest on their own heads.
All honor to the gallant spirits in the far-away

territory, for the manner in which they have treated this bastard-brat of the administration! The record shall stand to their honor, forever, in the pages of the history which is yet to be written.

### A SERVANT OF GEN. WASHINGTON. An old colored man named Jerry, now residing on

the farm of Major Smoot of Alabama, is said to be 107 years of age. The Selma Sentinel gives the fol-lowing history of his life: 'He was born the property of Col. Fauntleroy of Rappahannock, Virginia, in 1851, and while Wash-ington was in Philadelphia, attending the Conti-nental Congress, he purchased him from his master, giving thirty pounds for him. Soon after he became the property of Washington, General Washington the property of Washington, General Washington took command of the army, taking Jerry with him as his body servant, which position Jerry occupied coast, is to keep a good look out for the English steam-cruisers, of which one or more are almost always about the Congo River. They are not afraid of the American men-of-war, which will not trouble counts with great accuracy the prominent incidents them; but they are very careful not to be boarded of many battles, and shed tears while relating the by an English steamer, as they are very strict in hardships experienced by the soldiers of the Amerioverhauling the ship's papers. They watch their can forces, especially of the hardships of those in the
opportunity and run into Congo River. If once in; Jersey Colony. After the close of the war, Jerry opportunity and run into Congo River. If once in, the slaver need not fear. There are plenty of creeks with deep water, into one of which he runs, and sends down his topgallant and royal masts. The long grass and bushes completely hide the vessel from observation. Here he can lay and take in his slaves. He has agents all around to let him know when there is a good chance to make sail and leave the river. If caught, he loses his vessel, and he and his crew are put ashore; if out at sea, at the first land they make; that is, if they are caught by the English. They generally send the vessel to Sierra Leone, where she is condemned and broken up, and the slaves are sent to different parts of the coast and made soldiers of, to pay for setting them at liberty.

—Cor. Boston Journal.

teered. As soon as Jerry heard that, he said that his young master should not go, unless he too went with him. Jerry, true to his determination, induced by a faithful attachment to his master, went duced by a faithful attachment to his master, went with the Talladega boys. Jerry would not only take every opportunity to kill a Mexican, but would, when he could not shoot one, win their money from the 'yallar devils'—a very popular phrase of Jerry's when speaking of the Mexicans. Jerry declares that he and one more of the Talladega Volunteers (the name Jerry uses freely) were the only Americans that could beat the Mexicans at monte and such other cames as they played; and as a proof of cans that could beat the Mexicans at monte and such other games as they played; and as a proof of it, Jerry brought home a number of lumps of gold, which he took great delight in showing as a specimen of Mexican currency. When the service of the Talladega Volunteers expired in Mexico, Jerry returned with his young master. Maj. Smoot finally purchased Jerry's wife, and Col. Watson gave Jerry permission to go where and when he pleased. He spends most of his time at Maj. Smoot's, feeding pigs, working in the garden, and doing such little work as he feels disposed to.'

#### From the Olive Branch. 'INCOMPATIBILITY.'

A great word this, and much in use in this present age. But what does it mean?—and how is it applied? The word is well enough of itself, and capable of good application. It is certain that there

pable of good application. It is certain that there are things compatible and things incompatible. It is equally certain, too, that there is a just discrimination to be used in the premises. All things are not really incompatible which men call so.

There is a strange and wide-spread infatuation in this matter. In their haste to find reasons for bad deeds, men (and women too) are rushing into the impuation of incompatibility. Instead of seeking to reform themselves, instead of inquiring how far they may be to blame, we find them plunging into the vortex of crime, and then crying out from its vortex of crime, and then crying out from its depths—'We are here innocently; not because we meant any wrong, but because of the incompatibility there was and is between us and those with whom we are allied '!

we are allied '!

Look at the living illustrations of this fearful wrong which the world is now presenting.

Here is a man of genius—a poor, needy man—who marries a woman with a small income. With a wife's devotion, she pledges her little all to his political advancement, until he fills a seat in a British Legislature. He appears on the floor, speaks, is intimidated by unforeseen obstacles; and when she rallies him at home, as any wife would do who takes rallies him at home, as any wife would do who takes a deep interest in her husband's welfare, he lifts his hand, and smites her in the face! Yes, this man of genius strikes a woman-and yet retains his seat in the English Parliament! He is even promoted to the House of Lords by another woman, and she a Queen; nay, more, he is made a Minister, a member of the Cabinet,aPrivyCounsellor of that same kind and motherly monarch! Years roll on—years of splendor, wealth and power to the one poor man of genius—years of separation, destitution, want and agony to his now discarded wife and mother of his children;—when, stung by the fierce scorpion of neglect, and goaded on by the sharp thorn of poverty, she approaches her lordly husband and asks for her rights, the is dishererably meanly and creatly cost into she is dishonorably, meanly and cruelly cast into a lunatic asylum, and hired empirics and bribed pettifoggers pronounce her insane ! To crown the whole the once poor man of genius comes forward, wipes his mustachioed lips, strokes his silky beard, shakes his ambrosaial curls, and announces to the public-My situation-aw !- is really unfortunate ! The truth is, there is—aw an utter incombatibility be-tween me—aw—and my wife. Much as I admire and—aw—enjoy the charms of woman in gene-ral—aw—I cannot and will not—aw—live with this one. No! really-can't think of it for a moment;

Here is incompatibility No. 1. What do the virious American people think of it? What ought to be their reception of the acts and writings of such a man?

Here is another case. A man of great tact and kill as a writer, deserts one woman for another; narries the latter, while the former dies, broken hearted; rises to eminence and fortune; drinks, carouses, and squanders his wealth; his wife remonstrates, entreats, urges greater economy; a separa-tion ensues, and he having the public ear almost to her exclusion, publishes to the world that, after almost twenty years of married life, he has discovered that himself and wife are not quite compatible, and therefore they cannot any longer live together!
Incompatibility No. 2. What do high-minded

and honorable people think of it? Do they infer that literary people, as a matter of course, cannot be happy in the married state? Not at all; for the world well knows that an immense majority of this class of society live happily together; that some of the most delightful connubial unions on earth are those between literary men and women. The history of literature abundantly attests this fact. No. That is not the trouble. This twaddle about

neompatibility is a ruse, a subterfage, a refuge of incompatibility is a ruse, a subterfoge, a refuge of lies, a flimsy covering for those who do wrong, who mean to do wrong, and who love to—but who have conscience and self-esteem enough left to lead them to dread the frowns of the virtuous and good: or whose self-interest may prompt them not to ruin the market for their gifted works of fiction.

Now look at ease No. 3. A leader in the spiritualistic delusion of our day—a very Magog on this mysterious field of Armageddon—pretends that he is told by the 'spirits' (what kind of spirits they are he does not inform the world) that he and his lawful wife are not compatible with each other;

lawful wife are not compatible with each other; that she must leave him and go to her parents, to live as best she can; that he has been directed to another woman, (the only objection as to her being the slight one, that she is the wife of another man); that he must bring about this four-fold separati for the sake of compatibility and—assown: Indeed is done; the crime is consummated; broken wows and bleeding hearts are trampled under the feet of brutal lust; the accepted adulterer and adulteress parade themselves and their bald infidel, nonsense before the public; and when the question as to the right of this thing is put, we are coolly told, Oh, there was an incompatibility between the para-

tics—that is all?

Is it all? That is a question for the people to answer. It is one that deeply concerns them, for it lies at the foundations of civilized society.

BY A correspondent of the Committee, in a single paragraph, points out a fact which underlies the whole West India agitation, as engendered and held up by the planters and their organ, the London

'It is not labor, but sLave labor, that is wanted. The planters do not know how to use free men, and the people are becoming too intelligent to submit to be treated as slaves, and there is a strong wish to drive them off the properties, and to supply their place with forced labor. This is the whole secret of the matter. Let planters have capital to pay the people regularly, and learn to treat free men as such, and they will not have to complain of want of labor.'

AN INTERESTING REMINISCENCE. The following extracts from a Boston journal of thirty-odd years ago will be found deeply interesting.

The meetings referred to occurred during the pen-dency of the Missouri question. [From the Columbian Centinel, Nov. 27, 1819.] PUBLIC MEETING.

Several persons having assembled on Wednesday petitioning Congress on the subject of inserting in any law for the admission of new States into the any law for the admission of new States into the Union, a prohibition of the further extension of in-voluntary screening in such State, and having agreed that a more general meeting for that purpose was expedient, and appointed the undersigned a Committee to call such meeting, we hereby give notice that a meeting of such of the inhabitants of Boston and its vicinity as are disposed to express their senti-ments to Congress on this subject will be held in the Representatives' Chamber, in the State House, on Friday, the third day of December next, at eleven o'clock in the forenoo WILLIAM EUSTIS.

JOSIAH QUINCY; J. PRINCE, JOHN GALLISON.
N. B. Printers of other papers in Boston and the neighboring towns are requested to publish this

From the Columbian Centinel, Dec. 4, 1819.1 PREVENTION OF SLAVERY.

Pursuant to public notice, a large and very respectable meeting of citizens of Boston and vicinity was held at the State House on the 3d instant. The James Prince, Esq., Marshal of the District, was chosen chairman, and William Tudor, Esq., secretary. The chairman then stated the objects meeting, and called upon the gentlemen to express their opinions—when James T. Austin, Esq., rose, their opinions—when James T. Austin, Esq., rose, The chairman then stated the object of the and in a very eloquent speech discussed the constitu-tional right of Congress and the expediency, upon the grounds of humanity, morality and policy, as well for the territory itself as for the United States, and concluded by moving that a committee should be appointed to decide what measures should be adopted to express the opinion of the meeting. The chairman was requested to appoint this committee-

which was composed of twenty gentlemen, viz.:

Hons. W. Eustis, Roxbury, John Phillips, T.
Bigelow, Medford, Wm. Gray, Henry Dearborn,
Josiah Quincy, Daniel Webster, Wm. Prescott,
Thos. H. Perkins, S. White, Jr., Esq., Salem, Hon. Ben. Pickman, Salem, L. M. Parker, Charlestown, Wm. Ward, Medford, W. Sullivan, George Blake, David Cummings, Jr., Salem, James Savage, John Gallison, James T. Austin, Henry Orne, Esqs.
The committee retired, and on their re-entering,

the chairman, Hon. W. Eustis, laid the following report on the table :

The extirpation of slavery has never ceased to be regarded as a measure deeply concerning the honor and safety of the United States. The existence of this practice is to be ascribed to the policy of the government to which their ancestors were subject. and not to their own choice. But to omit any pre caution that might afford a hope of relieving however gradually, both from the burthen and the reproach, would have justly exposed them to the charge of nourishing the evil which they did not create. The Constitution, therefore, contained a provision showing, evidently, the design that, at a future period, the increase of slaves by importation should be prohibited. Subsequent laws have carried this provision into effect. In whatever tends to diminish the evil of slavery, or to check its growth all parts of the confederacy are alike interested. In the States where it chiefly exists, to devise some secure and certain plan of deliverance from its effects has been the earnest wish of enlightened and reflect ing men. The same feelings and views induced Con gress, when new territories were received as part of our empire, to impose on them a restriction intend ed to preserve them from that calamity which afflictolder States. Of this restriction they have enjoyed the benefit, and they now exult in the mora and political advantages derived from a free popula-And when we consider the unanimity which Congress adopted the Ordinance of 1787, that first Constitutional prohibition of Slavery in modern times, every State south of the Potomac being pres ent and voting unanimously in its favor, we are en-couraged to believe, that a policy so wise and huwill not now be departed from. But it seems to us, that nothing could be more opposite to this policy than the opening of an almost boundless country to the unlimited importation of slaves from other States. The newly acquired territory would thus be burdened with all the mischiefs which are too well known to be the sure results of slavery; an evi which has long been deplored, would be in augmented; the whole confederacy would be weak ened and our free institutions disgraced by the voluntary extension of a practice repugnant to all the principles of free government, and the continuance ch, in any part of our country, necessity alone has justified.

To those who are making efforts to prevent the extension of slavery, it is a source of equal pride and pleasure to know, that they are countenanced and supported by characters most venerable in those States in which it is not yet abolished, and if to these are added the fervent wishes of their fellowcitizens in the other States, the appeal, we trust, will not be disregarded. It is therefore, Resolved, As the opinion of this meeting, that the

Congress of the United States possesses the constitu-tional power, upon the admission of any new State, created beyond the limits of the original territory of the United States, to make the prohibition of the further extension of slavery, or the involuntary servitude, in such new State, a condition of its admis Resolved, That, in the opinion of this meeting, i

is just and expedient that this power should be exercised by Congress upon the admission of all new States created beyond the original limits of the

This report accepted.

JAMES PRINCE, Chairman.

After the report had been read, Alden Bradford, Esq., rose and expressed his doubts as to the consti-tutional rights of Congress to prohibit slavery, al-though he had as great an abhorrence of slavery as any other man. He was replied to by George Blake, Esq., and the Hon. Daniel Webster, who demonstrated, very clearly, the constitutional right of Congress to enact the prohibition, and the strong iency for exercising the right.

A committee of five was chosen to address copies of the above resolutions to the delegates of this State in Congress on the subject, to be signed by the citizens of this State. This committee consists of the following gentlemen:

DANIEL WEBSTER, Josian Quincy, GEORGE BLAKE, JAMES T. AUSTIN,
JOHN GALLISON, ESQUE.

RUFUS CHOATE.

In noticing the contents of the Atlantic Monthly for August, the Anti-Slavery Standard says :-

The criticism on Mr. Choate is brilliant, logical witty, second-rate. It may be that the platform where we find it is not strong enough to bear the discharge of first-rate ordnance. The periodical that can is a first-rate one. Here it was the deadliest sin, to which first-rate power ought to have admin istered the severest condemnation; and it is only civilly scoffed at, as one political antagonist may a another. The man that spent his earlier life, of th finest powers, in saving criminals from justice, has now changed his hand, and is giving his last years to procure the condemnation of the innocent, by millions, to slavery in perpetuity!

4 Oh, the offence is rank ! it smells to heaven ! It hath the eldest primal curse upon it !-

The most distressful and disgraceful pass at which our nation now halts is indicated by the fact that its gentlemen can, for a moment, treat such men as Mr. Choate as other than the most dishonored criminals against society. Courtesy from the judgment-scat is due to such—and the administration of capi-tal punishment—each man his own executioner of what he esteems the severest sentence.

My curse shall be forgiveness, as said the great English bard of the nineteenth cen fury. Mr. Choate did fight one battle shoulder to shoulder with Abolitionists—the battle that made Massachusetts free soil, except where the Upas shadow of the pro-slavery clauses of the United States Constitution fall. Let him fight with us the next campaign to the foot of their accursed growth, and help us to hew them down, and all his sins, which are many, shall be forgotten as well as forgiven.

HENRY CLAY AND THE DRED SCOTT

According to the decision of the Supreme Court in the Dred Scott case, the Constitution of the United States allows slavery in all the Territories, and neither Congress nor the people have a right to ex-clude it therefrom. This doctrine was almost unknown in our political history till it was broached by Douglas and other leaders of the pro-slavery party who sought to nationalize slavery. John C. party who sought to nationalize slavery. John C. Calhoun, of South Carolina, first avowed it in 1849. Henry Clay said in reference to it, in his speech in the Senate, July, 1849 :-

'I am aware that there are gentlemen who main tain that in virtue of the Constitution, the right to carry slavery south of that line (the Missouri Compromise line) already exists, and that of course those who maintain that opinion want no other security for the transportation of their slaves south of that line, than the Constitution. If I had not heard that opinion avowed, I should have regarded it as one of the most extraordinary assumptions and the most indefensible position that was ever taken by man. The Constitution neither created nor does it continue slavery. • • The Constitution is

Speaking of the Missouri compromise, he said in

'A positive recognition of slavery south of the line 35 deg. 30 min.! Is there anybody who believes that you can get twenty votes in this body or a pro-portionate number in the House, to declare in favor of the recognition of slavery south of the line of 36 deg. 30 min. Sir, it is impossible. All that you can get; all that you can expect to get; all that was are a power in the State, that the colored people proposed at the last session, is action north of that need. With this feeling the caustic language of line (the Missouri Compromise line,) and non-action, Remond must tend in no small degree to insure as regards slavery, south of that line, its introduction upon the one side, with no corresponding provision for its admission upon the other side of the line of 36 deg. 30 min.

We quote once more from the same speech, where he says emphatically :-

' My rules of interpreting the Constitution of the United States are the good old rules of '98 and '99.

I have never in my life deviated from these rules. And what are they? The Constitution is an aggre gate of ceded powers. No power is granted except when it is expressly delegated, or when it is necessary and proper to carry into effect a delegated power And if in any instance the power to carry slaves into the territories is guarantied by the Constitution, or is an incident necessary to the carrying out of any other power that is delegated in the Constitution, I have been unable to perceive it. Amidst all the vicissitudes of public life and amidst all the changes and turns of party, I never have in my life deviate from these fundamental, and, I think, unmistakably true principles of interpreting the Constitution of the United States. Take these principles to be true, and where is the power—can anybody point it out to me, which gives you the right to carry slaves to California? (California then being a territory.) Where is the delegated power, or the power to which it attaches a necessary implication? It is no where to be found. You must resort to some such general principle as the Federalists did in the early history of this country, when they contended for the doc-trine of the general welfare. But you cannot put your finger on the part of the Constitution which conveys the right or the power to carry slaves from one of the States of the Union to any territory of the United States.'

#### AN UNEXPECTED RESULT OF THE DRED SCOTT DECISION.

By the ruling of the Supreme Court in the Dred Scott case, personal suits in the United States Courts must be 'between citizens' of the United States. It follows that both parties to a suit, plaintiff as well as defendant, must be citizens. The negro is not a No. 112 Main Street, Cincinnati. It is full of biting citizen by the Dred Scott decision; therefore, he can satire, hurled against those hypocritical saints of neither sue nor be sued in the Courts of the United the United States who consider playery 'a divin States. Wm. H. Herndon, Esq., of Illinois, in a institution; and that it is apostolic righteousness late speech, thus illustrates the absurd consequences to sell human beings to raise money to send missionaries to the heathen abroad, while our heathens flowing from this decision :— Suppose a negro of Illinois owes a white man of

Missouri a thousand dollars, which he refuses to pay. quiver, full of arrows, against that 'Southern Chris-The white man brings suit in the United States tianity,' which sanctions punishing parents for Court against the negro to recover the debt. Upon claiming their own children, and would wrest them, the trial, in spite of himself, he is thrown out of tween citizens.' One is a 'citizen,' but the other is a negro; and according to the Dred Scott decision, the courts can give him no remedy.

The Judge will say to the white man- Go out of court ; you have sued a negro ; it is decided that a negro is not a citizen, and the Constitution says all suits must be between citizens. The Constitution is the supreme law of the land, and must be obeyed. Go out of court.'

## ANOTHER APPLICATION OF THE DRED SCOTT DECISION.

recently instituted suit against her husband, also colored, for divorce and alimony. He was in California, and the Court made an order for him to pay \$100, counsel fees, and \$150, alimony; he returned home a few weeks since, and refused to obey the order. The plaintiff's counsel therefore obtained an order requiring him to show cause why he should not be punished for contempt of court. This order was returnable on the 27th ult.

His counsel appeared and argued that the defend-

ant ought not to be punished, citing the Dred Scott decision as authority to show that the negro had no rights which the law is bound to respect; that he is not a citizen, and can neither sue nor be sued in the courts; and that therefore he cannot be punished for disobeying an order of court in a civil case. The judge was put in a quandary by this novel argument, and reserved his decision till another time.

From the Haverhill Gazette.

A RICH CLIP.

Casting our eyes over the columns of the Essex Banner of last week, we found the following tidbit of democratic literature, which we cannot appropriate to a better purpose than give it to our readers just as it is. The Banner says:—

'The doctrines of abolitionism and free love seem be progressing. The citizens of Berlin, Ohio, have to be progressing. The citizens of Berlin, Ohio, have stated in the papers of the vicinity, that they are unable to extirpate this nest of vipers from their midst. The free lovers have bought valuable property from gentlemen of wealth and respectability, and to these estates they are determined to hold on. They have resisted every effort to buy out, and are a fixed nuisance. They believe in all the disgusting licentiousance of the love in helditude. ness of free love, in abolition of marriage, in abolition of slavery, to which creed they could appropriately add abolition of all moral or physical decency. And these fiends complain of a want of purity in James Buchanan's administration.'

It is free love, as represented to the world by the community at Berlin, Ohio, and abolitionism, as represented in the position and sentiments of such men as John G. Whittier, Wm. Lloyd Garrison, Dr. Bailey, and thousands of pure men, who believe and feel that slavery is a thing of infamy, that the Banner would place in immediate juxtaposition, saying, Look upon this picture, then on that; for in them is to be found harmony and equal purity.' What an outrage upon truth as well as decency! The sense of the article is plain. It is declared— They (the free lovers of Berlin) believe in all the disgustng licentiousness of free love, in abolition of marriage, and abolition of slavery.' There seems, to our mind, a conflict in this statement : for to believe free love and abolition of marriage can only be the requisites to prepare the mind to embrace the most radical pro-slavery doctrines, with all their disgusting licentiousness;' for it is through their establishment and perpetuation that the marriage institution is annulled, and the gateway opened for the operation of free love principles to an unbounded extent. This motley mixture thus presented on paper, and supposed to be a perfect outline of things, as they appear to the author of the above article, is wound up by saying that the parties thus represented are guilty of the sin of complaining of 'a want of purity in James Buchanan's administration.'

We cannot tell what the free lovers of Berlin think of James Buchanan; but, from what we understand of his position upon the slavery question, we should judge they must have a very good opinion of him and his policy; for the licentiousness of slavery must be in exact harmony with their own loose notions and base practices. The abolitionists, on the contrary, have occasion to complain of the 'want o purity in James Buchanan's administration,' and probably do.

'The common people,' in this day—as in the time of Christ—hear new truths with gladness, while the chief priests and scribes generally conspire against them

THE COLORED CONVENTION.

THE LIBERATOR.

The colored Convention in this city was a highly respectable assemblage, both in point of numbers, and in the character of those who composed it. The audience was well dressed, well behaved, attentive audience was well dressed, well behaved, attentive and serious. Mr. Brown presided with much dig-nity and ability. The speeches of Messrs. Brown, Remond, Morris and others, were fully equal to if not above the average of platform eloquence in this country. Mr. Remond especially is a speaker of much eloquence and force. Filled with scorn, biterness and contempt, both at the whites whom he deems his oppressors and at his colored brethren who are so pusillanimous or time-serving as to run from their native land, or to be content with an inferior position, he pours out the vials of his wrath upon both alike, in unmeasured terms. He rejects all conciliation and compromise. He disadies to be advised. vised. He is the only colored man we have ever heard who seems to be fully impressed with a feeling of the degradation to which his race is subjected and we wonder not at the unrelenting hate he manifests at the authors and upholders of it. Under more favorable circumstances, could be be in action what he is in speech, he might become the deliverer of his race, the Toussaint of America. At the South he would be an exceedingly dangerous man. At the

North, he is powerless to produce any impression on the slave. The most he can do by his eloquence is to inspire the minds of his brethren with the same sentiments that fill his own. 'True freedom,' says a writer in the Westminster Review, can only founded on a sense of personality, and it is just this sense of a political personality, a feeling that they need. With this feeling the caustic language of Remond must tend in no small degree to inspire them. Mr. Remond was very disdainful of newspaper

advice, but Mr. Morris gave to his friends the same advice substantially with the Standard. He told them that they would become respected and meet with equal consideration just in proportion as they become intelligent, refined in manners, and respected themselves. And this is certainly a lesson that the colored people need to take deeply to heart.

This Convention must be taken as a significant and encouraging event. That the colored people of this State could have gathered together so intelligent and respectable an audience, that their meet-ings should have been conducted with so much decorum, and have been addressed with such decided ability by colored speakers, is a striking evidence of progress, and a sufficient reply to those who argue for the inferiority of the race. That all the leading Boston journals should have sent reporters to the Convention, who have, with one or two feeble at tempts at ridicule, given a fair report of the proceed ings, is not less significant of a change in public sentiment. The time has passed when such gatherings could be suffered to pass unnoticed or be treated with the utter disregard of truth, the misrepresen tation and caricature which have formerly prevailed
This Convention is to be valued for its beneficia effects on those engaged in it, and for the example it sets to their brethren in other free States, and if the eading colored men are wise, they will not suffer this to be the last, but will rather make it the initiatory one of a series which cannot fail to be productive of much good.

From the Kentucky Weekly News.

A NEW ANTI-SLAVERY NOVEL. J. Joliffe, Esq., a distinguished lawyer of the 'Queen City,' is fast becoming one of the celebrated writers of the West. Some time since, an anti-slavery novel from his pen, called 'Bell Brandon, a Tale for the Times,' attracted considerable attention Recently he wrote another, entitled 'Chattanooga, issued from the press of Anderson, Gates & Wright at home are in a much worse condition. It sends a if possible, from being sold to a still blacker grade of court and loses his debt, because the suit is not be- slavery in the southern rice swamps. This sterling volume of 400 pages is not a sentimental love story, inculcating a false philanthropy, that weeps over a dead jackass on the highway, while it is callous as stone within the sacred precincts of home; but it is the true philosophy in novel form—unveiling the hypocritical heart, while it shows its secret intentshowing the power of custom on the ignorant and hardened in the South, who think they hear, 'Thus saith the Lord,' while it is the voice of the Devil. which cannot be misunderstood by the troubled conscience-and affording many beautiful flowers give zest to the forcible argument. Its title, 'Chattanooga,' is derived from a town bearing that name, A colored woman in New York city named Coon, on the Tennessee river, where the scene is laid. Some novels begin in fire and end in smoke, but as this story progresses, the plot thickens, growing more interesting to the last page. 'Uncle Tom's Cabin' may be No. 1 in this line, but Chattalooga ' is certainly No. 2, sprinkled with consider able No. 1 interest. This opinion is held by the public generally, for the novel is having a rapid sale, showing also that the anti-slavery feeling in our country is rapidly increasing.
R. E. H. LEVERING.

SENATOR DOUGLAS.

Senator Douglas is making desperate efforts, which we fear will prove successful, to secure a reelection to the Senate. A correspondent of the Tribune says that, as he progresses southward into that part of the State popularly known as 'Egypt,' his utterances become more pro-slavery. At Hillsborough, however, according to this writer, he did not nake much headway :-

'The only enthusiast in the crowd who listened to him to-day was a Virginian and a Buchanan man, who was carried away by his jeers and sur-casms about the negro question, amalgamation and negro equality, with which he so plentifully interpersed his speech. Not a cheer, however, was even during its delivery, and at its close the applause was far from general, and was a forced effort by his friends. Many who came from great dis-tances to hear him were disappointed. His oratory was bad; his tongue appeared thick, as if he had drank too much liquor at his dinner; his counte many who came expecting to hear an able and elo-quent defence of his position and principles, went away disgusted and disappointed. I think his speech to-day must have alienated from his support larger portion of intelligent men in his aud gained to his standard from the ignorant and prejudiced part of his hearers. The impression of those who heard him for the first time was that the man has been vastly overrated, and must at last sink to his true level, as a low and vulgar dema-gogue, whose only chances of elevation consist in deceiving and misleading the ignorant, and in play-ing upon the prejudices of the people.'

DOUGLAS IN BLOOMINGTON, ILL.

If the Illinois Senator makes a few more speeches like that delivered at Bloomington, his fate is sealed. He rode the 'negro hobby' to death. Hear 'In order to accomplish this, (negro equality,) the first thing that would have to be done in this State would be to blot out of our State Constitution that

clause which prohibits negroes from coming into this State, and making it an African colony, and permit them to come and spread over these charming prair until in mid-day they shall look black as night?" It is sad to hear a man of position and of party influence talking thus. It might be tolerated in a besotted editor or an ignorant pot-house politician; but in one claiming to be a great Leader of the Na-tion, it is alike degrading and criminal. We are not surprised to hear that Senator Douglas was mor-

tified at his reception in mid-Illinois, and that he returned to Chicago disheartened!—Leavenworth COTTON IN AFRICA.-A letter received from Mr. R. Corron in Africa.—A letter received from Mr. R. D. Ross, Cape Coast Castle, which appears in the London Times, states emphatically that cotton, which is indigenous to Africa, and grows abundantly in Ashantee, might be obtained equal to that of Georgia, both in quantity and quality. Mr. Ross thinks the Africans would readily profit by instruction, and that Africa would before long compete well with the slave States of America if capitalists would establish an organization in central districts to purchase and prepare for export all the cotton which chase and prepare for export all the cotton which the natives should be left to grow themselves.

Liberator The

NO UNION WITH SLAVEHOLDERS. BOSTON, AUGUST 27, 1858.

The absence of the Editor, who is engaged in scattering the seeds of anti-slavery truth among the green hills of Vermont, must be the apology, -a sufficient one, we trust,-for the lack of editorial matter in this number of The Liberator .- Y.

THE GREAT QUESTION. DEAR GARRISON:

Shall the State of Massachusetts allow any man's right to liberty to be called in question on her soil? Mr. Garrison:
This is the question to be answered by the State, as a We have had State. That all human beings have an inherent, esential right to liberty, this State has deliberately de- Town Hall at Rutland, Mass., Aug. 15. These disclared to be a self-evident truth. Shall she allow this A man, on the soil of Massachusetts, assumes that

protect him in the enjoyment of this right. Shall themselves from it. she, then, turn her back on that man, and allow him to be seized by kidnappers, and arraigned before a court to test the question whether he was born free or Arise, people of the old Bay State! and put on

your statute-book a law declaring that no man's right to liberty shall ever be called in question before any tribunal on your soil! Assume it as a fixed fact,-a fact never to be called in question, -and compel every man and every tribunal on your soil to assume it as a self-evident fact, that ' all men are created equal, and have an inalienable right to liberty." Is it said that such a law would be opposed to the

Constitution of the United States? What if it is? Would it be opposed to the Constitution of Massachusetts? The people of the State, acting in their legislative capacity, have no concern with the Constitution of the United States, only with their own their detestation of the spirit which actuated the State Constitution. Not a lawyer, nor a judge, nor deed. a man in the State, will pretend that a law protecting every man on the soil of the State in his self-evident, inalienable right to liberty, is opposed to the State Constitution. Such a law would exactly correspond for the first time, the true gospel preached. Thus with the very foundation and the entire structure of was the wrath of man made to praise God. the State government. Men and women of Massachusetts! have you not a right to legislate in accordance with the first principles of your State government? Having declared it a self-evident truth that this self-evident right?

has no power to decide; that belongs to the United such a law in harmony with the State Constitution ? forty pounds, and warranted 'sound and well.' Let the United States judiciary decide that Massachu-

his service must be placed solely on the ground that Heirs and Assigns against all persons. his service must be placed solely on the grant to him, he is a slave. Then Massachusetts could say to him, seal, this thirteenth day of April, A. D. 1756. question on our soil, and the doom of the kidnapper awaits all who presume to seize or molest a man under our jurisdiction, because he assumes that he was and has a self-evident right to liberty.

People of Massachusetts! Appear in your State House next winter, and declare that any and every man shall be deemed a KIDNAPPER who shall lay hands on any person because he claims that liberty as his inalienable right. Then let the Federal Government come in and annihilate such a just, holy and constitutional law, if it dares! Such a movement on your part would at once settle the question of Amer-bration of the anniversary of the Boston Massacre: ican slavery.

Are these views correct? I present them wherever I go, and I am most agreeably surprised to see how cordially and generally the people respond to them. Let every man and woman in the State have an opcordially and generally the people respond to them. Let every man and woman in the State have an op-Let every man and woman in the State nave an opportunity to say whether they are for freedom or slavery; whether they are for kidnapping on the soil of
Massachusetts or against it. No matter who the kidnapper is,—be he a James Buchanan or his marshal;
order and well conditioned, at the aforeseid Port of
order and well conditioned, at the aforeseid Port of napper is,—be he a James Buchanan or his marshal; order and well conditioned, at the aforeseid Port of no matter under what pretence the damning deed is done, even though a man is kidnapped as a 'fugitive from labor'; let all, by their petitions, appear in their State House, and pass a law making it felony to seize any man, to call in question his right to liberty—his right to be a MAN, and not a beast.

HEAD.

MR. EDITOR :- While walking in one of our grea thoroughfares, a few evenings since, I was kindly accosted by the Rev. Mr. ----, one of the officials of the Southern Aid Society, which has its head-quarters in this city. As I had called at his office some months before, and obtained information of the ob-

He said - I think it can, and that there are good men who are preaching it there." I inquired- Do you think, sir, that an intelligen man can be a slaveholder and a Christian?

He replied- Yes, I do. I replied-'I do not believe it.' He said-! I do not believe the relation is wrong, but the abuse of it is a sin."

'I said-'I believe the sin is in the relation, and not in what you call its abuse." He rejoined-'I believe the Bible recognizes the

relation, and does not condemn it." Where?' I inquired. He said- Both in the Old and New Testaments.

He replied- It is a long subject.

I said, as we were about parting-I recollect that Prof. Stuart wrote a little work upon this subject, in appointed a Lecturing and Collecting Agent of the recollect, also, that he expressed the conviction that mended to all friends of the Anti-Slavery cause in Christianity, in its final triumph, would destroy the the places he may visit between Iowa and Massachu-

He said \_- I believe that, sir.

that Christianity will not destroy any thing which is He replied- Well, -well, -well, -good evening.

Thus, as I have always supposed, the 'mark of the east' is clearly to be seen on the forehead of this Evangelical organization, which is most app ly under the guardianship of such men as Rev. Geo. W. Blagden, D.D., Rev. Baron Stow, D.D., and Rev. Ebenezer Burgess, D.D. It seems to me self-evident, that an organization must be afflicted with some very malignant disease, when it required so many 'Doctors' to take care of it. Let all who would escape

contagion keep at a respectful distance.

Boston, Aug. 12, 1868. J

PARKER PILLSBURY AT RUTLAND, MS We have had the pleasure of hearing three dis courses delivered by Mr. Parker Pillsbury in the

courses were listened to by large and appreciative auinalienable right, this self-evident truth, to be called diences. Mr. Pillsbury made a very candid, clear in question before any tribunal on her soil? As well and strong statement of the connection between the allow a court to test the question of a man's exist- popular church of the North and slavery, and of the support and sustenance which slavery derives from the church. He commented with severity on the he was born free, and was endowed by his Creator guilty complicity of the Methodist Episcopal Church with an inalienable right to liberty. The State, in North with slavery. Some, we hope and trust, went her Constitution, assures him that he was born free, away with new strength, which will enable them to and that the government is worthless that will not bear their testimony against the Church by separating

We had a larger attendance at these meetings than we expected, for which we were in a measure indebted to the pro-slavery spirit manifested by a prominent member of the Orthodox Church, in tearing down notice which had been posted on the outside of the

On Sunday, August 8th, between the forenoon and afternoon service at the Orthodox Church, a notice was posted, which read in this wise :- Parker Pillsbury will address the citizens of Rutland, at the Town Hall, on Sunday, August 15, at 11 o'clock, A. M. This notice was torn down, as I have said; and, as the subject upon which Mr. Pillsbury was to speak was not mentioned, the tearing down of the notice caused a feeling of indignation among the citizens generally. Some were for calling a town meeting, while others contented themselves with expressing

This is but an index of the feeling in the Church towards those who are trying to make her first pure. then peaceable.' The result was, many went to hear, C. H. E.

THE OLDEN TIME.

The following bill of sale of a negro slave in Salem all men are created free, have you no power to pass some twenty years before the Declaration of Indea law to protect all on your soil in the enjoyment of pendence (says the Salem Observer) has been handed us for publication. Slaves continued to be held and Is it said that, acting as a judiciary, the people of sold in this vicinity until the time of the Revolutionthis State would declare such a law unconstitutional? ary war, when the general diffusion of the principles They certainly would never declare it opposed to the of liberty and equality rendered the holding of slaves State Constitution. As to its being opposed to the obnoxious. The advertisements of slaves in our news-Constitution of the United States, the State judiciary papers ceased after 1770. The following bill of sale is from Mr. Nat. Phippen to Mr. Nat. Archer, for the States court. The State courts have only to ask\_Is Negro Titus, who was sold, 'with his apparel,' for

KNOW ALL MEN, That I, Nathaniel Phippen, of setts has no right to protect her people from foreign or domestic kidnappers, and see how long the old Bay State, or any non-slave State, would remain in the Union.

Salem, in ye County of Essex, Cooper, in consideration of forty pounds to me already paid by Nathanie Archer, of said Salem, Gentleman, Have Sold and Archer, of said Salem, Gentleman, Have Sold and Delivered and hereby Do Sell, Convey and Confirm unto ye s'd Nath'l Archer, my negro man, named Is it said that such a law would have no bearing on slave-hunting and kidnapping, because men and women are not seized as slaves, but as 'fugitives from Nath'l Archer and to his Heirs and Assigns and as his labor'? A man on Massachusetts soil is seized as a and their proper Estate, and for his and their only fugitive from labor, by one to whom, as he claims, And I hereby covenant with yos'd Nath'l Archer that such labor is due. Has not the State a right to ye said Negro is every way sound and well: That I compel the claimant to show on what grounds his am ye lawful owner of ye same Negro, and have good claim to such labor is based? Does he base it on right and lawful authority to sell him with his Appathe ground of voluntary contract and justice, or on I, my Heirs, Ex'rs and Adm'rs, shall and will warthe ground that the fugitive is a slave? His claim to rant this sale to and for ye s'd Nath'l Archer and his In Witness Whereof, I hereto put my hand and

NATH'L PHIPPEN. Signed, Sealed and Del'd in presence of

us-this raper being stampt with ye three penny stamp. DAVID

SAM'L ARCHER. The following Bill of Lading, which we copy

from the original, now in the possession of a gentleman of this city, will be read with interest in connection with the above. It was one among the many quaint and interesting relies of 'ye olden time' exhibited at Fancuil Hall, on the occasion of the cele-

right to be a MAN, and not a beast.

HENRY C. WRIGHT.

HENRY C. WRIGHT.

THE MARK OF THE BEAST IN ITS FORE
1718.

HENRY C. WRIGHT.

HENR

Mortality Excepted. JEFF, BEDGOOD.

ANTI-SLAVERY ORATORY.

We make the following extract from the leading article in the Atlantic Monthly for September, on Eloquence, -which is attributed to Ralph Weldo Emer-

months before, and obtained information of the objects and plans of the Society aforesaid, he recognized me, and inquired:—

'What do you think of our mission, sir?'

I replied—'I fear, dear sir, that the gospel cannot woods and mountains. Wild men, John the Baptists, woods and mountains. Wild men, John the Baptists, Hermit Peters, John Knoxes, utter the savage senti-ment of Nature in the heart of commercial capitals. ment of Nature in the heart of commercial capitals. They send us every year some piece of aboriginal strength, some tough oak-stick of a man, who is not to be silenced or insulted or intimidated by a mob, the silenced or insulted or intimidated by a mob, because he is more mob than they,—one who mobs the mob,—some sturdy countryman, on whom neither money, nor politeness, nor hard words, nor eggs, nor blows, nor brickbats, make any impression. He is fit to meet the bar-room wits and bullies; he is a wit and a bully himself, and something more; he is a graduate of the plough, and stub-hoe, and the bushwhacker; knows all the secrets of swamp and snowbank, and has nothing to learn of labor or poverty or the rough of farming. His hard head went through in childhood the drill of Calvinism, with text and mortification, so that he stands in the New England Where? I inquired.

He said—'Both in the Old and New Testaments.'

I asked—'Where in the New?'

He replied—'Where Paul directs 'servants' (or slaves) to 'obey their masters,' and in the Old, you know, the Jews were instructed to buy and sell bondmen.'

I said—'My dear sir, if I believed (which I do not) that the Bible sanctioned slavery, I would put it under my feet.'

He replied—'It is a long subject.'

mortification, so that he stands in the New England assembly a purer bit of New England than any, and filings his sarcasms right and left. He has not only the documents in his pocket to answer all cavils and to prove all his positions, but he has the eternal reason in his head. This man scornfully renounces your civil organizations,—county, or city, or governor, or army,—is his own navy and artillery, judge and jury, legislature and executive. He has learned his lessons in a bitter school. Yet, if the pupil be of a texture to bear it, the best university that can be recommended to a man of ideas is the gauntlet of the mobs.' mortification, so that he stands in the New Englan

DANIEL S. WHITNEY, now in Iowa, has been which he attempted to defend your view of it, and I American Anti-Slavery Society, and is hereby comsetts. He is authorized to receive names and sub-I responded—'I suppose you know, my brother, he Liberstor.' scriptions for the National Anti-Slavery Slandard and

PETITIONS! PETITIONS! -All who haven ceived, or who may receive, copies of the Petition less. next Legislature, saking that the soil of Massach may be made free, and that kidnapping shall be may be made recording to the cord prohibited thereon, are urgently requested to the immediate attention to the circulation of the sans their respective towns, and to so organize the non ment, that every man and every woman through each town of this Commonwealth shall have as q 

WENDELL PHILLIPS AT AMHERST. A correspondent dent of the Worcester Spy, at Amherst College, ferring to the oration recently delivered in Anheot before the Social Union, by Wendell Phillips, Is. Time Bay, is listing to the Bay, is listing to the Bay of the Bay of our about covere boy to message for fox so show the Bay of the

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'This oration has been the feature of the week a all unhesitatingly admit. The subject was the use as at Yale, last year, namely, "The Duty and Salay of Agitation," in its most unlimited sense. We heard Mr. Phillips many times, but never when he surpassed his address of to-day. Power, beaut of thought and expression, the highest and trust the quence—all were combined in perfection. It is versally conceded that no such oration has been delivered in Amherst since Charles Summer such a livered versally conceded that no such oration has been a livered in Amherst since Charles Sumner spoke has

livered in Amnerst since Charles Sumner spoke has some ten years since.

'The oration of Rev. Dr. Adams, of Boston, bein the Phi Beta Kappa, was upon "Our Family of States." Ho disappointed his admirers, even at they were few in Amherst. It was not strong or not in thought or style, but a common-place, tame has ily upon the beauty of good fellowship among to members of our Union of States."

A CHAPTER OF THEOLOGICAL AND RELIGIOUS ELVI-RIENGE. By Charles K. Whipple. Boston: R.P. Walleut, 21 Cornhill. 1858. Charles K. Whipple is an honest man. He is

Charles K. Whipple is an nonest man. He is freeman. He inquires, thinks, speaks and acts as the Lord's free-man. He is also acute and thorough, but as a Thinker and a Reformer. He presents not use infallible, and does not believe much in the infallible of others. In this Tract he has told us a large and deaply interesting experience; for he bean got bility of others. In this tract he has told us a lar and deeply interesting experience; for he began expans a Calvinistic Congregational Christian, and step by step progressed, clear through to a Charles K. Whope Christian, of the straitest sect, a liberal, eclectic, precedent of the complete straitest sect. Christian, according to his own highest convicti truth and righteousness. Let every one read, poster and be fully persuaded in his own mind. We do not know that we agree with Mr. Whipple in all thisp, but we do substantially in many things.—Prantes

MORE ABOUT THE ATLANTIC CABLE

It appears by Mr. Field's Journal in relation to the Atlantic Telegraph Expedition, that the splice was made in mid ocean at 1 P. M., July 29th, sea small, signals through the whole length of the cable on both ships perfect; depth of water, 1550 fathons. The weather throughout the six days and a half employed in laying the cable was beautiful. The distance tra-elled by the Niagara was 882 nautical miles; the amount of cable payed out from her was a little org 1,016 miles-about 15 per cent. more than would have been required to connect the two extremities is a perfectly straight line. Each ship had 1,100 tautal miles of cable on board; the Niagara, therefore, he only eighty-four miles surplus—a pretty close fi inithousand miles string. The Agamemnon payed on 1,010 miles, and had 60 miles less to lay than the X-agara. Twice during the trip the electric currents agara. I wice during ine hip area, but was regard lost, or nearly so, on the Niagara, but was regard after some hours; in one instance by cutting out to obstacle in one of the coils on board the ship. It Journal also shows, that after reaching comparative shallow water, the loss or waste of cable in paying or fell off from forty-eight and twenty-mass, the rise as six and even four per cent., otherwise, the rise cable would have been dropped before the

A despatch from Mr. Field confers upon the Napara the honor of having laid both ends of the cola lie says :-

The end of the Atlantic cable was landed on the Irish shore from the Niagara on the 5th of Augst. 1857, and the other end from the same vessel on t 5th of August, 1858. The heavy shore end laid for Valentia by the Niagara last year still remains, a was to be spliced on to the main cable, so that he ends of the cable have been actually laid by the

How THE CABLE WAS LAID. Mr. Field described the feeling which pervaded all on board the Nagu while the cable was being laid as one of the man ten-e excitement. Every man exerted himself at utmost to achieve success in the work. Througher the six and a half days, the most perfect silene to attention pervaded the men, lest a single moment negligence should destroy the cable. On the first after the paying out began, it was found that the s ble was being payed out at a rate which, in propo-tion to the distance run, would, if continued law defeated the enterprise. This was owing to the int attraction as to seriously derange the compases, m dering it impossible to steer the ship. Next in Commodore Dayman, of the Gorgon, being appear most direct course for Trinity Bay. This he continued to do day and night until they arrived, never leave the deck but for a few moments, and verifying his position by repeated observations of the sun, most at

Stars.
When his ardnous task was accomplished, his rewere swollen and suffused with blood from long to of-sleep, and he was almost prostrated from the mense latigue which he had undergone. Withouth assistance, the cable would have been exhausted long before the Niagara reached land, and to his agent, therefore, the success of the enterprise is largely

The signals showed that on the first day, the see of the Agamemnon slightly exceeded that of the bagara, but on the succeeding days, they went at it same rate, there never being more than twenty no difference between them. When the cable we leddifference between them. When the cable was led ed at both ends, Mr. Field applied his tongue to the end, and received the cheering information that the insulation was perfect in a shock that nearly that him over. The reason why messages were not train mitted earlier was the fact that all the apparation both ends was new and untried, and required a god deal of care and skill to adjust.

TRINITY BAY - Curious Coincidence. The trie je ta in une is realized at Trinity Bay in the cable us binds three continents, Europe, Africa and Ameria together. The name is singularly applicable to its

PROPHECY BY PROP. MORSE. Fifteen years again a letter to the then Secretary of the Treasury, Pra. Morse gave utterance to the following prophecy, which has been fulfilled by the success of the Atlantic Idegraph:-

"The practical inference from this law is, that attegraphic communication on the electro-magnetic plasmay with certainty be established across the Atlanti Ocean. Startling as this may now seem, I am confident dent the time will come when this project will be !

On the 3d of August, 1857, the Telegrale squadron left the Cove of Cork for Valentia Bay, and on that very same day, 365 years before, (Ast. 3, 1492,) the little squadron which carried Columba a his first voyage of discovery to these shores, weight anchor in the port of Palos in Andalusia.

THE COST OF THE CABLE. The cost of the cale follows :-

Price deep sea wire per mile, Price spun yarn and iron wire per mile, Price outside tar per mile,

Total per mile, Price 2500 miles, Price 10 miles deep sea cable, at \$1,450 per mile, For 25 miles shore end, at \$1,450 per mile.

Total cost. WESTERN RHETORIC. The Chicago people industry

ed in various extraordinary demonstrations on the Telegraph, not the least of which was an editorial sticle in the Journal, beginning thus: 'The world is finished, the spinal cord is laid, and

now it begins to think!

'A living nerve has been unwound from the Angle Saxon heart, and tied in a true love knot between its Sold World and the New. Time turns loiterer as westward way, and the Sea becomes the narrow self-edge of the globe."

The total length of sub-marine cables not in down is 2,664 miles, and the length of the consisting wires is 4,075 miles. The telegraph lines of the world now extend over nearly 100,000 miles; which there are in America 45,000 miles; Englands, 10,000; France, 8,000; Germany and Austral, 10,000; Prussia, 4,000; Russia, 5,000; the rest of Europe 1,650; India, 5,000; Australia, 1,200; other panels world, 500. Expressive. Columbus, pho! exclaimed a friend of cars the other day, in his excess of enthusiasm about the Atlantic cable.— Columbus, pho! He disovered America, to be sure, but it took a Berkshire by to hitch it on!

To An Irish servant, after reading the Queen's massage, Tuesday, said—' Faith, an' sure, an' was it for far of breakin' the cable that the Queen made it

The most novel feature of the Telegraph ju ble at Syracuse is thus noted by the Courier: About twenty engines were stationed at intervals short twenty engines were stationed at intervals dust the line extending from the Round House to the Tunnel. They were handsomely decorated with fars, and whistled and screamed in one grand, sub-line, deafening chorus, sufficient to rend into shreds "Nature's universal grand tympanum."

THE NEWS. Higgins expresses a doubt whether the news by the Atlantic Telegraph will be fresh, insented as it comes through two thousand miles of

Henry Ward Beecher calls the Atlantic cable the manifest warm needed and the Atlantic cable the manifest cord connecting mother and child. The New York San inquires if that comparison was suggested by the fact that the cable was landed near Platic New York San inquired. vatia Bay, Newfoundland?

ONE OF THE ILLUMINATIONS. The illumination at East Rock, New Haven, last Tuesday night, accord-Est Rock, New Haven, last Tuesday night, according to the account in the New Haven papers, was probably one of the most brilliant in the country. A line of the one thousand feet in length encircled the has of the height, while fire-balls dotted the sides and surface. A star of fire forty feet high beamed forth, together with the initials 'C. W. F.' in flery tharacters. A national salute was fired at 8 o'clock, and seventy blazing tar barrels added their light to

The New York City Hall building was partly destroyed by fire on Wednesday morning, accidental-

THE ELECTRO THIUNE. We have seen nothing more pertinent on the present all-absorbing topic than the following lines by Rev. Claudius Bradford, of Montague :-

In three departments of great Nature's ways Have Massachusetts men won deathless praise. First Franklin, in the lightning's forked glare Has writ his name for ever on the air; Next Morse upon the solid earth; and now Field his upon the ocean's azure brow; And while the first shall blow, the second soar, Field, Franklin, Morse, in trinity sublime, Shall float for ever down the stream of time,

THE MISSION OF THE CABLE. What is your mission to the world ? I asked the Telegraphie wire; What are the feelings that you seek Amongst the nations to inspire? Will you not peaceful thoughts instil? "Aye, amicable, that I will!"

EPIGRAMATI-CABLE !

of the great ocean cable, 'tis undoubtedly true, When its BATTERIES are opened, long peace will en-Like the old . Peace of Utretcht, we must give it a

·Call it a Figur-Peace, says one, 'twill be all the same.' Hartford Courant. THE CABLE TOW.

The westward course of empire yet Demands a higher speed; Columbia would go ahead, While Europe lags indeed. But Field has found a remedy: As Europe is so slow, Our continent, impatient, takes The eastern world in tow.

AN OLD IMPROMPTU. SLIGHTLY ALTERED FOR THE PRESENT OCCASION.

The news from the two continents now
Is sent through the depths of the sea; While the fishes, all wagging their tails, Cry, 'Gracious, how wise we shall be!'

The Boston Part gets off the following:-Each other ought to greet; They've always becomextravagant,

But now ' make both ends meet.' TP" A sentiment for the Cable Dinner :-

The Cable-A real line, which unites it.

UNDERGROUND RAIL ROAD. Some little interest was awakened in Salem, Columbiana county, last week, by the appearance of a Virginia slaveholder in that town, in pursuit of a peculiar kind of property recog-nized in that State. We learn these facts in regard the case :- A young colored man-a free man, being born of free parents, a former resident of Virgin-ia, but, for a year and a half last past, living in this tate, and having a wife, the slave of Colonel Sowers, aring in the western part of that State, whom he had married before his removal to Ohio, has been living for some time in Salem, being by trade a carenter, and conducting as an industrious and unas-

suming citizen.

Last week, the young man returned from a visit to Virginia, bringing his wife with him. A day or two after this, he met the master of his wife in Salem, and, shortly after, Deputy U. S. Marshal McKee, of Alliance, was hovering about Salem upon official

Some of the enterprising officers of the U. G. R. R. took the matter in charge, and passed the young woria. The young man tarried a day or two, and passed through this place upon conductor Swan's train, on Monday, to join his wife, in a land where slave-drivers, slaveholders' laws, and U. S. Marshals, cannot inter-rapt the peace, or infringe upon the rights of free cittens .- Racenna (O.) Dem.

Kidnarring. An attempt was made to abduct a colored lad from New York, last week, undoubtedly with a view of selling him into slavery. He was absent from home several days, and upon his return he stated that he was picked up in Houston street, and against his will carried to the North river, and placed on board a sloop bound for Virginia. He was stowed away in the hold, and gagged to prevent outery. During Saturday night, he managed to escape from his place of concealment, and, jumping upon a canal bast, succeeded in reaching the shore. The police are intestigating the affair. These kidnappers doubtless justify themselves by the dogma of the Supreme Cour, that colored men have no rights which white men are bound to respect. The lad's name is Isaac More.

A FREE NEGRO TO BE SOLD BY LAW IN GEORGIA William Bodie, a free man of color, belonging to the State of New York, is advertised in the Brunswick, (Ga.) Herald, to be sold on the first Tuesday in Sepmber next, by the Sheriff of McIntosh county, for coss, and an attempt to inveigle a slave from that county. Bodie is a sailor on board a New York craft, loading with lumber at Darien, Ga. He was clearly con-victed of his 'crime,' and sentenced by the Mayor of

The first American vessel engaged in the slave of which we have any account sailed from Bos on for the coast of Guinea in 1745, having been fitast-named of these worthies was a member of the church. To the credit of the people of Boston be it said that their sense of right revolted at the act, the Parise Parties concerned were arraigned, and the slaves were ordered to be restored to their native country at the

A Neono Kino. A few days ago, the unusual spectacle was presented of a negro of the darkest hue string in the portion of the House of Commons allotted to the Peers. He proved to be the King of Bow-str. on the Wing of Bow-str. on the Wing of Bow-str. ay, on the West Coast of Africa—a potentiate of great elightenment, who is studying English institutions with a yiew of introducing them into his dominion.

HAN NEVER SEEN A COLORED PERSON. A lady senty years of age, accompanied by a friend, arrived are allow days since from Machias, Maine. Singular at this may appear, this was the first time she had tree taken a 'leave of absence' from home. She state that she never saw a colored person nor a rail-load, until her arrival at New Bedford!—New Bedford !—New Bedford !

Reported Abduction of a Free Colored Boy. A few days since a colored boy, 14 years of age, living in Houston street, suddenly disappeared and was absent from home until yesterday. Upon his re-appearance he stated that he was picked up in Houston street, and against his will carried to the North River and placed on board of a sloop bound for Virginia. He was stowed away in the hold and gagged to prevent outcry. During Saturday night he managed to escape from his place of concealment, and jumping upon a canal boat succeeded in reaching the shore. The matter has been placed in the hands of the Harbor Police for investigation.—New York Tribune.

The slavery agitation will continue until the institution is established or abolished in all the States and Territories of the Union. The whole truth may as well be told. Slavery must be eternized or abolished in this country .- St. Louis Demecrat.

The Coloned People of Chicago, H. F. Douglas offered a series of resolutions contemplating the emigrating of the colored people on masse to some place out of the United States, for the purpose of securing their political rights. The resolutions were rejected, having but the vote of the mover in their favor. H. they would not run, but would stay and fight it out, which were almost unanimously carried. They were right, and we honor their spunk .- Wisconsin Dem.

er by practice, but he holds 'the damnable sentiment that slavery is an evil, morally, socially and politically.' The Professor, in his defense, says that he conly. The Professor, in his defense, says that he siders the evil greater to the master than to the slave.

in reference to a little black girl called Amelia, whom a North Carolinian, Joseph H. Bogman, claims to own. He is charged with an attempt to kidnap, and the case is before the court on a habeas corpus.

The 16th of August, on which the first telegram was sent across the ocean, is a memorable day including a number of buildings on Minerva Alley in American annals. On that day, in 1519, Cortes The well-known Minerva Block and the Third Pres set out on his expedition to Mexico; in 1777, the bat-tle of Bennington, and in 1780, the battle of Camden stroyed. The fire may be said to have spent itsel were fought; and, in 1825, the Northern Sea was discovered by Captain Franklin.

The New Bedford Standard says- A wedding came off in this city, recently, between a colored gentleman and a white lady, who is respectably connected. The groom has white blood flowing in his veins, and claims no less a personage than the President of ter Union, Wednesday. the United States, whose name he bears, as his paternal ancestor.' [He ought to be ashamed in claim descent from such ignoble and Border-Ruffian stock.]

the hoston Traveller states that the month of July was the coldest for fourteen years, or since 1844; and during the last thirty-four years, there have been but four cold Julys. The first half of last month was very near the average temperature; the second half, about three degrees below it.

Fathers at Plemouth, to cost from \$300,000 to \$100,000. It will be built of granite, 150 feet high, 80 feet

ed in the suppression of the slave trade, 16 ships on the West Coast of Africa, with 1424 officers and men; three at the Cape, 610; nine in North America and the Slaughter of the Innocent.—During last week, the West Indies, with 3363 men; and six on the the interments in Philadelphia numbered 368, and of south-east coast of America, with 1335 men. 141 of-ficers and men died, and 179 were invalided last year in consequence of their connection with the slave trade squadrens. Head-money was paid for 384 slaves against 19 in 1856, none in 1855, and 62 in 1854 .- ments were children not yet one year old .- Philadel British paper.

The cooley trade, as now organized and developed, is unquestionable and perpetual slavery. Coo-lies are first kidnapped, in various ways, packed, like city, of whom 527 were children of ten years and sheep, into crowed ships, and conveyed to any slave under. nate survivors are sold, without consultation, to the highest bidder, for eight years, or, truly speaking, for life, as a recent law in Cuba has added eight years more to the term of contract, and another law orde that coolies who have served out their terms shall that coolies who have served out their terms shall promptly leave the island or return to bondage. As it is known that they will be without means at the expiration of their terms of service, the law can be viewed in but one light, that of aiming at legalized person who are received with lively enthusiasm.

On Wednesday noon, the Queen of England left on Wednesday noon, the Queen of England left on Wednesday noon.

The New York Table! [Catholic] is indignant because Mr. Carter, one of the owners of the Washing-His Majesty, addressing the Mayor of Cherbourg, and to inaugurate in a time of peace the port which the Negroes higher wages, too, than the Irishmen.

The Tablet asks if Negroes are better citizens. The Tablet asks if Negroes are better citizens than Irishmen, under the Democratic administration.

FATHER GIDDINGS. The Cincinnati Gazette says: progressing according to programme. In the Ashtabula District, there is little doubt that the veteran Giddings will be nominated for another The Equator—An imaginary line, which divides the courageously resolved to die with the harness on, if

SUPPERING FOR CONSCIENCE SAKE. One of the ported.

The Arunaway slave was discovered in the attic of the Methodist church at Washington, D. C., on a recent Monday morning. He had lived there for five months, unsuspected; had used up the communion wine, and picked up his food by nightly sorties into the neighboring pantries.

The Grand Jury of Cleveland county, North Carolina, have presented free negroes as a nuisance to society, and recommend that all within the State be compelled to leave its borders, with the alternative of

A SLAVE MOTHER KILLS HER CHILD-THE HOGS HALF DEVOUR 17. We learn that on Sunday last a slave woman, about 45 years of age, owned by Mr. Cleveland, of Florence, Ky., gave birth to a child, and she took the infant by the heels and beat its brains She then threw it over the fence, and covered it with rails. A few hours after, it was discovered by persons belonging to the household, who happened to pass by, when it was found that the face of the child, and one leg, had been nearly eaten off by the

The woman was accused of the horrible crime, but at first denied it. A physician was sent for, who examined her person, and found that she had recently given birth to a child. The mother then acknowledged her guilt, and gave as a reason for the murder of her infant, that she would not raise children to work for others all their lives .- Cincinnati Gazette, 19th.

A colored centenarian in Providence, named John Simmons, was committed to jail recently for debt, but released on the following day by the Prison Inspectors, who made up a purse sufficient to cancel the claim, only \$5.70, of his hard-hearted creditor. Mr. Simmons was a slave in the early part of his life, and remembers distinctly nearly all the prominent events of the Revolution.

The notorious Orford Precinct, in Kansas, that used to east votes by thousands, all on the pro-slavery side, at the late election gave but 29 votes, and had but three pro-slavery majority.

Barry's Crayon of Whittier, the Boston Transcript says, has been sold. The portrait is to be taken to London, and engraved in the highest style of the art. We congratulate the artist upon his success, and the public upon the prospect of having a first class engraving of the Quaker Poet, whose fame is well es-

Good.—A 'working Democrat' is defined by a Minnesota paper as a 'Democrat who can poll the largest number of votes with the fewest men!' which has the double merit of being both witty and true. Let A free negro family in Louisiana owns four thousand acres of land and two hundred and fifty slaves. The name of the family is Ricaud, and it is

doubtless the richest black family in the world. The 'Mud-Sills.'-The working men of the city of Wilmington, Del., belonging to the People's party, have organized themselves into a political society bearing the appellation of the 'Mud-Sill Club.'

Senator Trumbull, who is stumping the State of Illinois against Douglas, advocates Blair's scheme of Illinois against Douglas, advocates Blair's scheme of As it approached, men, women and children retreated for safety. Horses and cattle ran wildly through the streets, seeking protection and shelter. The wind driving with violence from the northwest, the stone were dashed through the windows of every house having any exposed. Nearly all the glass on the north side of all the buildings in town was broken out, and a large quantity on the west. One hundred and forty-five panes were broken in the Hubbell House

alone.

But not only glass and sash were thus merciless shivered, but in many places the stones were forced through the roofs of the houses. Young pigs and chickens were laid out, and cattle most unmercifully chickens were laid out, and cattle most unmercifully bruised. At Concord, the house of Mr. Pyle was unroofed by the wind. The crops in many places over which the storm passed are completely ruined. In other places, the damage was less severe. As yet, we can make no estimate of the entire amount of damage done; but passing as it did over a densely settled and wall improved the control of the co The Savannah News proclaims Judge Green, a Pro-fessor in the Law School at Lebanon, Temessee, 'a dangerous as well as untrue citizen of the South.' Judge Green is a Virginian by birth, and a slavehold-which fell in the storm which measured twelve inches practice, but he holds the damnable sentiment in circumference, and weighed one pound each, and we have no reason to doubt the truth of it.

Dreadful Conflagration .- Our city has been visited by a dreadful calamity, and a large district in one of our business centres has been laid in ruins by fire.

From 11 o'clock last night until daylight this mornriom it o clock last night until daylight this morn-ing, the devouring element held sway, and was not subdued until every building on the south side of Main street, from Stone street to St. Paul street, had been destroyed, together with all the stores on the east side of South St. Paul street to Buckland's block stroved. The fire may be said to have spent itself without resistance, for it burned until it reached walls which offered nothing of a combustible nature.

The fire originated soon after 11 o'clock, in the livery stable of Heavey & McAnally, on Minerva Alley; from what cause we cannot precisely say, but possibly from the carelessness of a party of drunken vagabonds who were seen in the stable in the evening .- Roches

Excitement in Lynn .- There is considerable excitement in Lynn, in consequence of a notification by the Mayor to the bakers that they must deliver no more A COLD MONTH. The meteorological writer of baked beans and brown bread on the Sabbath, under the boston Traveller states that the month of July neting business upon the 'Lord's day,' so called.

A Monument is to be erected to the Pilgrim at the base, with sitting figures from 38 to 70 feet THE SLAVE TRADE. Last year, there were employ- high. It is to be completed in twelve years from Au-

The Slaughter of the Innocent .- During last week,

Mortality of Children in New York .- For the week

To A dreadful fire has destroyed the Exchange a Antwerp, with its magnificent bronze cupola, areades, and its tribunals of commerce. The chambers of the Syndic, with the city archives, are completely destroyed.

Ostend for Cherbourg, and on Thursday, the meeting ARE NEGROES BETTER CITIZENS THAN IRISHMEN? of the sovereigns took place on board the Bretagne. The illuminations on Wednesday evening were mag-

The Queen landed at Cherbourg on Thursday.
A dispatch from Paris, Friday, says the weather continues splendid at Cherbourg, and the fetes are

The Agamemnon arrived at Valentia on the courageously resolved to die with the harness on, if the people demand his services. The convention meets at Warren, Trumbull co., on the 25th inst.

The Ecening Express says—General satisfaction is felt at the result, and shares have risen to £800, buyers, and £1000, sellers. A sale at £900 is re-

delegates to the Old School Presbyterian General Assembly, at New Orleans, says that he accompanied about one hundred of the delegates from Cairo to week. Torrents of rain fell, succeeded by hailstones New Orleans, and as they did not think it proper, as of incredible size. Buildings were blown down, Christian ministers and elders, to travel on the Sabbath, they paid the officers of the steamer five hundred they are the properties of the steamer five hundred they are the properties of the steamer five hundred they are the properties of the steamer five hundred they are the properties of the steamer five hundred they are the properties of the steamer blown down, they paid the officers of the steamer five hundred they are the steamer five hundred the steamer five hundred they are the steamer five hundred they are the steamer five hundred they are the steamer five hundred the steamer five

James A. Van Vorst, aged ninety-two years, and Matthias Barhydt, aged eighty-two years, live in Glenville, Schenectady county, N. Y. About a week It is reported that, recently, three or four vessels sailed from the port of St. Jago de Caba for the coast of Africa, to return with a cargo of slaves, under the 'stars and stripes' as a protection.

A SMART OLD MAN. Mr. Asa Foster, a farmer o Canterbury, N. H., is now in his 94th year, and his wife in her 88th year—truly an aged couple. This aged gentleman reads without glusses, and has just completed his haying, doing a good share of the mowing and raking himself.—Boston Traveller.

A Father Emancipating his Son.—A planter from Mississippi, named Allen Motley, yesterday appeared in the Probate Court, Cincinnati, and took the necessary steps to emancipate a young lad whom he said was his son. He stated that the boy was about fifteen years of age, that he was his own son by a yel low girl, who was his slave, and whom he purchased with the first money he saved in superintending a plantation. The counsel of Mr. Motley stated that he intended to give the boy the best education he could in this country, and then send him to Europe.

Great Mortality among the Coolies.—The ship Competitor, of Boston, Capt. White, recently arrived at Harana from China with a lot of Coolies. She sailed from Swatow with about three hundred and eighty on board, and before she reached Havana, one hur dred and twenty-seven had died on the passage. The ship made a very short voyage, or the number of deaths would have been much larger. The sickness on board was terrible, and the poor Coolies were swept off at a fearful rate.

Sick and in Prison .- About sixty of the prisoners in the Penitentiary at Columbus, Ohio, have been attacked with the typhoid fever. Two have already lied, and about as many more cannot survive. I all, there are some twenty cases that may be considered serious; in the others, the disease has assumed a mild type.

Call to a Boston Pastor.—At a meeting of the pro-prietors of the North Church, in Salem, last week, it tablished on both sides of the Atlantic.

A Tennessee paper says that John Mitchel is in bad odor at Knoxville. Of course John is always in had odor, for he is always in his own.

Process of the North Church, in Salem, last week, it was unanimously voted to invite Rev. James Freeman Clarke, of Boston, to become their pastor, with a sale ary of \$1800. It is probable that he will accept, in had odor, for he is always in his own.

The St. Louis Frauds .- We are glad to know that the extraordinary vote which makes up Barrett's al-leged majority in the St. Louis district is to be thor-oughly sifted. At least, this will be the case so far oughly sifted. At least, this will be the case so far as it can be effected by a determined contest of the election by Francis P. Blair, Jr. We have seen a private letter from Mr. Blair, in which he speaks of being engaged in probing the frauds, and of his expectation of being able to prove them equal to any thing in that line furnished by the history of Kansas.—Journal.

The Queen's Bench, in England, have decided that ill-health is sufficient excuse for breach of promise of marriage.

THE TWENTY-PIFTH NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

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

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

tunity of great usefulness, occasionate the Cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to co-operate with us, to do the and we entreat the friends, both at home and abroad, who have been wont to co-operate with us, to do the same, nothing doubting the result will much exceed the sum (\$3000) raised last year.

To our Southern friends we present this prospect with increased hope of their co-operation in consequence; for, as none better than they know what slavery and the daily increasing risks of its tenure are, as none have a decour concern in seeking the most effect than they know what slaver concern in seeking the most effect than the most effect than the same and the same are seeking the most effect than the same are same than a decour concern in seeking the most effect than the same are same than a decour concern in seeking the most effect than the same are same than the same t

STANDARD, the organ of the American Anti-Slavery Society; but, following the recent indication of the Executive Committee in making individual efforts to place that paper on a self-supporting subscription ba-sis, we shall enable them to devote the result of our joint financial effort to sustain eloquent and faithful lecturers, now so much needed, in far greater num-

and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society,

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

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

MARY ELIZABETH SARGENT, ANNE LANGDON ALGER. NORTH COLLINS YEARLY MEETING or

FRIENDS OF HUMAN PROGRESS. The Fourth Annual Meeting of 'Friends of Huwest of Kerr's Corners, in the town of Brant, Erie Co., N. Y., the 5th of September, commencing on Friday.

morning of the 5th. The successful laying of the ca-ble sent up the shares in one day from £350 to £850. at 10 o'clock, A. M. A Tent will probably be pro-vided to guard against the inclemency of the weather. Now, as we call the people together, for the avowed purpose of unfolding and refining the Intellectual, Moral and Religious nature of all those who gather with us, we deem it necessary to state that no humm spirit, however marred or deformed by misdirection or crime, will be debarred from meeting with us, as our aim is to 'seek and to save that which is lost,' and pour the oil of consolation into the lacerated and bursting heart of humanity. In our call, we pay no deference to professions, but measure all men by their development of soul. We call the woodman from his axe, the mechanic from his bench, the minister from his desk, woman from her sphere, and the slave with his chains; all to the understanding, freedom and higher development of the spiritual and divine nature that lives within them. We invite the reformer, with his well-balanced mind and earnest, manly soul, to come, and, with us, measure arms with the typenny and wrongs that darken our world. All who love

humanity and revere the truth, come ! GEO. W. TAYLOR, EMMA WOOD, ENOS SOUTHWICK, C. C. KIRBY, WM. H. CRANDLE, JAMES VARNEY. PRANCIS LEACH, PHEBE VARNEY. WALTER WOOD, DELPHIA LEACH D. R. AVERY, NANCY PITCHER.

Persons coming to the Buffalo and State Line Railroad, and stopping at Evans Centre Station, will find conveyance from thence to the meeting.

HARMONIAL COLONY CONVENTION.

All persons interested in the establishment of a Harmonial Township, Precinct or Neighborhood, on Harmonial Township, Precinct or Neighborhood, on the general basis announced in the late Circulator of D. C. Gates and others, are hereby respectfully in-vited to meet in select Convention at Worcester, Mass., on the 15th and 16th days of September next, commencing at 10 o'clock, A. M., on the 15th. The undersigned expects that a goodly number of those numerous friends, in various parts of the country, who, by letter or otherwise, have expressed their readiness to co-operate in the movement, will be present on the occasion. Also, such others as are prepared to take a working interest in the cause. Spectators and mere talkers are not invited. Adin Ballou, as a cordial friend, adviser, and promoter of the enterprise, has engaged to be present and to submit for discussion such specific documents and plans of operation as in his judgment may be requisite to our success. For the place of meeting, comers will please inquire at No. 1, Bay State Block, Main St., Worcester.

In behalf of the Movement, DANIEL C. GATES. P. S. Will friendly editors be so kind as to pub lish the above Call in their papers, or at least notice it in some equivalent form.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will hold meetings in Vermont, &c., as follows: Glover, Sunday, East Craftsbury, Tuesday, Sunday, Aug. 29. Sept. 2.

South Craftsbury, Thursday, East Hardwick, Sunday, MEETINGS IN VERMONT.-WILLIAM OVD GARRISON will hold meetings in the Green At Montpelier, Friday,
West Brookfield, Sunday, 30.
Topsham, Monday, 30.
Wednesday, Sept. 1.
Thursday, 2. Mountain State as follows:

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

Friday,

Bradford,

TPLACE WANTED.—A gentleman in the vicinity of Boston, having under guardianship a colored lad from the South, aged 16 years, is desirous of securing for him the opportunity of learning either the carpenter's or the bricklayer's trade. Any one who can promote his object will please address wM. C. NELL, 21 Cornhill.

BBY KELLEY POSTER,

LYDIA MARIA CHILD,

HARRIET BECCHER STOWE,

LUCY STONE,

ANTOINETTE L. BROWN,

For sale at the Anti-Slavery Office, 21 Cornhill, by WM. C. NELL. Price, \$1.

PHILANTHROPIC CONVENTION, TO OVERCOME EVIL WITH GOOD. To be held in Mechanics' Hall, Utres, Oneida Co. N. Y., on the 10th, 11th, and 12th of Sept., 1858.

\*Let no one call God his Father, Who calls not Man his Brother.

The fact cannot be disguised, that modern theorie of sin, evil, crime and misery, are numerous, and extremely conflicting. Not less antagonistic are existing laws, systems and institutions, respecting the rearing of children, and the treatment of criminals. The vindictive and coercive code has for centuries been administered to the workers of iniquity; yet vice and crime seem to be increasing in proportion to the spread crime seem to be increasing in proportion to the spread of civilization. The intelligent and benevolent every where begin to believe that this prevalence of crime and suffering is mainly traceable to erroneous doctrines respecting man and his acts, out of which have been evolved equally erroneous systems of education, ty-rannical institutions, and depraying plans of punish-

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimate in more ennobling institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every profession, or form of faith, to be present and take part in a Convention, with a platform perfectly free to all who can throw what they believe to be true light upon THE CAUSE AND CURE OF EVIL.

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

The money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have annually raised has been hither the money we have a money raised hit was a supplied to the money and the money raised has been hither friends of Humanity; both to speak and hear dispassionately upon the cause of evil and misery; to the end that the best principles and truest remedies may

be discovered and applied.

The Convention will open in Mechanics' Hall,
Utica, Oncida Co., N. Y., on the 10th day of September, 1858, at 10 o'clock, A. M., and continue three

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

and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a prudent generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy, or to kindle a sublime one by commendation of a cause identified with every thought that is ennobling their newest to entertain strangers, and to aid the obtheir power to entertain strangers, and to aid the ob-jects of the Convention; and the locality of that beau-tiful city is so central, that Reformers from all quarters can reach it readily, and at small expense. (Signed by) ANDREW JACKSON DAVIS,

and about three hundred others, some twenty of whom have engaged to address th

IF BARNSTABLE COUNTY .- The Annual An ti-Slavery Convention for Barnstable County will be held at HARWICH, in EXCHANGE HALL, commencing on FRIDAY, Sept. 3d, at 2 o'clock, P. M., and continuing on SATURDAY and SUNDAY, Sept. 4th and

Able and eloquent advocates of the cause will be present, ... among whom we are happy to name PAR KER PILLSBURY, CHARLES LENOX REMOND, SARAH P

REMOND, and ANDREW T. Foss.

And we do hereby invite all the people of the Cape, and the friends of the Anti-Slavery cause wherever they may be, to join with us in rendering this Convention the most effective for Freedom ever held in this part of the old Bay State. Let not the hardy sons of Barnstable County, who can brave all other focs and dangers, cringe and be silent before the cow-ardly defenders of the 'vilest form of slavery which ever saw the sun.' Rather let every man, yea, and every woman, who claims this as native soil, resolve that the shame and disgrace of upholding, or apologizing for, slavery, shall no longer attach to any portion of their home; and resolve, too, that, so far as in them lies, their native State shall no longer be a partner and ally of slaveholders and slave-traders.

JOSHUA H. ROBBINS, NATHANIEL ROBBINS, W. B. KELLEY,

Committee of Arrangements.

WEST WRENTHAM, &c.-An Anti-Slavery meeting will be held in West Wrentham meeting house, on Sunday, August 29, at the usual hours of norning and afternoon service. On Saturday evening, (28th,) a meeting on the ame subject will be held at SHELDONVILLE.

PARKER PILLSBURY and ANDREW T. Foss, on be half of the Massachusetts Anti-Slavery Society, will attend the above meetings. [ All are invited.

NOTICE .- CHARLES LENOX REMOND will speak at Greenwood, (South Reading,) on Sunday afternoon next, 29th inst.

AMERICAN ANTI-SLAVERY SOCIETY.

Donations. Lauren Wetmore, Wolcottville, Ct., to redeem D. N. Brown and others, Kingsboro', N. Y., Arad Gilbert, Fall River, Mass., through A.

K. Foster, FRANCIS JACKSON, Treasurer. DIED-In Worcester, August 17, of consumption, EMMA E., youngest daughter of Adams and Sarah E. Foster, aged 18.

. Weep not for her-she died in early youth. Her summer prime waned not to days that freeze,
Her wine of life had run not to the lees,—
Weep not for her.

'Strike, but Hear!'

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feet of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charles-

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the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural

a great many who have had their hair restored by

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

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DEAR GARRISON :

ORIGINAL POEM. The following witty poem, by Mr. F. B. SANDORN, of Concord, was read at the recent pic-nic held by Rev. THEODORE PARKER'S congregation :-

In ancient days, before the date Of Everett's earliest speeches, 'Tis said our sires were next of kin To hackmatacks and beeches; The same strong soil that bore the oak Shot up a crop of giants, And turpentine and blood of man Confessed a close alliance.

'Twixt birchen twig and growing boy Prevailed the best of feeling, Ere cruel science taught them both The bitter use of peeling; Our uncles in the green surtouts Spread out their arms to cover Their kindred, and threw apples down As girls throw at a lover. .

Then fir and bramble, elm and vine, Discoursed in human voices, Not inarticulate as now Each sorrows and rejoices; But those fair days so long are past We count the truths as fables, And from our family tree we cut Our servile chairs and tables.

Was it for sin their mouths were shut, And we esteemed their betters, As for Ham's fault-so parsons teach-We keep our slaves in fetters? The tree of knowledge, held to bail For Adam's peccadilloes, Perhaps entailed this speechless curse On all its leafy fellows.

O green-haired cousins in disgrace ! Ye are the real gentry, And we but lackeys, fit to stand At your broad castle's entry : And though with silent courtesy You pardon our ill manners, We mostly cling to chattering towns, Forsaking your proud banners.

But as the long-descended churl Sometimes his birth remembers, When joy's light breath or sorrow's blast Revives his soul's gray embers; So we in joy or sorrow seek Your fellowship so stately, And utter in the friendly woods Whatever stirs us greatly.

And so to-day we've met to keep, With our great-hearted brothers, Our yearly friendly festival, Shared by so many others; For though we lack not in our band The best of human preachers, We cannot spare the solemn word That these green scriptures teach us.

### LOST TREASURES.

Let us be patient! God has taken from us The earthly treasures upon which we leaned That from the fleeting things which lie about us, Our clinging hearts should be forever weaned.

They have passed from us, all our broad possessions, Ships, whose white sails flung wide past distant shores, Lands, whose rich harvest smiled in the glad sun-

shine. Silver and gold, and all our hoarded stores. And, dearer far, the pleasant home where gathered Our loved and loving round the blazing hearth,

And childhood played about in frolic mirth ;-Where, underneath the softened light, bent kindly, The mother's tender glance on daughters fair; And he, on whom all lent with fond confiding, Rested contented from his daily care.

Where honored age on the soft cushion seated,

All shipwrecked in one common desolation! The garden walks by other feet are trod, The clinging vines by other fingers tutored To fling their shadows o'er the grassy sod.

In tears are mingled with our daily bread, And the rude blasts we never thought could reach us Have spent their wrath on each defenceless head.

Let us be cheerful! the same sky o'erarches, Soft rains fall on the evil and the good; On narrow walls and through our humble dwelling God's glorious sunshine pours as rich a flood.

Faith, hope and love still in our hearts abiding, May bear their precious fruits in us the same; And to the couch of suff'ring we may carry If but the cup of water in His name.

Let us be thankful if, in this affliction, No grave is opened for the loving heart; And while we bend beneath our Father's chiding, We yet can mourn 'each family apart.'

Shoulder to shoulder let us breast the torrent, With not one cold reproach or angry look; There are such seasons when the heart is smitten It can no whisper of unkindness brook.

Our life is not in all these brief possessions, Our home is not in any pleasant spot; Pilgrims and strangers we must journey onward, Contented with the portion of our lot.

These earthly walls must shortly be dismantled. These earthly tents be struck by angel hands; But to be built up, on a sure foundation, There ! where our Father's mansion ever stands.

There shall we meet! father and child, and dearer, That earthly love which made half heaven of home There shall we find our treasures all awaiting Where change and death and parting never come

LIVE IN LOVE. Be not harsh and unforgiving, Live in love, 'tis pleasant living. If an angry man should meet thee, And assail thee indiscreetly, Turn not thou again and rend him, Lest thou needlessly offend him; Show him love hath been thy teacher-Kindness is a potent preacher; Gentleness is e'er forgiving-Live in love, 'tis pleasant living Why be angry with each other? Man is made to love his brother; Kindness is a human duty. Meckness a celestial beauty. Words of kindness, spoke in season, Have a weight with men of reason; Don't be others' follies blaming, And their little vices naming, Charity's a cure for railing. Suffers much, is all-prevailing. Courage, then, and be forgiving : Live in love, 'tis pleasant living.

THE TRUE RICHES. Health and the simplest fare. If thou hast these Accompanied with one single steadfast friend-A conscieuce which thou dost not fear to bare To the great Searcher's eye-and that strong hope Whose wing ne'er tires, e'en o'er the yawning grave Go thou thy way: thou art an emperor Bearing thy crown e'er with thee; go thy way, And thank thy God, who hast bestowed on thee The gold which monarchs co-et, but in vain.

# The Liberator.

after the publication of Dr. Huntington's Sermon, but is untrue. Its purpose is to give the sanction of Christ owing to the continually crowded state of our columns, we have not been able to find room for it till now. None of its points, however, have lost any thing by the delay.

AN HOUR WITH DR. HUNTINGTON: Being a Review of his Sermon, entitled . Permaner Realities of Religion, and the Present Religious Interest. A Sermon by F. D. Huntington, D.D., Preacher to the University at Cambridge.' Including a glance at the Author and the Revival.

BY J. B., OF WOLFSDEN.

This sermon is remarkable. It is not a remarks ermon, but, in view of its source and history, it is a at each time he went apart, 'a stone's throw' from remarkable fact. As tracks in the old red sand stone may be very common-place tracks, and yet be very significant of some era in geological transition, so a sermon not otherwise uncommon may merit consideration as a way-mark of theological tradition.

When Caleb Cushing was a zealous anti-slavery Whig, and B. F. Hallect an earnest anti-slavery anti-Mason, and Orestes Brownson was a transcendental and somewhat reformatory philosopher, the Rev. F. D. Huntington was a progressive Unitarian, and accounted as one of the liberal and reformatory wing of his sect. The history of Cushing, Hallett and Brownson, thus far, is well known. The first two belong to Buchanan, and the last to the scarlet old lady of Babylon. Their transition, facile and sudden as it was, did not surprise nor afflict any body, for the moral guage of the men was known beforehand, and the science of political meteorology fully explained their change. Mr. Huntington's guage was different. He was accounted a pillar of the church, not a weathercock on its spire. The varying breezes of interest, of expediency, of popular opinion or public patronage, or the secret motives of prejudice, jealousy, envy or ambition, were counted as nothing to him. Such a man's footprints in the sand-stone of the world's progress should ever be onward-alas! when they stop and turn back !

For a long time past, the unprogressive and passive position of the man from whom the cause of humanity hoped so much has been matter of regret, and it has long been feared that the sanctions of ease and luxury, or the pride of position, or the hard conservatism of social surroundings had enervated, repressed and chilled the fire of a noble heart, kindled at the alter of truth. Worse fears would not have been out of place. The champion's silence was not slumber, but an embryo-a chrysalis period of self-incubation and mutation, till at length the miracle of a magical theological transformation is made patent. Truth has lost a champion, and priestly imposture has gained an advocate. The transformation is not yet quite perfect. The neophyte hesitates and blunders in his lesson. There is a considerable sibilation in the sounding of the new shibboleth. But the present sermon gives promise of effort which shall yet be worthy of the Old South, or Park street, or Essex street, or any other 'South-side' sanctuary.

The first thing noticeable in the sermon is its elegant appearance, for which the University press at Cambridge doubtless deserves the praise. It is a luxury to read a pamphlet so well printed, however mediocre the matter thereof, and therefore the first three or four pages, which have but a remote connection with gious excitement,"- it is attended with indiscretions, the subject, and which embody only the commonest thoughts, often expressed with an affected obscurity and inversion of style, are still readable.

On the 9th page, the preacher commences a religiophilosophical analysis of the 'facts' which go to make up the present revival, the first of which is the 'feeling of God, and of being his affectionate, obedient child.' This is claimed as a substantial fact, and one of the greatest importance- so vast and deep and wide, and beautiful and satisfying a good, that no other good deserves to be mentioned in comparison. Now, this is worse than tautology-it is also extravagant and absurd. No mere 'feeling' is so transcendently superior to all other good. Christ urged truth and duty upon his hearers as the chief good, and said little or nothing in favor of the 'feelings' and sentimentalities which make so much of the burthen of the present revival.

The second fact enumerated is, 'This feeling is to be had, because God is with us.' This second fact looks much like a repetition of the first, and reminds cluded a colored man of most reputable and Christian the reader of the bootmaker's three reasons why ladies should purchase boots rather than shoes, viz.; first, their superiority in wet weather; second, their advantage in a rain storm; and, third, their convenience people from the floor of the house for ever; a church in a shower. This division, however, affords opportunity for some fair rhetoric about the omnipresence of expelled its most irreproachable and exemplary dea-God. As the sermon was preached in the chapel of | con, because he permitted a colored Christian to enter Harvard University, where the sophomores form a his pew, and justified the act; a church like that of part of the audience, it was proper enough that a Rowe street (Baptist), one of whose prominent lady page or two should be spent in the style proverbially members declared, in company, her wish that sh appropriate to that appreciative class.

The third fact enumerated is, that in many of us, the feeling has not been so, but fearfully otherwise. the poor fugitive Sims for prayer that God would This is one of the four or five facts which the able support him, and deliver him out of the hands of the D.D. on the sixteenth page pronounces a 'solid, unquestionable good.' Now, for the life of us, we can see no good at all in this fact. It looks like a very while the Constitution remains, all appeal to a highbad fact. The preacher, on another page, seems to er law is fanaticism'; or, like Dr. Lord, of Dartthink so too, for he favors the idea of 'an escape out mouth College, that 'slavery is perfectly consisten of it, and the burdened feeling of it.' This part of with the will of God and the law of love'; or, like the sermon is rather abstruse. We wish to show a Bishop Meade, that this is the portion of spiritual proper 'respect to dignities,' and therefore will not food which God has designed for those in bondagesay 'confused and obscure,' but abstruse and incom- | Servants, be subject to your masters with all fear prehensible. Dr. H. is not demented. It cannot be not only to the good and gentle, but also to the frothat the 'confusion,' &c., invoked for his brother in ward,' &c .- thus perverting the Scripture to sid those Boston fell by mistake upon the 'preacher to the atrocious laws which compel the slave, man or wo-University at Cambridge. There is no shook in his man, wife or virgin, to obey any command, however jaws.' It is only that he has not yet got the hang of wicked or obscene, that his or her brutal, lustful and his revival harness. The shibboleth sibilates, but all cruel master may impose; -a church, in short, which will come natural by and by.

The fourth great 'solid, unquestionable good is repentance.' We do not wish to cavil, and therefore wish the preacher had joined 'reformation' with repentance; for without this complement and key-stone, the arch tumbles. In looking over all that is said a church of Christ, but of anti-Christ. A revival under this head, we do not find reformation recogniz- which fills it up and perpetuates it is a revival of imed as a part of repentance, and therefore we object. We object the more decidedly, because the omission is evidently not accidental, but in accordance with the current of the present revival. The cry is not, Bring the University preacher. forth fruits meet for repentance!' nor like His who said, 'Go and sell that thou hast, and give to the developed by the revival. Sinners become alarmed poor, and then come and follow me, -but it is, 'Re- and repent, and inquire what they shall do to be pent, and be forgiven, - Come to Christ, and have saved. This beginning is good; but, alas ! its end is your sins washed out, '- Look, and be healed,'-&c. evil. These honest inquirers are taken in hand be It is not denied that a cossation from sin, at least, false guides, who point to the church of anti-Christ as from unpopular and unchurchlike sin, is implied in the ark of salvation. They are caught in the specious the exhortation to repentance; but it may reasonably snare. It is the old story of priestly imposture co be argued that a true revival would not leave so essential a condition to salvation to mere implication. but would urge it earnestly, constantly, and without

sympathetic nature of man.' What peculiar claim the revival has to this article of 'goods' is not shown. The sympathetic nature of man is as manifest in a church, the soul-hardening process begins, and they military muster, or a cattle show, or any other occa- soon become fitted for deacons, slave-commissioner sion where people flock together, as in the revival. It belongs to the unregenerate, the heathen and barbarimade by this revival, perhaps not one could now be

looking over these divisions, we are convinced of one the Old South, or the other fashionable churches des disputed fact in philosophy, viz., the infinite divisibil- tined to swallow them up, they will soon be ready t ity of matter—at least, the matter of a sermon. The preacher divides his subject as a grocer does a cheese, into as many parts as he wants. He makes but five, but might, by the same process, have made five thou-

Under this fifth division, the preacher advocates sublic devotion. He says, 'Christ made his religion public, and instituted and practised social prayer. This statement can be true only in a very limited and qualified sense. Essentially, and in its application, it prayer-meetings. It requires some ingenuity and much sophistry to explain away Christ's conde tion of public prayer, and his injunction that prayer should be secret. When thou prayest, enter thy closet, and shut thy door,' seems very plain. No exception or limitation is stated. His general example confirms his precept. HE went apart to pray even away from his disciples. As far as we can gathe from the Evangelists, that was his custom. Even in the sorrowful hour of his approaching crucifixion, when he might be supposed most to need human sympathy, -and he prayed three times in one night,his disciples, and prayed alone. There may, perhaps, be found in the gospels one or two passages which, if it were not for these plain precepts and examples might plausibly be construed as favoring public prayer but under the circumstances, they might fairly be construed the other way.

Neither did Christ establish a 'public religion.' He indeed taught publicly, but he taught essentially private religion, designed to regulate individual con science and conduct. The religion of Moses and the pharisees was a public religion, and the opposite o Christ's in that and almost every other respect.

The preacher intimates that, in answer to the pub lic call, that 'Religion should leave the sanctuarie and the Sabbaths, and go out into the highways and markets,' 'she has at length done so,' and now the public are not pleased with her presence. This is true; but it is not owing to the caprice of the public, but to a misunderstanding between the parties. The public demand was for a different article from wha the church furnishes. There was a misapprehension in the matter. The market demand was for the fruit of religion,-truth, justice, humanity, political and mercantile integrity, public honor and private hones ty,-less of pride and greed in the church, and of ime-serving and truth-betraying in the priesthood and more of fidelity in both to the plainest maxims of morality. This was what the 'highways and the market' demanded. The church misunderstood the order, and sent out a cargo of long-faced priests and long-winded prayers, tracts, placards, conventicles clamor, cant, and other clerical contrivances. As well might a demand for bread be supplied by husks, or a demand for spice be supplied by a cargo of wooder nutmegs. If the public do not like the sham article and insist upon its 'going back to the sanctuaries and Sabbaths,' the shippers have no right to grumble, nor to complain that their wares are 'not cordially wanted any where.'

Having enumerated and vindicated these four of five unquestionable 'goods' of the revival, the preacher proceeds to name and answer the objection brought against it. In this part of his sermon, the preacher manifests a distrust of his own powers quite inconsistent with his reputation and his position as preacher to the University at Cambridge.' Instead of touching the really strong objections which have been thundered forth wherever indignant truth and disappointed humanity could find a mouth-piece, he turns aside to give sounding answers to frivolous and imaginary objections, viz. : that ' the revival is a reli--it 'disgusts the cultivated and refined,'-'is made to depend on machinery,' &c. These straw-built giants he demolishes with such vigor and triumphant effect as should have encouraged him to try his pow ers against the real array of facts and argument which are stumbling-blocks to so many souls.

The real objection to the revival is, that it is not revival of true religion, but of imposture. Its pur pose is to promote, not the interests of truth and humanity, but the interests of selfish priests and corrupt churches. To proselyte the people into a church which is the 'bulwark of slavery,' the sanctuary, supporter and sharer of all its wickedness, and the partaker of every profitable or popular wrong; a church whose members hang out placards inviting passengers to come in and pray, but turn away scowling and point to an obscure corner or gallery if a poor colored man or woman takes them at their word, and come in to claim a part in the promised blessing; a church which, as that of Park street (Congregat character from his own pew, bought and paid for, for no other reason than his color, and passed a vote, still unrepealed and unrepeated of, shutting all colored which, like that of Dr. Sharp's (Baptist) virtually could, see every abolitionist strung up by the neck '; a church, from nearly all whose pulpits the petition of oppressor,' was thrust contemptuously away; a church whose priests, like Dr. Nehemiah Adams, teach that in every form of speech and action, constantly and invariably, by its priests and members, sides with the rich and powerful, against the poor and oppressed and rejects all appeal to the fundamental principles of religion or humanity. A church like this is not posture and wickedness. This is the main objection to the revival, and until it is obviated, we may as well

dismiss the trifling cavils so elaborately treated of by It may be admitted that much good is transiently stantly realized. The 'Scribes and Pharisees, hypocrites' of our day, also having compassed sea and land to make proselytes, proceed to ' make them children of hell like themselves.' Sincere converts are The next good in this inventory of revival is 'the led astray, deluded and corrupted, and their last state becomes worse than the first. For a while, their onsciences remain tender; but when they enter the an, as much as to the 'anxious' and 'converted.'

The next good is the 'power of social prayer.' In ing a man into slavery; but after they have joined

Catakill Mountain House-Quoting the Bible to sustain Slavery-Picnic-The Shakers. MOUNTAIN HOUSE, August 13, 1858.

I sit on the brow of the precipice in front of the

Mountain House, on the Catskill mountain, nearly three thousand feet above the level of the Hudson river. The precipice below me is some three hundred feet sheer down, and then a long, steep descent for more than a mile down into the vale of the Hudson. The view from this place is to the east. The whole valley of the Hudson lies spread out before mefifty miles in breadth, east and west, and one hundred in length, north and south-extending to West Point on our right, and the Green Mountains to the north above Bennington in Vermont. There can be no doubt that this broad, rich, and most beautiful and noble of all valleys that can be taken in at a view, was once the bed of a lake, and what is now the Hudson river was the lowest part of it. The lake broke through the mountain at West Point, and crossed into the ocean at what is now the Narrows at New York. Looking down from this height on the broad expanse,-the sun setting, and the shadows gradually extending far away to the east,—it fills the soul with emotions of the sublime as well as of the beautiful. Those, whose families are confined to the dirt, stench, suffocation, noise, par and tumultuous excitement of New York and Boston, would do well to spend a portion of each sum-mer at this Mountain House, and amid this wild and Two hundred and fifty guests can be lodged and

boarded at this house. Food and all conveniences have to be brought up from Catakill and the valley below. We came from New York to Catskill, 120 miles, this morning, by rail. From Catskill we came up here by stage, over a good smooth road all the way. Our friend, William Robson, who now sits by me, writing to his home in England, had an encounter with two ladies as we came up the hill in a stage. One of them had evidently been a governess in the family of some Southern kidnapper, and a teacher and trainer of slave-breeders-and in that capacity had travelled in Europe. As is his custom Mr. Robson alluded to the slaveholding of the priests and 'Christians.' Instantly the two ladies took up the cause of the slave-nunters and slave-breeders, and their whole aim was to prove that kidnapping, slave-breeding and slave-trading were sustained by the Bible. So, they tried to make it out that the holding and using of men and women as beasts, the abolition of marriage, the selling of woman to prostitution, the sundering of husbands and wives, arents and children, to gratify the cupidity and brutal lusts of slaveholders, was all of God, and sanctioned by Moses, Jesus and Paul. W. R. asked them, if some of their kidnapping friends should seize and enslave them, and justify it by the Bible, and by the authority of their God-would they consider such a Bible and such a God worthy of their respect? No answer. So we had a discussion, as we climbed the mountain. Those who call themselves scomen justifying the buying and selling of women for purposes of prostitution and adultery, that their Bible and their God authorize men to do so! Such women should be the first victims. They deserve that doom-if any do. But it is sad to meet, amid these free, bold mountains, Northern women, who advocate from their Bible and their God the unutterable pollutions and crimes of slavery. It is good to meet ere an Englishman who has principle and courage enough to rebuke them. There are many slave-breeders and slave-hunters in this Mountain House. I judge from their residences. Their presence is loathsome. They carry pollution and moral death whereever they go. They have a fair exterior, but within are full of whips, chains, fetters, and bloodhounds.

At dinner table to-day, we were waited on by a finelooking black man. 'Were you ever a slave?' asked our English friend. 'No-born free,' was the reply. 'Did you ever hear of Garrison ?' asked our friend. 'No-never heard of him,' was the answer What! never heard of Wm. Lloyd Garrison?' said the Englishman: 'I thought all colored people knew him.' 'Oh yes,' said he, 'I have heard of William Lloyd Garrison, the abolitionist.' . That is the man, said the Englishman, 'I expected to meet him here.' 'I have not seen him,' said he. So neither have we seen you. We came here expecting surely that you would be here, and our English friend amid this most beautiful of American landscapes; for America can boast of no landscape that combines such vastness, richness and beauty as that which lies before me-as viewed from this mountain. It has long been familiar to me. I never look upon it but with feelings of deepest interest. It is not sublime, grand, overwhelming; but it is vast, beautiful, rich, It is too pure, peaceful and beautiful to be disturbed Yet there is not a cavern nor a glen in these glorious free mountains where a fugitive slave can hide The Free Love Question-Letter from Mrs. Rose himself and say-I am free from the slave-hunter's To the Editor of the New York Times :fange. And I am travelling with an Englishman, who s keenly alive to the slaveholding character of American Christianity and Government. He came here to find Christianity as taught by Jesus; he sees little else than a slave-breeding, slave-hunting religion. He came here to find the spirit of God; we show him a foul and deadly serpent. He calls for the Christ of Calvary; we give him the Christ of Slavery! I am glad he is able to look through the outside into the inner life of the religion and government of this nation, and that he is not blinded and besotted by the cry of Democracy, and Asylum of the Oppressed, that is forever on the lips of American Democrats and religionists. Last Wednesday, August 11, I attended a picnic of

the New York Spiritualists, in Pleasant Valley, near Fort Lee, ten miles above New York. Our English friend was with me. We took a steamer at New York, came up the Hudson ten miles, and landed at Pleas ant Valley, where all the people of Gotham go to hold picnics. A party of several hundred were with us. We sauntered about the grounds and among the rocks, the pallisades looking lovingly and protectingy over us. After a time, the people gathered togeth with Spiritualism, as understood in this country, gave however loud and long their professions and their and pure spirits, while they defile themselves with tobacco, alcohol, slavery, war and licentiousness, whether in or out of legal marriage. The remark was made, that the use of tobacco, smoking or chewing, tended to destroy all sense of decency and justice. Two men long to both.

This is all I said on the subject connected with into our faces, and poisoning the air we all had to breathe. They threw away their cigars, and thus far respected decency and justice. Talk of pure spirits coming near one, and puffing tobacco smoke or throw ing tobacco juice into their faces! No pure spirit can come near a smoker or chewer of tobacco. One man confessed that he was sahamed of himself for chewing tobacco, and said that if he did not get rid of his foul and shameful appetite before he went into the spirit land, he should be found lingering around toeco shops, where people chew and smoke, picking up old tobacco cuds and cast away cigar ends. A fit place and a fit employment for souls made up of the juice and smoke of tobacco!

We had a pleasant party and a profitable. It was leasant valley, and among those rocks, and under the blue sky and those green trees. That was the house of God. What is this mountain on which I now sit and write? This is indeed the house of God and the gate of heaven. The soul bows in holy reverence before that God in whose presence these mounains and everlasting hills do bow, and all these trees, rocks, ravines, and this broad landscape, do clap their hands and lift up their voices in triumph.

The sun is setting; darkness is settling on the cene; the air is damp and chill, and I will retire. HENRY C. WRIGHT.

MOUNTAIN HOUSE, Saturday, Aug. 14. Up this morning (having spent the night at the Mountain House) by four o'clock, and away with my English friend to see the Catterskill Falls, two and a half miles off, in a deep ravine. We walked. There, by the frowning rocks, over which a small stream falls 260 feet, in one of the finest cascades on the continent, I found what my friend wished, viz., yourself, your son Willie, and your party. It was pleasant to meet you there. You were at the Mountain House when we arrived, but you soon left to spend the night at the Falls, so we missed you. What a scene around these Falls and under them ! I have seen many cascades in the Tyrol, and amid the mountains of Switzerland, the Highlands of Scotland, and in Wales but I never saw any thing so fine as this. It is no Ningara, nor the Falls of the Rhine. Ningara overwhelms with power and oppresses with grandeur; but the Catterskill Falls are beautiful, wild, and very striking. But to be felt, it must be seen. All lovers of nature who can should see it. None will ever regret the expense of money or time who do. I return ed to the Mountain House, took breakfast, and here I wait to go down the mountain. I have seen the sun rise and set in unclouded splendor from this Mountain House, on the brink of this precipice. It is grand and beautiful. I could well spend a week here, but must go down, and on my way to Lake George, Quebec and the White Mountains, with our friend from England, who comes to see the men and women and institutions and customs of the country as well as the scenery. We have travelled togethe about three thousand miles, and have about one thousand more to travel before we reach Boston.

P. S. SHAKER VILLAGE, New Lebanon, Sunday night. Yesterday, we came from the Mountain House, via Catskill and Hudson, to this place, to spend Sunday with the Shakers, or 'Believers,' a they term themselves. We were most kindly and hospitably welcomed and entertained. To-day, we have attended their public worship. Some two hundred strangers from all parts of this country and from Europe were there. Worship was performed in singing, speaking, marching and dancing. Perfect order and decorum reigned throughout. These forms seemed strange to others, but there is as much reason and instruction in them as in the common forms of Methodists, Baptists, and other sects, and they are as acceptable to a pure and just God, I have no doubt. But Shakers attach no special importance to any particular forms. They hold to changing their forms as they shall deem best. There are three points that are cardinal with them, namely :-(1) Celibacy-absolute continence, or abstinence

from parentage and from the relation that leads to parentage. This they think is essential to Christianity and to a true Believer. (2) Judgment-a free and full confession and for saking of all sins. No man can be a Shaker and

slaveholder, a warrior, a partaker in governments o

violence and blood, a drunkard, or stained with any known sin. All known sin must be confessed and (3) Community of property. This is essential. No private property; none having any thing they call

Such are their fundamental principles and practices. I believe this people seek to live, and do live, generally, up to their principles. They have schools in which reading, writing, arithmetic, geography and history are taught. We visit them to-morrow. They are very happy, so far as one can judge, and their very appearance gives the lie to the idea many try to entertain and inculcate, that Shakers make their pro fessions a cloak to impurity. I wish other classes of those called Christians were as free from licentiousness, from drunkenness, from war, slavery, and impu-

But I must go on my way. Farewell!

Mrs. Ernestine L. Rose baving been charged by the New York Times with supporting the doctrine of 'Free Love' at the Rutland Convention, sent the grand, overwhelming; but it is vast, beautiful, rich, following letter upon the subject to the Editor of and fills the soul with a sense of sweet rest and peace.

It is too pure, peaceful and beautiful to be disturbed And as the Paterson, (N. J.) Weekly Guardian and by the footsteps of slave-breeders, slave-hunters, and their Christian and republican spologists and abettors. their Christian and republican spologists and abettors.

New York, Tuesday, June 29, 1858

Dear Sir—I am perfectly willing, nay desirous, that the sentiments and principles I advocate should be known and criticised by the public; but I am not willing to have imputed to me sentiments which do not belong to me, and, believing that you do not wilfully misrepresent me, I take the liberty to correct some errors in regard to myself, in the account of the Rutland Convention, in your paper of this

The report says : 'Mrs. Ernestine L. Rose is acive, so is Mrs. Julia Branch; both these ladies go

for free love on principle.'
This I most emphatically deny. I have never advocated these sentiments, from the simple reason that I do not believe in them. The facts are these: Mrs. Branch, in speaking to resolution No. 5, said: Mrs. Rose and others go down to the influence of the mothers. This is not enough. I go ence of the mothers. This is not enough. I go further.' I spoke in favor of the amendment moved by Mr. Foster to the resolution; namely, to insert after the words 'exclusive conjugal love,' the words 'perfect equality,' so as to read thus: 'Resolved, That the only true and natural marriage is an exclusive conjugal love based on perfect equality between one man and one woman; the only true home is the isolated home based on this exclusive love.'

In referring to Mrs. Branch, I said:—'The lady is a stranger to me. I have never seen her. I do

ly over us. After a time, the people gathered together, sitting on the grass and on the rocks, and were addressed by our English friend, and several others.

Our English friend, while disclaiming any identity

Tiffany did, but if she meant what he made it ou to be, then I most emphatically differ from her. his views of the spirit and teachings of Jesus, especially as bearing on war and slavery. He embraces all opportunities to show his abhorrence of all religions that sanction slavery, by whatever names called, or except as to have the laws so altered as to have then the sanction slavery, by whatever names called, or equal for husband and wife, and in endeavoring the however loud and long their professions and their professions and their professions are the processity of the constitution of the sanction of the constitution of the sanction however loud and long their professions and their enforce the necessity of the equality of rights, I prayers. Others showed the absurdity and injustice showed that the two halves of the pair of scissors, of those who profess to hold communion with bright which Mr. Tiffany represented as belonging to the husband and wife, are given to him alone, and even when the whole pair belongs to her, the law still gives it to him; that Blackstone said 'husband and wife are one,' and the laws declared that one to be the husband, by giving him all the rights that behusband and wife, are

marriage, except that when the laws proclaim wo-man civilly and politically equal with man, and she is educated to enable her to promote her own inde-pendence, then she will not be obliged to marry for a home and a protector; for she well knows that she can never be protected unless she protects hershe can never be protected unless she projects ner-self, and matrimony (not a matter of money) will take place from pure affection.

Hoping you will do me the justice to give this a place in your paper, I am, very respectfully, ERNESTINE L. ROSE.

Sterne says in his Koran, 'I never drink—I cannot do it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second in suffering, and the third in repenting.'

JUDGE GALBRAITH ON WOMAN'S

RIGHTS. In writing for the address of Mrs. Jenkins, h. Galbraith of Erie, Pa., remarks as follows:

I am not what would be called at the present de I am not what would be called at the present day.
I suppose, a Woman's Rights man; but I am &
cidedly so in what I think the true Christian sea.
I am convinced there are barbarisms, as well in the
laws and customs, as in our general tone of testlaws and customs, as in our general tone of seal ment, in relation to the true position and missics of females, which it is time were corrected. I gloy a females, which it is time were corrected. females, which it is time were corrected. I glory is the fact that we have women of sufficient cours and independence, as well as intelligence, to the that position, and maintain that true mission. When I was a boy, the idea of a woman teaching a common school of little children was considered; ridiculous and foolish one. That idea has given way to a much more rational one, and we have schools taught all over the country, (and some of higher order,) by women, and with great success. If competent to teach in the school house, why see in the pulpit, which is, after all, but a moral and If competent to thich is, after all, but a mond to in the pulpit, which is, after all, but a mond to Christian school? I am glad that Mrs. Jenima in the field, and have given her an invitation to the this part of the country.—Ambassador.

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gone. Give her threse PILLS to stimulate the vial principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again — the roses blossom on her chee, and where lately sorrow sat joybursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguis, and painfully distinct, that they are eating its lie 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 body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

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