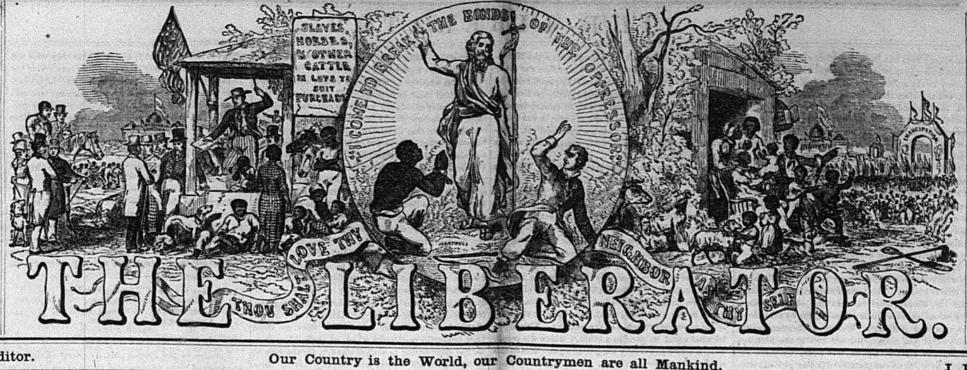
FTERMS - Two dollars and fifty cents per an-Five copies will be sent to one address for TEN

LLABS, if payment be made in advance. O'All remittances are to be made, and all letters the pecuniary concerns of the paper are to edirected, (POST PAID,) to the General Agent.

Advertisements making less than one square ined three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, banyirania, Ohio and Michigan Anti-Slavery Soes are authorised to receive subscriptions for THE

The following gentlemen constitute the Finan-Committee, but are not responsible for any of the the of the paper, viz:-FRANCIS JACKSON, En-THE QUINCT, SAMUEL PHILBRICK, and WENDELL



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 slavery. 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

PRAMING THE CONSTITUTION, SWERVED FROM THE

RIGHT. We their children, at the end of half a century, 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 enslaving

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

WM. LLOYD GARRISON, Editor. VOL. XXIX. NO. 31.

BOSTON, FRIDAY, AUGUST 5, 1859.

WHOLE NUMBER, 1603.

- WILLIAM ELLERY CHANKING.

(Not on the shorter plan;
That's too 'old fogy' for the wise)—
What's the chief end of man?

A .- It is to think, or e'en pretend, The negro is a saint, And blame the Maker of all flesh For putting on the paint.

Q.-Was man created good at first? And did he fall from grace? A .- None were at first created good . Except the long-heeled race.

Q .- Well, what is sin? My gentle friend. A .- Sin is th' agreement made with death, And covenant with hell.' And all who love the Union dear,

The Constitution brave. Are sinners of the foulest sort, Whom salt can never save.

Q.-What do the Holy Scriptures teach And what's effectual calling? A.—They teach us niggerhood to preach— It's 'Nigger!' to keep bawling.

Q.-Sanctification-what is that? What, when and how begins?
A.-It's niggerism, sir, throughout, And hides a host of sins

Q.-What is the sum of the commands, By which we must abide? A.-To hate thy brother at the South, And 'let the Union slide.'

Q.-And what is faith, my smiling friend? A.-Well, you don't pose me yet; Faith is the evidence I have— Enables me to bet.

It is a firm and fixed belief That negroes will prevail, And something good turn up for me, And be it head or tail.

0.-What instruments do angels play? What songs sing they above: (Old fogies used a golden harp, Their song, redeeming love.)

A.s-Me glad you ask that queshun, sar-A banjo of one string, And 'Nigger! nigger!' is the tune Eternaliy they sing.

THE U. S. CONSTITUTION AND SLAVERY. to the Editors of the Journal of Commerce.

GENTLEMEN :- I ask you to oblige me by giving blicity to the following remarks upon the Slavery stion in your widely-circulated Journal.

The continued agitation of the Slavery Question s attracted the attention of the thinking men of ights of either Section have been infringed by polical action of the other; and Southern men have sme to the conclusion that they have all along been seated by compromises, and deluded by the baits of Popular Sovereighty, which merely grant to them a part of the rights already secured by the Con-

Great stress is laid by Northern Agitators upon the aggressions of the South. Now what are these aggressions'?

The Constitution is evidently superior to all Caited States or State enactments, and its provisions cebinding, no matter under what circumstances States or Citizens may endeavor to render them inperative and void. Now if any Republican can post me to a solitary instance in which the South as claimed more than the Constitution guarantees bit, I will yield to one 'aggression;' but I deny that the most 'Ultra fire-eating Disunionist' has est claimed more for the South than it is justly entided to, and I content that the Constitution gives the Citizens of the South privileges which they the right to earry slaves into the unoccupied Ter-

ritary of the United States is now admitted by North and South. The facts, that (once there) they are used the protection of the Constitution, and that to Territorial legislature can abolish Slavery, are qually true, and can be proven beyond the possibility

Now I would go still farther, and assert, that, as the Constitution acknowledges slaves as property, and the practice of the U. S. Courts is to treat them s'goolsand chattels,' and as moreover the Citizens such State are entitled to all the privileges and magnities of Citizens in the several States, (thus caupy as it were a general Citizenship throughout Sate, and to hold such property, is also conferred by a lar construction of the Constitution.

If it were not so, -if the right to property in one Sale were invalidated by the laws of another, -the thatages conferred by this general citizenship vaid at once be completely destroyed; and this vaid that to increase the jealousies and ill-feelings heady unfortunately existing between the various Sales; for it would enable each State to favor its two citizens and to foster its own productions by the pasage of special property laws; which is directly ted by the clause already quoted, and by the per given to Congress to regulate commerce streen the several States. Property acknowledged a such by the laws of one State, can be held therefire in any other can deany other; and no local enactment can dethe owner of his slaves in any State, no matter that the local laws may be, such right being (in my Sates, which cannot be superseded or invalidated by thy State Laws, it being superior to them all. In fat instrument they have yielded all right to legis-als man the sate of as upon the subject of slavery, and having given to that right, it cannot be resumed at pleasure. Am, if I am right in this construction of the Con-Station, the South has never insisted, and probably have will insist, upon the full measure of its rights. orer has shown any inclination to avail itself of a drantages given by the clause of the Constituwhich I have quoted, and which is one of the last important in that instrument; it being a bond state in the several States. And yet, in fac of these facts, we are constantly told that the set is 'aggressing' upon the rights of the North. I aggressing upon the rights of the North is argen from ignorance of the social workings of the 'peculiar institution.' Its 'horrors' (so far as a yeservation enables me to indee) exist only in ave quoted, and which is one of the Joservation enables me to judge) exist only in a ainds of those who know nothing of it, except drugh the ridiculous stories appearing in Abolition least. I freely admit that there are 'hard masters,' has who treat their slaves badly, but they have the least and contempt of the whole community in which they reside. No man is so little respected

From the Boston Post.

THE NEW CATECHISM,

GENERALLY IN USE IN NORTHERN CRURCHES.

Stand up, and let me catechise—

Stand up, and let me catechise—

Mere, as one who treats his negroes badly. Were this not so, self-interest (that controlling element in the nature of man) would prevent the cruel treatment of slaves; and farther still, they have the protecting arm of the law around them. Bold and bad must be that man who (acting in defiance of law, in opposition to popular opinion, and directly at variance with his own interests), can also resist the whisperings of his own conscience.

RESULTS OF EMANCIPATION.

Although few persons in this country, who have paid the smallest attention to the subject, believe that emancipation has not been perfectly successful, it is well, from time to time, to furnish them with additional evidence to strengthen their convictions. We have been permitted to publish the following extracts from a letter addressed to the late Mr. Joseph Sturge, from Barbadoes, under date of the 5th of

I candidly admit that I was agreeably disappointed (on coming South) in regard to the treatment of slaves. I expected to see some 'brutality,' some discontented creatures, and a country almost ruined by the 'blasting influence of slavery.' But to my surprise I found that my ideas were erroneous, and that the negroes are far better treated, fed and clothed, and in a far better condition, than the free negroes of the North. I do not advocate the system of slavery, but I do believe that the state of slavery is far preferable to a general emancipation. Its evils are exaggerated, and its blessings are under-estimated. I am convinced that it has proved of positive advantage to our country; and although I hope at no distant day to see our country entirely free, yet I feel assured that it would be far better to have slavery perpetuated, than to devise any scheme for immediate abolition.

All (in my opinion) that is needed to eradicate the state of slavery to the property of the province of the North. I do not advocate the system of slavery is far preferable to a general emancipation. Its evils are exaggerated, and its blessings are under-estimated. I am convinced that it has proved of positive advantage to our country; and although I hope at no distant day to see our country entirely free, yet I feel assured that it would be far better to have slavery perpetuated, than to devise any scheme for immediate abolition.

All (in my opinion) that is needed to eradicate to take advantage of them at every turn, they never object to work for fair wages; and even

Yours respectfully, Alabama, July 16th, 1859.

SELECTIONS.

BRITISH ABOLITIONIST MOVEMENTS. LEEDS ANTI-SLAVERY ASSOCIATION.

This Society held its annual meeting last month, in Leeds, under the presidency of Joseph Lupton, that presented by the state of things here in Barba-dos? The following report of the proceedings is taken from the Morning Star.

taken from the Morning Star.

The Chairman, in opening the proceedings, alluded in terms of sympathy to the death of Mr. Sturge, of Birmingham, and Mr. Hovey, of Boston, U. S., both of whom were known as invaluable friends of the anti-slavery cause. He concluded by reading the sympathy to the laborators in the other colonies as regards annual parcent. The committee said they felt conannual report. The committee said they felt con-seious that they had been able to do but little, in their want of thrift, their indifference to future comcomparison with the magnitude of the object in view, for the an improved condition, and their care for only but they were thankful in believing that their efforts had not been altogether in vain. They were strengthened in this belief by the assurance of their profitable to them, and, generally speaking, will friends and faithful laborers of the American Anti-only work for hire in the plantations when they Slavery Society, and were therefore encouraged to can't do better; in other words, they look to their continue their humble endeavors. In addition to own interests in the matter rather than to the interthe distribution of tracts and the further occasional issues of the Anti-Slavery Pilot, posted to editors, the Committee had printed a large edition of planter wants labor to cultivate his fields, and offers the admirable speeches of the Earle of Carlisle, Ed-ward Baines, E-q., William Edward Foster, Esq., of, and can turn it to better account in some other and other gentlemen, at the soirce, in December last. direction; he therefore refuses the offer of the made for the library, which, through the kindness vagabond, a most pestilent fellow, whom it were of the Committee of the Young Men's Christian In-stitute, had been placed in the rooms of that insti-with. Tax him, of course, in his food, his clothing tute, under the care of the librarian, the Committee his implements of labor, the lumber he builds or restated that several volumes had been added during pairs his hut with, the medicines he administers to the year, and continued as follows: In the conviction that the American Churches are the upholders of slavery, your committee proposes to unite with the "Young Men's Society," in issuing a remonbrethren in America on this momentous question. colonies clamoring for immigration, wages continue But they feel their hands somewhat weakened, and their strength paralysed, from the fact, that some very low rates? In accordance with an admitted who have hitherto worked well with them have recently thrown their weight into the pro-slavery wages of labor remain the same. The pla without having first clearly ascertained his position justified, they could not be got to work with him for as an Abolitionist, and whether he himself, and the churches or bodies he is connected with, do in reality scountenance Slavery.'

The Rev. Dr. BREWER moved that the report be adopted, printed, and circulated, in an appropriate speech, expressing his conviction that the danger did millions to suppress the slave-trade, but notwith-standing this, thousands of Indians and Chinese, effect of this emigration scheme would be to pauperise C. Gilpin, Esq., M. P.; &c. he middle classes of Jamaica. He dwelt at some ength on the adoption by the Americans of the said: It gives me very great satisfaction to meet said: Roman law as affecting slaves, and on the you here this day, in order to take into considera-

nanimously carried.

Mr. J. WALKER moved a vote of thanks to the ommittee for the past year, and proposed their re-

lection for the ensuing year.

Mr. Thomas Harvey seconded the motion. The Rev. W. HUDSWELL briefly moved the next solution, which was as follows :- 'This Association, deeming it highly desirable that the friends of reedom in every land, but especially England, should courage and support the Abolitionists of America n their arduous yet hopeful endeavors to free the lave, recommends its members, by liberal subscripions, to enable their Committee to remit a much arger sum than previously to the "American Anti-Slavery Society." Alluding to that part of the report which referred to the visits of pro-slavery isters to this country, he expressed his conviction hat there was really no sympathy with such minisers, and that if their connection with the pro-slavery party was clearly established, they would fail in obtaining audiences amongst the religious communities of this country.

t was adopted.

whisperings of his own conscience.

I candidly admit that I was agreeably disappoint—
May last, the writer of which is a man of mark in

All (in my opinion) that is needed to eradicate they never object to work for fair wages; and even Black Republicanism from our land, and to quell those of an opposite character find little difficulty, forever the agitation of this question, is, to have every Northern man spend three months in the tivated and the work of their estates done. This Southern States, and thoroughly to inform himself being the character of the emancipated slaves as a in reference to this question. It this could only be done, nothing further would be said of the evils of slavery and of Southern 'aggressions.' is it reasonable to suppose that the people of the very same race in the other colonies are naturally and essentially different in their character? that, with fair inducements to labor, they are idle? that, with kind, considerate treatment, they are refractory, abusing the indulgence which they cannot appreciate? that they care not to better their condi tion, neglect the opportunities that offer to that end, and utterly indifferent as to the future, and limit their exertions to the mere gratification of the present? How can we reconcile this picture with ing, as the writers opposed to us do, that Barbados

After observing that better accommodation had been planter, and forthwith he is slandered as an idler, a

the "Young Men's Society," in issuing a remon-trance, or an appeal from British Christians to their that, with the alleged great scarcity of labor in the scale, by giving their countenance to one or more of fact, has quite made up his mind to give only a certhose insidious characters whom our fellow-laborers tain rate of wages, what he thinks sufficient for the in America enforce upon us; they are the greatest negro, who has few wants; and he measures the stumbling-block and hindrance in the way of antislavery progress amongst them. We look upon it as
a vital point, and it therefore especially behaves us
to take care that we do not impair our testimony
against the sin of slavery, by countenancing any
man who visits this country from the land of slaves,
without having first clearly according his register.

> From the London Morning Star of July 1 REVIVAL OF THE SLAVEURABEL

Last night a public meeting was held at the Lonnot rest only with America, but was extending to don Tavern, to hear statements respecting the traffic France, and even to their own country. From a in Chinese and coolies, carried in British ships to ocument he held in his hand, he learnt that they British and foreign colonies, and to adopt a memohad paid twenty millions to free the slave, and forty rial to Government, praying for a committee of inquiry into the subject. The attendance was very standing this, thousands of Indians and Chinese, under the name of 'emigration,' were annually bought and shipped to British Colonies, where they were subjected to many of the evils of the old system of slavery. (Hear, hear.) There was this addistance of the color of slavery. (Hear, hear.) There was this addistance of the color of slavery. (Hear, hear.) There was this addistance of the color of slavery. (Hear, hear.) There was this addistance of the color of savery. (Hear, hear.) There was this additional evil attending the 'emigration scheme,' that the standard of the labor-market of the colonies; and in Thomas Binns; George Thompson, Esq.; Rev. J. Jamaica, displaced the negro population, whose freedom they had paid so much to obtain. The A. H. Dick, M. A., Jamaica; Mr. William Alsen;

The noble CHAIRMAN, in opening the proceedings,

hideous Roman law as anceting slaves, and on the good formulating effect produced by slavery both upon the slave and the white population.

Mr. W. Walles seconded the motion, which was add, to all the friends of a sound, well-considered, and the friends of a sound, well-considered, and the friends of a sound, well-considered formulation and the friends of the friends of a sound, well-considered formulation and the friends of a sound, well-considered formulation and the friends of a sound, well-considered formulation and the friends of the friends of a sound, well-considered formulation and the friends of the friend and just policy of Government. The main object of our meeting is the state of the immigration into our colonies of the coolies from our East Indian possessions—the coolies and the Chinese from our settle-ments in that part of the world. There are many differences of opinion upon this particular, and whether or not there exists in our West Indian colo nies, and generally in our colonial settlements, the want of labor, which, it is contended on the part of those who favor the introduction of those classes, exists, or has existed, for the last five and twenty years, since we liberated our negroes or slaves—whether that exists at all, or, at any rate, whether it exists to the degree to which it is alleged to exist—is a question which, I think, seriously detected which it would be rush to give a serves enquiry, and which it would be rash to give a confident opinion upon one way or another without further investigation. Now, I have often been charged by the West Indian body of hostility to them. I believe, on the contrary, that I have been their best friend. (Cheers.) First, in promoting the abolition of the universal slave-tend (great the abolition of the universal slave-trade (great Councillor SHACKLETON seconded the motion, and ject after the liberation of our slaves, when it became still more necessary than ever, for the West Indian body, that the traffic in African slaves should be put down entirely. For who and what are they that Mr. Horner addressed the meeting as to the reception which ought to be given to pro-slavery ministers on their visits to England; and, after some remarks from other gentlemen, a vote of thanks was passed to the Chairman, and the proceedings terminated.

still more necessary than ever, for the West Indian body, that the traffic in African slaves should be put down entirely. For who and what are they that mainly oppose and thwart the schemes, the great schemes, the lawful schemes, of the West Indian planters? It is their real enemies, or the sale of slave grown sugar in foreign settlements. That is

what they mainly suffer by, and will continue to do so till the slave-trade is really and effectually put down all over the world. (Cheers.) Our West Indian planters suffer just as much in their lawful interest as the cause of justice and humanity suffers in its interests. But the coolies—the immigration of the coolies—is said to affird a great relief to that in court, the planter was another. They did not its interests. But the coolies—the immigration of the coolies—is said to afford a great relief to that body. (Hear, hear:) If it be so, and if they shall show that in consequence of the liberation of their negroes, and the slave population of our colonies being converted into a free population, and a free population somewhat given to agricultural labor—somewhat given to the raising of sugar—not so much colors to that agriculture as is necessary parhaps. gigen to that agriculture as is necessary perhaps, he cared not where they were sought, where found, (that is their statement,) as is necessary for the in-

terest of the planter—but if it be so, and if they really do want a sufficient supply of hands, far be it of labor; but he held it to be a proposition which from me to say that they ought not to have the benefit of immigration, provided it can be secured to them free from the risk of reviving under another form and in another name the old slave-trade. Coolies of Bengal or Madras on the other, had the them free from the risk of reviving under another form and in another name the old slave-trade. (Loud cheers.) When I broached this subject the other night in presenting some petitions to the Lords on the matter, I was told by my noble friend at the head of the Colonial department, there was no doubt that the planters felt a want of hands when they are willing to let themselves be taxed in order to enable them to obtain the supply of foreign hands, coolies and others, which they require. And no doubt it is a very severe test to apply to men's motives, and to men's feelings—taxation—to see if (and it is true universally), to see if these planters choose to be taxed—submit to be taxed. If so, it is a real proof that they see a very great want of hands, and but for that want of hands, they would not submit to be taxed. My answer is that they do submit to be taxed, but that the tax is not confined to themselves. The poor negro is taxed as well as the planter. The liberated African, the liberated Creole, the slave population, is subject to the same tax, but less in proportion, no doubt, because their means are far proportion, no doubt, because their means are far means alandar, but in proportion to their means are far means alandar, but in proportion to their means the content of the context of themselves.

In the Indian community there was as bright and pure as our own; but those classes came from the very lowest caste. They were certainly not outcasts; but among the castes of India they were the Sudras—the service caste—and, therefore, utterly ignorant, all knowledge being forbidgen them by the ecclesias—tical institutions of their country. He maintained there were none amongst them, whether the compact were just or unjust, even if it were as just as they (the society) thought they had evidence to prove the the planter pays the tax in order to obtain a supply of hands, the negro pays the tax in order to have his labor cheapened by that supply of hands, so that constituting the character of the immigration from the burns the candle at both ends. He pays the tax he burns the candle at both ends. He pays the tax china, but he knew that miscreants went about and he lowers the wages ('Hear, hear,' and a laugh.) I do not mean to say that this is a clear sought to induce the coolies in that country to go to and what I would strongly recommend to this meet- statements which they had previously heardthe whole be examined. Now I have given you very lying in wait, were hired to go up and personate the shortly my notions of the case. I don't wish to detain unwilling ten, and after they had been entered and shortly my notions of the case. I don't wish to detain you, especially in the present state of the weather, which, for even those who listen, is sufficiently oppressive, and for those who speak, still more so. I therefore have stated as shortly as I conveniently could, what the object of this meeting is, and I have only now to recommend that you will give a fair and patient hearing to all who address you, whatever may be their opinion. I may add that the Bishop of Oxford is exceedingly sorry he could not attend this meeting, as he would have been compelled to leave at a very early hour. He has desired me to affection strive in my bosom for the mastery. My great question, Are we to see revived and carried reason for not reading this letter from the right rev. on that disgraceful and execrable commerce in the prelate is, that it is full of kind expressions to my-

an id great cheering. The letter was as follows :-

JULY 12, 1859. 'MY DEAR LORD BROUGHAM,-I am grieved that I cannot be with you to morrow night to show my deep interest in that undying cause which occupied your early energies, and which still owes as much to your marvellously unabated powers. I am obliged o leave town in order to preach on the Thursday morning, at a long distance from London.
'I am, most sincerely yours, S. OXON.'

Mr. CHAS BUXTON, M. P. moved the first resolu-

That this meeting, having heard the statement which have been made on the subject of the present system of obtaining Indians and Chinese as laborers, and their employment in British colonies, considers it desirable that a memorial should be presented to his Grace the Duke of Newcastle, her Majesty's Secretary of State for the Colonies, praying him to promote the appointment of a committee of the House of Lords to inquire into the whole subject.'

this resolution, because I quite agree with the noble chairman that inquiry is the very thing we want on this subject. We have at present no means of comparing the statements one way or: he other. The lacts appear, as it were, under a cloud, the greatest there, or to say decidedly. We must do the deed

a quarter of a century in the abolition cause, George Thompson stands pre-eminent. (Cheers.)

Mr. George Thompson, in supporting the resolution, said he was sorry the question before the meet-ing was so complicated in its various relations that it was difficult to fix the minds of those whose attention had not been previously directed to the question. The work they were called to do to-night was supplemental to that which was done a quarter of a century ago. They had labored for the freedom of the negro in the full and absolute sense of the word, and not only for his personal freedom, but to enable him to build upon that the merits and virtues of an enlightened citizen—to place him, at least, in the circumstances in which any man should be placed who was born in an humble position of life. Englishmen were bound to fulfil that contract—to see that the negro was not by artifice, or by pro-fessions of political economy, deprived of his rights, and robbed of the fruits of his honest industry. He would not go into the political economy of the ques-tion; that might be settled elsewhere. If Jamaica or any of the colonies wanted laborers, that could be inquired into. Was it from China or India alone or chiefly that they could be supplied? Would the emigrants be insured a free return to their own country if they desired it? These matters would ired into. There were three parties in court. The negroes whom England had emanci-pated, and whom it dare not desert; the planting population, whom they did not regard with an un-friendly eye, but they loved the negro because there ment to the effect that the Emperor of the French

proportion, no doubt, because their means are far more slender; but in proportion to their means, the same weight of taxation, and with this difference:

gard to Calcutta, how were they obtained in that proposition any more than the other, which asserts Calcutta. If, on their road to Calcutta, or if while the want of hands and the necessity of immigration; in Calcutta, they obtained an inkling of truth in rebut I say that at least this demands investigation; ference to what was really meant by the magnificent ing would be to confine itself to a demand for in-quiry; not a one-sided inquiry—calling witnesses what was done to them? Were they dismissed to all on one side who are of one opinion, but I would their homes? Nothing of the kind. If ten men call witnesses on both sides—those of the planters as out of the fifty were suspected by the head man well as those of the negroes. And if there is a third among the natives who crimped them, when they party which is neither leaning towards the one party nor the other, I would call these witnesses, and let to pass them, then ten other men, of a class always this meeting, as he would have been compelled to in the West Indies; the dry facts of the question whether the negroes were, in their capacity as tax-bearers in the West Indies, contributing, in part at express his great regret at not being able to attend. bearers in the West Indies, contributing, in part at And I cannot name the name of Wilberforce—(great cheering) without having recalled to my recollection beat down the market, and deprive them of the full him towards whom the feelings of veneration and of value of their labour. They would come to that prelate is, that it is full of kind expressions to my-self personally. The noble lord resumed his seat an id great cheering. Assembly?' (Cheers.) Should this commerce in God's image (hear, hear) be revived and carried on, under the specious and dexterous pretence grounded upon an admitted claim—if it were just—to addiional labor in the West Indies? (' No.') Should the wants of a few planters for the growing of a few hogsheads of sugar, and the recognition of that want by the generous community of this country, lead to the revival of those horrors which characterized our colonies some 50 years ago ? ('No.') He said, 'Support the Anti-Slavery Society in its multidinous efforts.' It was an ungrateful task for a committee to sit in London for the purpose of going into statistical details, the result of which might be to bring people into conflict with a most respectable, worthy influential class in this country. They wanted no conflict or controversy of the kind, but they dare not shrink, if they saw the rights of the negroes on the one hand, or of the Indians or Chinese on the other, imperilled. He said then, 'Support the society in the prosecution of their claim to that inquiry. He said: I have very great pleasure in moving when it took place, he hoped the scope of the committee would be such as to bring under review all the topics brought forward that night, so that when evidence had been taken on the subject, they might meet in that hall, either to co-operate with the West differences of opinion exist even amongst those who have sedulously studied the whole subject; and it Lord Brougham did in 1811, they must do in 1860. will therefore be of the greatest possible advantage (Applause.) They must set their foot on the traffic to have an impartial committee of the House of as a sin to be abolished, not an evil to be regulated— Lords inquiring into it, for I believe its report would allay much bitter feeling on this subject in the colonies themselves, and in fact be attended with the greatest advantage to the West Indians themselves.

Lord Brougham, in introducing the next speaker, said that among all the friends and fellow-laborers of a quarter of a century in the abelition cause. George is a sin to be abolished, not an evil to be regulated—as a crime against God, under whatever name. (Cheers.) For that purpose, they must give to the society their best encouragement, and he trusted then that they should soon see the enormities to which Mr. Anstey had referred dragged fearlessly to light, and then they should be enabled to add to the list of the humanities of this country yet one more; then should England stretch out her band on the then should England stretch out he left to China, and on the right to India, and say, both to the men who dwelt in the Celestial Empire. and to those living in that vast region which owned the sovereignty of Queen Victoria, 'We recognize in you friends, brothers; we regard you as those who are entitled, by that bond,

Wherever Briton's power is felt, To feel her mercy too. (Great applause.)

Mr. L. A. CHAMEROVZOW, the Secretary of the Anti-Slavery Society, then read the memorial which was to be embodied in the second resolution. Among other statements it contained the following :-

'That your memorialists, without detailing the abuses and evils of the present system of so-called immigration, consider it to be specially objectionable, because no relative proportion between the sexes is maintained, because no measures are adopted for the moral or spiritual welfare of the immigrants, and because there is no effectual government agency to check the abuses incidental to the procuring of them, either in India or in China, in the absence of which the traffic has degenerated into a new form of the slave trade. That your memorialists have recently had their attention drawn to the whole question of immigration, in consequence of the sanction which has been given by her Majesty's Government to a bill, passed in December last by the Jamaica Legisla-ture, identical in its main features with one that was

had consented to abandon his scheme for purchasing Africans as laborers for the French colonies, on condition of his being permitted to obtain an unlimited supply of immigrants from India and China, under the sanction of the British Government. That your memorialists consider it highly reprehensible that British ships and British capital should be employed in procuring Indians and Chinese, and conveying them to Cuba—a foreign colony where slavery exists—and that measures ought to be adopted to prohibit the practice; at the same time, your memorialists are of opinion, that, so long as the present system of obtaining Indians and Chinese, under contract to serve for a term of years in the British colonies, is persevered in, her Majesty's Government cannot remonstrate with effect with foreign Governments for monstrate with effect with foreign Governments for following its own example, even in cases where the admitted evils and abuses of the system are more flaadmitted evils and abuses of the system are more fla-grant. That your memorialists have observed, that the main plea upon which a demand for immigrant labor in the British colonies is advanced, is an alleged deficiency in the available supply of Creole labor, sustained by allegations of indolence of the enfran-chised laboring classes, and their disinclination to work for wages. That while your memorialists pos-sess conclusive evidence that the latter allegations are absolutely untrue, they are not prepared to assert that, in relation to the vexed question of the supply of available labor, the position of every colony is the same; nor do they consider that in any of them the deficiency is so great as is represented, and more es-pecially in Jamaica, where considerable numbers of laborers are in absolute want of employment. Yet being in no wise averse to promote a perfectly free imhoorers are in absolute want of employment. Yet being in no wise averse to promote a perfectly free im-migration into those colonies, at the sole expense of those who employ the foreign laborer, they are of opinion that the time has arrived for a full and impartial inquiry into the whole subject of the supply of labor, and the operation of the schemes of immigration which have hitherto been tried. That your menorialists, therefore, most respectfully pray that you moriansts, therefore, most respectfully pray that you will be pleased to promote the appointment of a committee of the House of Lords, to inquire into the condition of the West Indies, so far as regards the alleged deficiency of labor in them, and the causes thereof, and into the working of the present system of immigration in those colonies which have received immigrants, as well as into the means employed in the East Indies and in China to obtain increase. the East Indies and in China to obtain immigrants

rom those countries.' The speaker then addressed a few remarks to the meeting in reference to the misrepresentation, which he could consider was nothing but wilful, that had been promulgated regarding the society, especially by the *Times*. He did not wish to place himself in op-position to any journal, but for the sake of the cause e had sent to the Times a statement contradicting the allegation which had been made in that journal, that the native and Creole population of Jamaica had contributed nothing to the expense of obtaining fresh labor, but the statement had been taken no no-tice of. He concluded by mentioning the features

of that statement.

The second resolution, which was moved by the Rev. J. Clark, of Jamaica, seconded by the Rev. Mr. Barrett of Croydon, and supported by Mr. Burn, was as follows:

'That the memorial to his Grace the Duke of Newcastle, which had been read, be adopted by this meeting, and signed on its behalf, by the Right Hon. Lord Brougham, and that his lordship be respectfully soicited to head a deputation to present it at as early

day as may be convenient.' A gentleman whose name was stated to be Mr. M'Donnell, then came forward and stated hat he had considerable personal acquaintance with the subject of immigration, and a good deal of knowhedge about the West Indian colonies, and that hitherto the emigration of the West Indian collies had been carried on by the Government officers; that the hill coolies were not sent to the West In-dies, but to the island of Cuba, a slave country under the Spanish Government; that the free emigration to the West Indies was supported by such men as Lord Elgin, Sir Henry Barciay, Lord Grey, and others, and that the only way to abolish slavery was by encouraging the emigration of free labor, and by producing sugar and other articles usually cultivated by slaves in a free country. He said that many of the coolies who went to British Guiana returned with a good deal of money in their possession. He deprecated the idea of taking the least advantage over the poor emigrant, and declared his readiness to join heartily in the wish to crush the traffic when-ever it became such as was described under British

who were guilty of it. (Cheers.) The Secretary, in reply to the previous speaker, aid that his statements with regard to the importation of the hill coolies into Jamaica were not strict-ly correct. He quoted from official documents to show that the number of coolies imported into Jamaica, since 1845, was 4,551; that the recorded amount of money they took away with them did not obtained in the most disagreeable manner. There was no such thing as free immigration. With reference to these coolies he affirmed, on the authority of Government statistics, that representations were made to them that they were to be paid at the rate of 1s. 4d. a day, whereas, on their arrival at the colonies, they did not get more than 7d. a day, out of which they had to keep themselves. He could not, before a promiscuous meeting, attempt to give any idea of the manner in which the coolies obtained the money which they took away with them from the island; he could only say that much of it was obtained in vice, and that of the most odious char-

anction, or to British colonies, as well as the men

The CHAIRMAN said that the very circumstances of statements having been made by a gentleman from the West Indies contrary to the opinion of most of the West Indies contrary to the opinion of most of those present, so far from being an argument against the resolution, was the strongest possible reason why an inquiry should be made. If it were not made, they might to the end of time say—'The planter pays the coolie too little wages—only 15d., when he ought to pay him 18d. The planter pays the negro too little wages; if he paid more, there would be no want of hands.' If it rested upon that, the planter would say, and the planter's advocates would repeat the old observation—'There are no two things which the old observation- There are no two things which men are more generous of than other's money and their own advice.' (Cheers and laughter.) He was anxious they should have the inquiry to show they were right, if they were so; and if they were wrong, that the inquiry should prove them to be so. The that the inquiry should prove them to be so. The principle upon which they proceeded was, that labor might be had for labor's worth, and that the laborer was worthy of his hire. If they proved that this labor could be had without stint, they would prove, labor could be had without stint, they would prove, not that they (the society) were generous of other people's money or of their own advice—(a laugh)—but that other people's money ought to be paid for services which they obtained from other people—(great cheering)—both for the sake of him who paid and of him who received it. (Hear, hear.) The result of the inquiry might be that they should be proved right, but until the inquiry was completed, they could only guess in the dark. He thought it his duty to say these very few words before putting the question. (Hear, hear.)

The resolution was then carried unanimously.

The resolution was then carried unanimously. Dr. Hongin moved, and Mr. T. H. Gladstone seconded, a vote of thanks to the noble chairman, which was carried with acclamation.

he mor n hum Mr. turn it a i sider could want gage the l site: Mr. only and sir a he di paint Mr salva doub the I meet quali

that

cent. gree py to am long hum befor with

by a

shall

M

word in a

they fugit whe nects tims ed to othe old

wou shot not wha

wou stay old

agai Gra

try who kett

poor der do i

app

fried deep religions to to

peo;

thir

infl bou

the

mer to be a proposed the beck to respond to the country of the cou

the He it. com

The Liberator. NO UNION WITH SLAVEHOLDERS.

ANNIVERSARY

ROSTON, AUGUST 5, 1859.

WEST INDIA EMANCIPATION.

[Phonographic Report, by Jas. M. W. YERRINTON.]

The anniversary of the redemption of the British West India Islands from the blight and curse of slavery was celebrated on Saturday last, Julo 30, at the wellappointed and beautiful Grove in Abington, under the auspices of the Massachusetts Anti-Slavery Society. The day was one of the loveliest that ever rejoiced the earth and made glad the heart of man, and thousands availed themselves of the opportunity afforded them by this celebration to breathe the pure Georgia and Alabama. We, as a Commonwealth air of the country, while, at the same time, they drank in fresh inspiration to labor for the speedy of fugitive slaves. Up to this hour, we have no coming of that day when we too shall 'hear the dared to write on our statute-book this glorious dec clank of breaking chains, and the American slave stand up, ' redeemed and disenthralled by the Genius of Universal Emancipation.'

· What England's done, can we not do? Our hour and man are both at hand; The blast which Freedom's angel blew O'er her green islands, echoes through Each valley of our forest land.'

The meeting was called to order at quarter before 11 o'clock, by SAMUEL MAY, Jr., who proposed the following list of officers, which was unanimously

President-WILLIAM LLOYD GARRISON.

Vice Presidents-Edmund Quincy, Francis Jackson, Samuel May, Jr., Lewis Ford of Minnesota, Richard Clap of Dorchester, Elmer Hewett of Wey mouth, Bourne Spooner of Plymouth, N. H. Whiting, Col. Thos J. Hunt, Mrs, Caroline M. Severance of Roxbury, William Ashby of Newburyport, Brainard Stebbins of Barton, Vt.

Secretaries-Jas. M. W. Yerrinton and Miss Caroline F. Putnam.

Holley, Elbridge Sprague, Nath'l B. Spooner, Mrs. E. M. Randall, Jas. N. Buffum.

Mr. Garrison, on taking the platform, thanked the company for their kindness in electing him to preside on this occasion. He congratulated them that they had the best cause in the world, and it would be their own fault if they did not have the best possible time-on this heart-cheering anniversary.

singing of an appropriate hymn, to the tune of 'Scots diction in terms. Where do you stand? Are you for

ADDRESS OF WM. LLOYD GARRISON. Mr. Gannison then addressed the assembly, a

The glorious event which has called us together is worthy of universal commemoration; not merely those who love him, and love justice and humanity. because 800,000 slaves were instantaneously set free, or among those who are his enemies, and the enemi and their shackles forever broken; but also because it was the first public official recognition of the doctrine of HUMAN BROTHERHOOD, on the part of a great people. Nations have had their various epochs, minds to-day, that, as for us, we will live and die or their great distinctive events; but these have all been the side of universal freedom! national, local-pertaining to themselves, and not to man as man. Maqua Charta, for instance, was for ry remarks, but will now introduce to you our Englishmen; the Declaration of Independence was for friend, Rev. Mr. Fisk, of Taunton. [The speech of Americans; but the abolition of West India slavery Mr. F. we hope to be able to print in our next numwas world-wide, as a principle; for man as man, recognized as such by solemn declaration on the part of those who had themselves been guilty of grievous oppression. In the spirit of repentance, and in accordance with the spirit of Christianity, the deed was ceptance, it must be because it holds all human be- this platform. We have had a brave, eloquent and not as defined by the Church, or sanctioned by the main true to the end. State; Christianity, not of forms, or ceremonies, or One word let me say in regard to the Church of doors, and proclaims the jubilee to all who are in bon-dage. Under these circumstances, I sail it in the by that precious name are guilty of the grossest imof its great crowning works, and worthy, on that cents' is upon them all, showing them to be no

sin continually; by declaring that no man could hold divine image. property in man, without committing the crime of I am glad that we have heard the fearless and elo crimes in one act. That declaration went forth, quent exposition of our friend, to-day. I congratulate touching the human conscience and the human heart, him on his appearance here, and I am sure that what and quickening all reverence for God and his laws, he has said, has met with a hearty response from all all hatred of wrong and injustice, and consolidating present. (Loud applause.) at last the sentiments and f elings of the people into one mighty thund rbolt, and bringing the slave system to the dust.

dered with impunity, on the part of their oppressors. same defences, the same sophistries, the same pleas forevermore. to protect itself against the assaults of the friends of justice and humanity. The West India planters pretended to believe slavery to be a natural relation; pretended to believe slavery to be sanctioned by the free States of this Union, Mr. Quincy said that while living God; pretended to find in the Old Testament in some respects it was similar, yet in others there was and the New, Divine authority for its continuance; pretended that the slaves were contented and happy, and would not accept of their freedom. Slavery in the colonies was like our own. The slaveholders were fierce and savage men. To interrogate their right to hold their slaves set their passions on fire of hell; and there was no crime that they were not ready to commit against those who dared to rebuke them for their iniquity. They had all the devilish machinery of the institution in their own hands, and consequently they jimbrued their hands in the blood of the true friends of God and man. They burned down the chapels of the missionaries; they east those devoted men into their loathsome dungeons; they in some cases caused their death, and in other cases banished them from the island, so that they could not proclaim the Gospel of Jesus Christ.

Thus, in all these essential features, the Abolition

years, only ours has been a mightier and more tremendous struggle, because theirs was a struggle against slavery in the colonies, not in England. It was afar off, and therefore the power of the West India planters, in England, was not what the power of the American planters is in our own land; they were not present in England to corrupt, to intimidate, to overawe, to bribe, to buy up the British people, as such. Still, their power was tremendous; it was, for a time, omnipotent. It ruled the British Parliament, the British Throne, and the British Church ; it ruled every thing; and for twenty-five years it seemed as though little or nothing had been gained as against that power. At last, the moment came, elmost in the twinkling of an eye, and the great revolution, which had been so long in progress, was grandly consummated, and every fetter was broken.

Our struggle is before us. We are living in a land in which one-sixth part of our mighty population is in chains to-day. The Slave Power rules in Carolina and the Slave Power rules in the old Bay State We ourselves, as a Commonwealth, are by the side of have never yet consecrated our soil to the footstep laration-The moment any slave touches the soil of Massachusetts, he is a freeman, and Massachusett will stand by him to the last! We have not comup to that point as yet. Cowards as yet before the Slavocracy, pretending to love Liberty, but afraid to assert her claims; pretending, as a people, to sympathize with the oppressed, but yet not daring to pre vent the slaveholder from taking his prey in our very presence; if he once gets his hold upon him, in the name of the American Government, we fall down and are as dead men before him !

Well, this is so at present, but it is not always to b so. We are working up to a right position-alas! altogether too slowly; but we are working up to it. We are a slow, deliberative people. It takes a grea deal to move us. We live in a cold climate, and we are like the very grapite which we quarry for our building materia's; it is hard work to operate upon it. but then, it is the best material in the world-the most reliable, the most endurable; and when Massachusetts determines for herself that this shall be free soil to every fugitive slave, there will be no power in Finance Committee-E. H. Heywood, Miss Sallie this General Government, no power in this country, no power in the world, to make her change her post tion, and recall her edict.

We must labor on. We must see to it that the first thing we do is to consecrate our soil to freedom. I hold it to be strictly impertinent, insulting and ridiculous for a Massachusetts man to denounce slave holding south of Mason and Dixon's line, who, at the same time is willing to allow slave-hunting on the soil The exercises of the day then commenced, by the of Massachusetts. It is preposterous; it is a contraprotecting the fugitive? That is the question! Are you willing to put your name to a petition to the Legislature, demanding that this soil of ours shall be free soil to all who stand upon it? And as you shall answer yes or no-answer, not with your lips, but with your heart -so shall God put you on the side of of the human race. God grant that we may all, inspired by one sentiment, 'remembering them that are in bonds as bound with them,' solemnly make up our

> I will not longer occupy your time with preliminaber, from his own notes.]

> At the conclusion of Mr. Fisk's remarks, Mr. GAR-RISON said : -

I congratulate our anti-slavery friends upon seeing done; for if Christianity be any thing worthy of ac- a new face, and hearing a new witness in our cause, on ings equally precious in the sight of God, to be re- carnest exposition of the truth, as it relates to the deemed by the same blood, under the same eternal moral degeneracy of the American Church. I trust law, and to be judged at the same common tribunal. it will not be the last opportunity we shall have to I hold the abolition of British colonial slavery to have listen to our friend. He has cleared his own skirts by been the great work of Christianity; - Christianity, the faithfulness of his testimony, and I trust will re-

times, or seasons; Christianity, not of the Established Christ. For one, the day has gone by with me ever Church of England, or of any particular religious to believe or concede that that Church can be a corsect; but Christianity, as exemplified by Jesus of rupt and oppressive body. No organization which Nazareth; a Christianity of love, which pens prison sanctions injustice is, or can be, the Church of Christ; name of the Christianity which Jesus and posture. . The blood of the souls of the poor innoground, to be universally commemorated. For, talk kindred with the spirit of Him who laid down his life as we may of the potency of politico-economical considerations in inducing the removal of great practical ministers of Christ, and yet are on the side of the evils-talk as we may of the efficiency of political ac- strong against the weak, of the oppressor against the tion in any particular measure-historically it will oppressed, are guilty of a similar imposture. They are remain forever true, that West India slavery was hypocrites and deceivers before God. They are minisabolished by moral agitation as the motive power—
ters of 'cotton,' of public opinion, of the Slave Power,
by truly religious influences, going forth from the but not the ministers of Christ. Let us not admit, or awakened consciences and hearts of individual men affect to lament, therefore, that the Church of Christ is and women, and moulding public opinion universally so lacking in compassion and mercy, so devoid of prinin opposition to the continuance of the colos-al wrong. ciple, as to be in complicity with slavery. It is no If politico-economical considerations helped to settle such thing. The Church of Christ has always been the question, they did not pioneer the way. No vast true to freedom; the Church of Christ has always system of iniquity has ever been overthrown, except been hostile to sin. But that Church is not an outit has been assailed in the name of the living God, ward organization. It is not made up of flesh and and branded as sin in the presence of the universe. blood, but of those who love justice, humanity, liberty, They began in England by denouncing the holding and man universally, and who hate everything that of human beings in bondage as sin, only sin, and strengthens the arm of tyranny, or desecrates the

SPEECH OF EDMUND QUINCY, ESQ.

The President then called upon EDMUND QUINCY Slavery in the West India islands was like our Esq., to address the audience, who, on rising, said own, in all its essential features. It was the driving he ought to make a good speech, for he certainly did of men and women to unrequited toil under the lash not know what he was going to say, and that was of the slave-driver; it was the striking down of all generally the best possible preparation a man could human rights; it was the annihilating of all human have. The event, to celebrate the anniversary of which relations among the oppressed, counting a man as a they had assembled together, was one of the most exbeast, a father as no father, a mother as no mother, traordinary in the history of mankind. It was the and children as having no parents, and regarding very first time, in history, so far as he knew, when a them all as property, to be bought and sold, and work- great nation confessed and forsook its sin, before God ed and branded, and lashed and lacerated and mur- and in the sight of the world; when a great nation confessed that it had been guilty of injustice and wick Slavery in the colonies was like our own. It had the edness, and resolved to cease from committing that sir

In regard to the condition of the colonies, as respected the mother country, in comparison with the relation held by the Southern States to the nominally a wide difference. It was very true, that the slave interest of the West Indies governed the mother coun try, but it governed her only on this one point. The slave masters of the West Indies did not and could not hold in their hands the destinies of the British Empire, as our slave masters hold the destinies of this country. Their influence was confined to the upholding of their interest, and there they were, for many years, supreme, and there it seemed as if they would be for ever dominant. In the House of Peers, there was a large body of noblemen who were also West India proprietors, and in the House of Commons there were many men who owned slaves themselves, and there were many others who were elected by persons directly interested in the maintenance of slavery; and this being the case, the abolition of slavery looked, thirty years ago, as desperate in the West Indies as it does now in this country. It was only the very year before the passage of the Emancipation Act, that nul-

ern States, upon England. South Carolina was ready dential contest have blown away, and the Democratic in one little twelve-month, there ceased to be a slave have dovetailed in there somewhere, and called it the in the British dominions,

subject, they inspired the members of the House of the system of slavery everywhere. For it is to be Commons, they overcame the hereditary legislators in slow work. We have got to secure fortress after the House of Peers, and they dictated to the Throne, fortress. We are not to do as Louis Napoleon did, then occupied by William IV., who, when Duke of turn back from the quadrilateral; we have got to at-Clarence, had insulted Clarkson, and who, thirty tack them, and when we have taken them, when the years before that time, stood, as it were, at the head Northern States have been made secure from the feet of the pro-slavery interest of the country. This show- of the slave-hunter, and safe for the slave, we shall ed what could be done in a country where the people have attained a position in which we shall either comhave a direct power over the government. But in this pel the slave States to abolish slavery, for the sake of country it was very different. We had here no abso- remaining in the Union, and thereby having their lute power over the slaves in the States; we could not political influence secured to them, or else we shall elect Congressmen for the purpose of passing a bill for bring the North up to the point where they shall the abolition of slavery in the States. The party who separate from the South, and we shall have a respecheld the contrary doctrine, though highly respecta- table Northern Republic of our own, and the Southern ble in character, and even eminent in ability, were so States will reduced to such a state of weakness, few in number, that it might be said they did not that they will be obliged to abolish slavery, in order exist, for any practical purpose. Slavery would be to keep the knives of the slaves from their own throats. abolished in some other way a long time before the people of the Northern States would be convinced that they had a constitutional right to abolish slavery in the States. The work of the Abolitionists of this country was therefore vastly more difficult than that of the Abolitionists of Great Britain. Here we stood face to face with the slaveholders. As the reverend gentleman who had just so eloquently addressed them said, the slaveholders were every where among us; they dictated what should be done in the pulpit and in the Legislative Hall. Slavery whispered in the car of the ministers, as the devil whispered in the ear of Eve. The devil of slavery lurked in the pews, was concealed under the communion-table, and stood in the pulpits of the nation. Why was this? It was because of the supreme power which the slaveholders a lobtained, by fair means or by foul, over the politica mairs of the country. It was not because the pople who sit in the pews of Massachusetts love slavery for itself, it was not because there was not an average humanity in the churches of the country, but it was because the churches represented the respectable, comfortable, wealthy and middle classes of the country,-it was because it represented the wealth and industry of the people, and the people were taught that the prosperity of the North is dependent upon the maintenance of the present state of things. They know they are doing pretty well as things are now and although it might be demonstrated that they would do a great deal better if slavery were abolished, (for nothing could be plainer than that, and nobody would dispute it,) yet they were afraid to do the duty that lies nearest to them, lest it should bring some loss or inconvenience to them. They had * rather bear the ills they have, '-or, what is much easier to bear, the

should institute a scheme for the entire revolution of could be changed, while ours was not elastic; it was crites and cowards.

sits upon the throne of the universe. Slavery was in manufacturers of boots and shoes! it seems to me that direct violation of the laws of the mind and of the you are called upon to come here, to the only free body, of political economy, as well as of the Gospel platform, where you can proclaim, not only to this of Jesus Christ. Slavery was a pyramid standing upon nation, but to the world, that your labor is free labor; its apex, and only supported by Northern bayonets; that your heads and hearts are free, and that God from the South, by invasion from abroad, by some (Applause.) further!' They could make the soil of this State too cated, and State Rights will mean something. hot to endure the foot of a slaveholder in pursuit of a slave. They could make the soil of Massachusetts too hot to hold a slaveholder or his minions!

That, said Mr. Quincy, is the duty we have got to We can do it; we almost did it last winter :-

Mr. Max-We will do it! (Applause.) Mr. Quincy-Yes, we will do w! I wish Massachusetts could have been the first State to take that position, but I thank God for the example Wisconsin and Vermont have set us in this matter. There are two States, from which, if the people execute their laws-in the one State passed by the Legislature, in the other adjudicated by the judiciary-no slave can not know that there is any amendment to it. It declares, in the plainest manner, that no person, in any capacity whatever, Federal or State, shall take a fugipurpose of holding him as such. The master and mistress of this young woman whom we have the pleasure of seeing here to-day, who was delivered from slavery a few days since by our Courts, under that law would have been arrested and tried, and might have been sent to the penitentiary, for the offence of bringing her into the State for the purpose of holding her as a slave. It seems to me that the whole ground is covered by this Vermont law. We shall pass such date, for there is no animal so tenacious of life as a Presidential candidate! Buchanan expects to be a candidate, and I dare say Fillmore expects to be a candidate, and every man who was ever put in nomination or talked of as a candidate, is busy 'looking after the main chance, -I say, if Mr. Banks has given up all hopes of the nomination, we may get such a law next

liders relied for support, in their war upon the North- winter after. When the smoke and dust of the Presito throw herself into the arms of England, and she candidate, whoever he may be, is snugly seated in the had no doubt that England would gladly receive her. Presidential chair, as he surely will be, unless the Re-She felt as sure that slavery was to endure for ever publican party mend their ways very materially and put under the British sceptre, as she did that it was to en-dure for ever within her own borders; and yet, with-of taking out that almost invisible splinter that they anti-slavery plank of their platform,-I say, when the And how was this change brought about? By the Democratic candidate is established in the national foolishness of preaching ; by the incessant applica- palace, I think the winter after that we may reason tion of truth to the mind of the British people, who, ably hope to make Massachusetts really a free State thank God, held in their hands the absolute law- But in order to do this, we must work this winter, and making power for the whole Empire; and as soon as continue to work until the object is accomplished. the people in the British islands had been brought up Having done this, we shall have secured an impregna to a comparatively low plane of right feeling on this ble position, from which we can assail and abolish SPEECH OF CHARLES LENOX REMOND.

C. I. REMOND, of Salem, was the next speaker. After an allusion to the speakers who had preceded him, Mr. R. said-Why are we here to-day? Is it to listen to the eloquence of one or the other speaker Is it to look upon the faces of those who are present No, sir : I conceive it to be an occasion when we are to bear a faithful testimony, in opposition to the demonstrations which are made on each returning Fourth of July in our country. The last Fourth of July celebration in the United States was a sham; it was a lie; it was an insult to every lover of justice and freedom throughout the world. We are here to commemorate an event which transpired in the West Indies, in contradistinction to that celebration. It is to us the only genuine celebration. Here meet to-day the only people who believe in impartial honesty, just tice and liberty in the old Plymouth county. I thank God that there is one spot consecrated to that impar tial justice, liberty and honesty here. Before me site a woman who has been rescued, within a few days, from the grasp of the slaveholders in this State; or my right stands a man, who, but a few days ago, was held as a criminal, for daring to assist another human being to liberty; a few hours ago, comparatively speaking, a man arose in a meeting in another part of our State, after I had pronounced the American people to be liars and hypocrites, and told me that he be lieved my statement to be correct, but he wished that would explain it, so that others who had heard it might understand why such a declaration was made by me. Great Heaven! what explanation is necessary for an expression of that kind in Massachusetts? say that the fact that such a meeting as this is neces sary is explanation enough; I say, the presence of ills which others have, - than fly to others that they that colored woman on my left and of that young man know not of.' And especially they hate the agitation on my right is explanation enough for the statement of the slavery question, in the pulpit or out of it, lest that the American people are a nation of gross hypoit should diminish their dividends, or reduce the price crites and arrant liars. We are here to-day, excepof freight, or in some other way interfere with the tions to the general rule. We are here because there means by which they make their wealth. This uni- are four millions of our fellow creatures held in versal selfishness the Abolitionists had to contend chains in this country to-day, and we are compelled to against, which; proceeding from the Slave Power at labor for their emancipation-that is explanation the South, extended itself to the farthest lumber sta-tion of Maine. The speaker said that if the radicals of England | Edmund Quincy dures not go into Louisiana, because Mr. May may not pass into the State of South Carothe British Constitution, for the overthrow of the lina, and be a free man; and the price set upon the Queen and the House of Lords, and the establishment head of Wm. Lloyd Garrison, and every liability of of a Republic, their position would very much resem- Wendell Phillips and Samuel May to insult and outble that of the Abolitionists in this country; for the rage, is on my account, and on my account because of Slave Power is our king, our House of Lords, and the my complexion, and my complexion, because of the power which rules every thing throughout the land. complexion of such victims as the woman who sits be-But the English people had an advantage over us in fore me. Therefore, I have no explanation to make this respect, that their Constitution was elastic, and when I pronounce the American people liars, hypoan iron bedstead, to which the people were tied, and What was the difficulty with Mr. Sumner the other

it must perform its diabolical office until it was broken day? That cowardly toady in the City Council of Roston told the whole story when he said he could not But, although there were these differences in the vote to thank Mr. Sumner for his oration, because, if position of the two countries, still the American Abo- he did, he could not be in favor of the Trade Sale, litionists could do the work they had set themselves to which invited the slaveholders here to patronize Northaccomplish. Slavery would be abolished, for God still ern manufactures! Citizens of Plymouth county! it could not forever remain in that position. In due helping you, with your hands you will defend your course of time, by one influence or another, by insur- freedom; and that, when your shoes go into the marrection at the South, by the separation of the North ket, your principles remain at home, to be maintained.

means or other, which we could not imagine, but In conclusion, Mr. Remond referred to the speech which would as certainly come as that God lives, sla- of Gen. Palfrey, of New Orleans, at the City Dinner very would be abolished. The business of the Abolition- on the Fourth, remarking that it was one of the worst ists was to try to bring this about in the best way, with- direct insults ever offered to a public assembly, and out bloodshed, with as little suffering both to the yet he left the hall and had left the city unrebuked master and the slave as possible-to bring it about by by a single individual outside of the anti-slavery ranks. the application of truthes the minds of men. He had Sir, said Mr. R., if our meeting shall have no other very little hope of conversing the slaveholders, but the effect, God grant that it may stir up such a feeling Abolitionists had a work which they could do here, among the toadies and hunkers and flunkies of Boston and that was, to make Massachusetts a safe sanctuary until such contemptible scoundrels from the slave for the fugitive slave. They could draw a magic cir- States shall no more dare to cross the borders of our cle round the frontiers of the old Bay State, and tell State than to pass into a furnace. When this shall be the slaveholder. 'Thus far causa thou come, but no done, our soil will be free, our manhood will be vindi-

Mr. Garrison then made a few remarks in refer ence to the slave woman, Maria Gorkins, recently set free by the decision of Judge Metcalf. If, said he, this woman, instead of being brought into the State do at home; that is the duty that lies nearest to us. by her master, had been a fugitive, and fled to Plymouth Rock for refuge, Massachusetts would have permitted her master to follow her, to take her by the side of that rock, and carry her back into slavery. How nice and discriminating we are in our constitutional morality and in our ideas of Christian duty!

In this connection, Mr. Garrison read the following extract from the New Orleans Delta in reference to this

Dr. Holmes of this city-the presence of wh the other adjudicated by the judiciary—no slave can be taken by the United States, or by any power whatever. Vermont has just such a law as we want; I do her professing and sympathizing friends in that philanthropic city will give security that she will be as well treated there as here, she may have full liberty to continue with them. It is only to save her from the miserable lot that befalls all of the African race, who tive from her borders, or bring a slave there, for the are left to struggle for an existence against the flerce rivalry and hard selfishness of that society, that he desires to reclaim her.'

What 'masterly' generosity, 'what 'patriarchal benevolence! He grants her full liberty to remain, if the Abolitionists will agree to take care of her !-Massachusetts grants her full liberty to remain, without any conditions. What will Dr. H. do about it?

Mr. G. then invited the redeemed woman to comupon the platform, that the company might look upon a law. We shall pass it, perhaps, next winter, but her, no longer as a chattel, but as a free woman of the it depends entirely upon the Presidential market. If Old Bay State. She kindly complied with this re-Mr. Banks has given up all hope of a possible nomi- quest, and while there, Mr. Buffum, of Lynn, stated nation for the Presidency-but that is an impossible that he understood from Mr. N. B. Spooner, to whose event, in the natural history of a Presidential candi- exertions the woman was mainly indebted for her freedom, that she was out of health, and proposed to take up a collection for her benefit. At a later stage of the meeting, Mr. Buffum stated that over thirty dollars had been collected, which, at her request, would be deposited in the Savings' Bank.

Mr. Spooner then made a statement in regard to the manner in which he was received by the mistress

officer to take her away, showing that they were not quite so ready to dispense with her services as the Delta represented. He also spoke of the high character given to the woman by her mistress, who said that she was the most honest and trustworthy person she had ever met, and she was very sorry to lose

After a few further remarks by Mr. REMOND and Mr. GARRISON, and the singing of a hymn of J. G. Whittier, to the tune of ' Hebrew,' the meeting adjourned until 2 o'clock.

AFTERNOON SESSION .- After an hour pleasantly spent in ministering to the appetite, and in the enjoyment of the various amusements which the Grove offers to the pleasure-seekers, the meeting was again called to order, and the exercises of the afternoon commenced by the singing of a hymn, to the tune of 'Zion,' commencing-

· See the car of Freedom speeding, Onward with resistless force;
Clear the way, whate'er 's impeding,
Onward speed it in its course;
Speed it onward
In its circuit round the earth.'

Previous to the singing, Mr. Garrison exhibited : specimen of home manufacture, in the shape of a slave whip, made in Westfield, Massachusetts-a formidable instrument of torture, which was regarded with painful interest by those present, in view of the fact that it was intended as a scourge, not for the beasts of the field, but for the shrinking flesh of men and

E. H. HEYWOOD then made a brief and earnest ap peal for the sinews of war,' to prepare the way for the Finance Committee, after which J. F. Batley, Esq. a graduate of Brown University, was introduced, who spoke as follows :-

SPEECH OF J. F. BAILEY, ESQ.

I am not here with the hope of saying anything which shall be new to those assembled here, or of animating your zeal in the great work in which you are engaged. I will not pretend to speak to the Old Guard 'until I have seen service-been present beside them on field days-but rather to those who, like myself, have, in times past, put faith in priests and

It seems to me, sir, that those who proclaim their devotion to the Anti-Slavery cause, and yet stand aloof from the radical Garrisonian movement, do not appreciate our real position. This question of slavery is the only real question of American politics as wel as of American philanthropy. I do not mean that there are not other questions which deserve consideration, but that every other social and political issue must be held in abeyance until this is disposed of This question must be settled, and this is no mere abstract assertion of a fanatic dreaming of future possibilities and impossibilities, but a living fact, which no one can doubt who looks at the course of govern-

A few days ago, I was reading how you, Mr. Chairman, was dragged through the streets of Boston, like a beast, and obliged to take refuge in the jail, because you dared assert your convictions in regard to American slavery-how the wealth and respectability of Boston insulted a company of women assembled t consider the same subject. The wealth and respects bility of the Boston of to-day hisses from the steps of the Exchange as a fugitive is borne past, and cheers s its Senator, during the proudest ovation ever rendered to a son of Massachusetts-rendered, too, or account of his advocacy of that same cause-does his single and only act of reverence to the man who once, quarter of a century before, was hunted through the streets by a mob. This same question of slavery determines the policy of the national governmen enters into the minutest ramifications of politics, into all legislative halls, into all religious bodies, into all penevolent associations. Social interests, political questions, other than this, are ignored, or only considered incidentally. Domestic industry languishes, the impartiality and integrity of the bench are sacrificed; State policy,-we have none; politics is nothing but tricks and evasions, religion and philanthropy almost mockery,-and all this in the vain effort to shun this issue, which looms up ever more and more threatening. Therefore, I believe that all possibility of progress, in any direction, is involved in its decision; and whatever other theories and hopes a man may have, he must first, as a matter of practical wisdom, aid in its solution. All talk of reform or of progre is an impertinence until this is reached.

Neutrality is dishonorable, even if it were not impossible. I am impelled to come upon this platform from respect to my own manhood, no less than from regard to the rights of the oppressed. The discussion of such questions is the school which Providence provides for the education of the people. The moral stamina of every man issaffected by the judgment he pronounces in a great moral contest like that now being waged. Sir, whilst every element of my nature rises up in condemnation of the wrong done the slave, I deprecate no less the degradation of the moral sentiment of the Free States, the politics without religion, the religion without Christianity, the whining cant, the slavish subserviency which are generated in our midst .- which culminate in 'South-Side Views,' and Fourth of July orations before Young Men's Democratic Clubs.

Mr. President, I would, as readily as any one, do homage to eminent social qualities, or to intellectual ability, and would be the last one to-disturb with the voice of criticism, or needless reprehension, the sanctities of private grief. But when the pulpit, the pres and the bar, unite in holding up a man as a mode it becomes the duty not less than the right of every man in the community to inquire as to the ground on which it is done. You know, sir, and I know, every man knows, that it was not the eminent social qualities, the rhetorical brilliancy or logical acumen of Mr. Choate which led Dr. Adams to recommend him from the pulpit as an example to the young men of America, which made Dr. Neal eulogize him before the children of the Boston schools, and which led the 'great Laudator' to waken the echoes of old Faneuil Hall in his praise. We all know that it was Mr. Choate's subserviency on this question of slavery that has called out this universal panegyric; and it was quite as much to exalt into respectability the South-Side Views' of the living dough-faces and flunkeys of the North, as to do honor to the dead. False and unfounded as these culogies are, it is not so much against such undeserved honors that I desire to enter my protest, as against the execrable morality which is impliedly recommended to us, and for which his eulogists make themselves responsible. Mr Choate's philanthropy was that which, in the words of his Fourth of July oration, binds into one bun dle of love, the kindred and mighty legend of revolution and liberty, the life of Christ in the Evangel ists, and the Constitution in its plain text.' How appropriately does he say, 'If thus our patriotism seems to limit our philanthropy, I answer, that ours is American philanthropy. Be that the virtue we boast, and this the name by which we know it.' Let us thank God, that these American philanthropists have not the assurance to call their philanthropy Christian, a philanthropy which Mr. Choate uninten tionally portrays when he says, 'It confounds large things with little things, ends with means, subordinate ends with chief ends.' From this American philanthropy of Mr. Choate and his eulogists, may God deliver us, and help us all to wage war upon it! Well did his reverend culogist say, 'You would not have assigned him a birth-place (Ipswich) in our good, old, staid Massachusetts; from the regions of the South might we rather have looked for his origin.' But, so far from its 'seeming good to me that our soil and climate, and social life produced such a man, woe be to Massachusetts and to the North when its in which we have been engaged for the last thirty lification was proposed in South Carolina, and the nul-

Mr. President, I will not longer occupy your time for I know that there are others to follow me, who an for I know that the more competent and have better right to speak upon the question before you. I desire, in leaving required platform, to pledge myself to the support of Aad-Si very principles, and to give in my adhesion to the very principles, and the only thing sacred, at leas, is, most sucred thing under the heavens, and, under to Liberty and Justice first, every thing else afterward

SPEECH OF HENRY C. WRIGHT

HENRY C. WRIGHT was the next speaker. He mid if he understood the preceding speaker, he felt called upon, for his own soul's salvation, to vindicate his own noral character and mankind, to stand upon the platform. He (Mr. W.) believed he was right; that off of that platform, there was no salvation for an body; for it was only upon that platform the the could protest against the chief sin of this nation, when existed as really in Massachusetts, as really in Alag existed as really in Alba-ton, as in Charleston, South Carolina. The spirit and power of the devil of Slavery were here, and the peple of the North must fight, and fight continually, a order to keep themselves from being made slaves. E was glad of it. He wished that the day might not be far distant when every man and woman in Massals. setts should become slaves, to be bought and sold like beasts in the market, or that every slave in the lad should be set free ;—and that was the only alternate before them.

How, inquired Mr. Wright, can Mr. Bailey, or his fellow-students in colleges, or the people of Massach, setts, stand in the presence of such a wrong as shreet and keep silence, without becoming partakers in the wrong? It is impossible. There is no other alterna. tive for us but either openly to protest against slavery or become slaveholders in spirit and in principle on selves. The moment you stand silent in the process of such a wrong, you seek arguments to palliate you conduct and the conduct of the slaveholder; you is stantly begin to try to find some method of compamising between slavery and liberty; and it is inne sible for a man to make the attempt to compress between what he knows to be right and what he knows to be wrong, without ultimately losing the power to discriminate between the two; and that is just when we all were thirty years ago, and where the wholention now is, with the exception of those in the Ann. Slavery ranks. For it is utterly amazing to see the monstrous obfuscation which rests upon the minds of the people of this country, growing out of the attempt to compromise between two moral contradiction, which the people recognize to be moral contradiction Therefore I say, that if you wish to save your our souls, you must come on to the Anti-Slavery platforn, in earnest, outspoken word and action, sympathizage with the Abolitionists. You will not find salvation in the churches of the country, for they are all in ons. plicity with slavery, and there is no salvation in slaveholding church. You must come out of the churches that make merchandize of the bodies sai souls of men, and join that true church which regish man more than institutions, and which never attemets to compromise between liberty and slavery, justice and injustice, the truth and a lie.

I was deeply impressed with the remark of Mr. Remond this morning, that this nation is a nation of liars and hypocrites. There never was the like of it on the face of the globe. Never was there such a nation of thieves as this, as a nation, since the weld existed. Your President is nothing but a thirf; your Congress is nothing but a convention of there and robbers; your Church is nothing but a great federation of men-stealers; and the clergy, in the language of Stephen Foster, is nothing but a brotherhood of thieves.' Now, I say to you, come out of these uganizations, and join the true Church, that is ready to av all on the altar of humanity. That is the Church for me, and I will constitute that Church for myell if nobody else belongs to it. And here we are the tra Church of God to-day. We are not an organization, but a church, in the scripture sense of the word-the Church of God. For what was it? It was simply a congregation; an assembly of men and water. When together, you constitute a Church; when you disband, the Church is disbanded. For myself, I secome our young friend into the Anti-Slavery Charl, the true Church of God, and I hope he will be a faithful member, and I believe he will. I welcome our brother Fisk, too, into the Church of God. He his got into the right Church, and has preached us a gisrious gospel sermon here to-day. I do not believe be ver preached a better sermon in all his life, one tin spoke more powerfully to the heart of humanity, and

did more to save souls, than he has preached to day. One word more, and I have done, in reference to what our friend said about Mr. Choate. I hope the Abolitionists will not be blinded in reference to the matter. I have no doubt that our friend has given the true interpretation to the eulogies of Rufus Cheste by the pro-slavery press and pulpit of the country. It simply an attempt to curry favor with the South, a the eve of a Presidential election, by suloging the man who has stood at the head of the kidaspers of Massachusetts for the last ten years. You all knowle I say, Rufus Choate did all he could to induce the people of this State to conquer their prejudices a favor of liberty, and to drill them into submission and subjection to that most infernal of all laws, the Paptive Slave Law; and now he is held up as the patra saint of New England! He is the patron sent of South-side Adams's Church, but not of New England

(Applause.) MR. GARRISON. I think it must be eridest b every impartial and candid mind, that it was Mr. Choate's subserviency to the slave interest of or country, which has especially induced these fulcate public eulogiums upon him, and led to such mucket public demonstrations in regard to his death. Seppose that CHARLES SUMNER, and not Rufus Chest, had died at Halifax-do you imagine that when the body of CHARLES SUNNER-a man in all respects better endowed than ever Rufus Choate was, its martyr-Senator of Massachusetts in the cause of fire dom-had arrived in Boston, the bells of the of would have been tolled, minute guns would have been fired, Faneuil Hall would have opened its doors to great multitude, and men of influence, the lealer st society, would have been there to do homage to la memory, and honor his great talents and more deeds? No. Rufus Choate swallowed Daniel Web ster whole, and Daniel Webster bowed the knet p the Southern Baal, its insane defender and pitialis tool. Rufus Choate went for the enforcement of the Fugitive Slave Law, -- for every pro-slavery complete mise in the Constitution and out of it-and tred t put down the Anti-Slavery cause by his ridicule and contempt. This glorification is a fresh stab at the cause of freedom, under pretended regard for is memory. It was fitting that the Suffolk Bar should select Cales Cushino to deliver the culogy upon the character of Rufus Choate, in their behalf. Carb Cushing-a man who is ready to go down on a fours, at any time, -yes, lower than that, on is very belly, before the Slavocracy, and do their will, b advance his own selfish ends! It was perfectly fitting for Edward Evererr, the time-server and trimmet, the recreant minister of the Gospel, the ambition politician, and the apostate son of Massachusethwas particularly fitting that he should be the cubept of Rufus Choate in Fancuil Hall. And of all fitting things, more especially was it fitting that the clergiman who officiated at the funeral services should be the Rev. Dr. Neuemian Adams, of South-side 20 toriety—a man who believes in the foreign slart trade as an excellent process for the salvation of the African race, and in slavery as a moral and philip thropic institution. He tells us of the exquisite see sibility and tender humanity of Mr. Choste, who could not cut a twig from a tree without feeling the he had done violence to its maternal nature! So, regard to certain creatures-1 do not know whether

to means what are sometimes called 'tumble-bugs,' to both but I am sure that in this case they were or not, out they were bunbugs (laughter)-Mr. Adams says, that when Mr. Chate found one of them on its back, he would Mr. Choate round on the date, are would the street, saying he had done his duty in giving grant over, any me world ! What benevolent constair start in the world? What denevoient concoeld approvingly see men, women, and children hunted upon our soil, and his heart was as hard as adagast in regard to the struggle in which we are engged. Mr. Adams has left Mr. Choate in a state of eraion, not exactly like Mahomet's coffin, between the heavens and the earth, but between widely oppothe heatens and the does not seem entirely clear where tr. Choate has gone, whether above or below. He ally restures to say that if he did certain things, and complied with the necessary conditions, then he ir s brilliant star in the kingdom of glory; but if did not, the less said, the better! That is a very painful state of suspense!

Mr. Adams expresses no doubt as to his own futur selection, and hopes to meet Mr. Choate in heaven. I doubt not that wherever Mr. Choate has gone, there the Rev. Nehemiah Adams will go; for affinities will met, whether in the body or out of the body. Let me cally that statement. I am not so sure that Mr. Adams will go where Rufus Choate has gone. Fallen as he was in his nature, a thousand times rather, before God, would I-take my chance in the future with him, than with the recreant priest. (Applause.)

SPEECH OF RICHARD WINDSOR.

RICHARD WINDSOR, one of the Oberlin rescuers, recently liberated from prison, was then introduced, and greeted with hearty cheers. He said-I am very happr to be with you on this festal occasion. You see I am yet young, but I thank God that my heart has long been enlisted in this noble cause, the cause of haman freedom. Although I feel unworthy to stand before such men as are around me, yet I am glad to be with them; I am happy to have taken them for my example; and as I meet them on the stage of action early in life, I trust that, as they pass away from it, br age and labors, their mantles may fall upon me. It is my purpose to fight in this battle as long as God shall lend me breath.

Mr. Windsor then said he proposed to say a few words in regard to the men who had been incarcerated in a felon's prison for no other reason than because they called upon the God of heaven in behalf of the fugitive who was rescued ten miles from the place where they prayed. He narrated some incidents connected with the arrest and imprisonment of these victims of a cruel and unchristian law, which were listenel to with profound sympathy and interest. Among other things, he stated that one of the prisoners, an eld min, was told by the Attorney General, that if he would go into court and plead notile contendere, he should have a light sentence, The old gentleman, not being well versed in technical law terms, inquired what that meant, and on being told, said he would serer make such a plea as that, for if he did, his sons would shut their doors against him. 'He would rather say in prison, and if he died, he would die like a good eld warrior. When the Grand Jury met at Oberlin, there was not a single witness who appeared to testify against Messrs. Peck, Fitch and Plumb, and that and Jury was kept waiting ten days while the country was scoured to find one witness, a tin pedlar, se lies could not be contained in all the pans and lettles he ever sold. (Laughter and applause.)

Mr. Windsor concluded his interesting remarks by saying, that whenever he had the power to help the per parting fugitive, or the opportunity to tread unbir his feet the infamous Fugitive Slave Act, he would da it, by the help of Him who reigneth above. (Loud

SPEECH OF ANDREW T. FOSS.

ANDREW T. Foss, of New Hampshire, was then stroduced. He said he felt that the key-note of that meeting was struck by the speech of their reverend friend (Mr. Fisk) in the morning. It had been his deep and abiding impression for many years, that the religious influences of this land, more than anything else kept the life in slavery, and that they needed to direct more attention to the re-education of the people in regard to the great matter of religion than to almost any other thing, and perhaps all other things. While they had a religion that could toler-

Mr. Foss said he was rejoiced to see the Rev. Mr. Fisk upon the platform. It was not often they could get a five clergyman to come there, not to say they had had one. The President, interrupting, said a 'live man,' and Mr. Foss accepted the amendment, because, he said, to be a man was better than a priest, he became less a man. For instance, take a young man just out of a Methodist college, and he might be very much of a man, but as he went through the different grades of promotion in the church, he became less and less of a man, and when he got to le a bishop, no glass ever invented could en able any-

ay.

the

on the

s of rit. the in and agi-tron t of

ind.

Mr.

our ome ked

ate,

ects the

free-

to a

s of o his

Veb-

able

the

pro-d to

and the

his

ouki the

aleb

his 1, to

ting er,— tious — it ogist ting ergy-d be have (the ilan-

sen-who that o, in other

A religion that could not abolish slavery, Mr. Foss called for his condemnation. The religion of this proved utterly incapable of saving us from the influ- gave to man. thee of slavery, and therefore it could have no power to remove slavery from the land. If it was powerless against it in its inception, how could it succeed now But it had attained to its present gigantic growth ? lle had no affection for such a religion; he abhorred it. It was a religion which glorified its forms and stemonies, but never lifted its hand against the tyrant's power, but was always on the side of the tyrant. atever aid the anti-slavery cause had received from within the lines of the church, had been always and forever in defiance of the authority of the thurch. Never had a minister been ostracised for reaching pro-slavery; but every man who had terpe a faithful testimony for the slave had been ostracised by his denomination. Perhaps it would be said that Dr. Cheever was an exception; but wait a little while and see. Now, said Mr. F.; it shall be my work to denounce this pro-slavery religion while live, for, more than anything else, is it in the way of the deliverance of the poor and down-trodden shve. I am sure I had no idea, when I preached my first anti-slavery sermon, that it would ever take me out of the ministry, and I am glad I did not know it; for I was then so much of a minister, and so little of a man, that I should never have entered upon the work, had I anticipated any such result. .

There is not a man living, said Mr. F., who does not know that slavery is wrong. But, says some one, under a certain condition of things, is it not better that a portion of mankind should be left slaves, than that they should be made free at the expense and loss of a freat many other good things? That is practical inidelity. If a condition of things exists that makes it unsafe to do right, in Heaven's name let us alter the condition of things by doing right. But it is always safe to do right. Could we give all the slaves is this land their freedom before the sun goes down to-night, none but the most happy and glorious results would follow. I desire to educate the American people into a belief in the right, into contidence and rust in eternal justice.

We have had a young man on this platform this afternoon, who has been imprisoned in a jail eightyfive days. Did he look like a thief? No; on his very countenance you see the evidence of sincerity and honesty; and most grateful do I feel that, after hese eighty-five days of imprisonment, he comes here and says he will do the same thing again. (Applause.) I rejoice in it. I hope he will, if the opportunity offers; and if it offers itself to me, and I do not do it,

platform again. Did these men, who helped that poor | Chief Justice Taney, that prior to the present centuslave in his extremity, stop to hunt up chapter and ry, the black man was considered as having no rights No; their duty was plain and unmistakable to their 1834, the British nation proclaimed on its statutes eves, and they did the work that came to their hands, that this race, which had been heretofore classed as it. What was done to these men? They ought to of human beings, and recognized as such. I may but instead of that, they were confined for eighty-five emphatically the birth of a race of men. days in a jail. And this in the nineteenth century- Now, then, what is this race capable of becoming the afternoon of the nineteenth century; and this in after it has been once born, and placed in the scale of a land, where, as we are told, the Gospel has made its nations and in the scale of humanity? I do not predivinest achievements! Suppose we had a perfect tend to say. As my friend, Mr. Clark, very well exmillennium of just such a religion as we have got here presses it here, all they ask, as I understand it, is a all over the world; that every heathen had been con- fair field. Give them the opportunities which the verted to Christ, every heathen temple made a Christian white man has for culture, for growth, for improvemeeting-house, every priest of idol-worship made an ment, for progress, and then if they are not able to ordained priest of the Christian religion as it is called, get slong, it will be time enough to remand them what great change for the better would there be? It back again into the condition of chattels, or into the would be unsafe then to feed the hungry, to clothe the scale of property. But until they have had that fair naked, to hide him that wandereth; we should have chance, which they never have had in the world, it to go to jail still for performing the plainest acts of is the height of injustice for us to affirm that these Christian duty, and obeying the freshest promptings of people are not capable of taking care of themselves our nature. I beg you, friends, who trust so much in and that it is mercy to the African race to hold them your religion, look for one moment, and see what in a condition of servitude. would be the result if the religion now prevalent in But, Mr. President, I take it we are not here to-day this land were prevalent all over the world. Would simply to commemorate an event in the past time. The it silence the cannon's roar, 'man's strong wail, or past is worth little to us, if any thing, unless we can woman's feeble cry'? We need a better, a higher and use it as a foundation on which to build something for purer religion, and I thank God men are looking for a the future. These trees which we see towering above better religion than that which has suffered slavery to our heads to-day, plant their roots in the soil which grow up in our midst. I lift up my hand to pluck the has been the growth of years of vegetable and animal fruit from this tree, and behold I grasp the apples of life, and this past growth, which is the soil on which Sodom! I reach forth to gather grapes from this vine, these trees shall feed, is valuable to the trees; but it and behold they are the clusters of Gomorrah!! I am is the trees alone which are alive. These trees have not an irreligious man, I trust. I believe in justice, an existence, and the soil of the past is valuable to and reverence God and my fellow-men. But I do not them, that out of it they obtain the nutriment for the it is a war-making and pro-slavery religion. It has West India Emancipation among them; they are the not saved us, and cannot save us, from these great soil on which we may plant the roots of our expanding curses of mankind.

A lady, who was introduced as Miss Gibson, of New Hampshire, was the next speaker. She bore an earnest and faithful testimony against the religion of this and our growth.

But there is work before us to-day. There are milland, as deserving the denunciation of every true soul. While she admired the virtues that Jesus taught, and with the religion which was called by his name.

SAMUEL MAY, Jr., then addressed the meeting. After an allusion to the remarks of the preceding speaker, he read an extract from the Springfield Republican, in regard to Rufus Choate, (published in the of justice to a paper-which the Abolitionists had often been called upon, and with good reason, severely to criticise. He thought that paper was deserving of very great credit and honor for publishing this article, for, in this community, it was sometimes a very great honor and credit to speak the simple unvanished truth.

Mr. May then called attention to the petition which it is proposed to present to the next Legislature, praying for the enactment of a law that shall hereafter save the Commonwealth from the guilt of slave-hunting or slave-catching, and called upon Plymouth county to take the lead in this good work, as it had done so often heretofore in the prosecution of anti-slavery measures. He hoped that this old county, which ast year did not do so well as she ought and might have done in the matter of this petition, would again lift up the standard, and march at the head of the host. body is secure. There is no such thing as real freedom He also referred to the insult which was given to the many faithful men and women of Abington by the vote of one of their representatives (Daniel M. Johnson) in the Legislature last winter, on the bill submitted in reference to the prayer of the petition, but said that Abington could very safely be left to cure its own troubles.

cause in every section of the country, next took the dition of things exists. I see sitting before me a wo platform, and made one of his peculiar and exceedingly man who has been rescued from the fangs of the slave he exhibited several ambrotype pictures of fugitives she came here with the consent of the person who tribe, and as beautiful, too. Mr. Clark said he did Judge Metcalf could have protected her from the indence against which, it was their highest and some slaves would still find their way to Canada, for Government. Nobody could have done it. I want eyes other than blue. He referred to the condition free soil. I hope we shall not boast any more; I hope of the fugitives in Canada, and to the oft-repeated we shall not have any more Fourth of July celebraremark that the slaves cannot take care of themselves, tions, to commemorate the Emancipation of the Coloand said that when they first arrived, of course they nies from the sceptre of Great Britain; I hope we there one winter, if they had their health, they could that day, as it comes round, until the time does come to be a priest, and just in proportion as a man became be trusted to take care of themselves. In speaking of when the State of Massachusetts shall declare, by its the operations on the Underground Railroad, Mr. C. laws, that whenever a man or woman, of any color or alluded to the self-sacrificing spirit manifested by any race, comes here upon our soil, they are free men many friends of the slave along the route, who were and free women against the world. I do not know ready to give up every dollar they possessed in the when we shall come to this, but I think we shall come Mid, did not deserve his reverence nor his love, but they could not do it, and said that the man or wo- matter, I have faith to believe that, in the near future, country, from the days of the Puritans until now, had had not drunk of the sweetest cup that God ever place in North America, under the stars and stripes of

of which he paid an earnest and heart-felt tribute That is the work which is immediately before us Mr. REMOND then made a few remarks, in the course to our lamented friend, CHARLES F. Hovey, as the only man he ever saw in the United States, who, in setts from its thraldom to the Slave Power, and make similar circumstances, closed his eyes to all differences it in fact, what it is now nothing smore than in form, of complexion. For this he honored him, and he a free State. (Applause.) hoped that if Anti-Slavery, from that platform, did nothing else, it would give birth to more men like Charles Hovey; and then that platform might not Mr. Garrison again addressed the audience briefly. only defy the anger and hatred of Massachusetts, but He said :would commend itself to the just and humane throughout the civilized world.

SPEECH OF NATHANIEL H. WHITING.

expressed than I could hope to do it, by other speak- precious than a diamond? ers, during the continuance of this meeting. I did not mean that I have not a word to utter always in plant his feet upon it, and then let him be legally arbehalf of the cause of freedom, because I consider rested, and there is not enough left of the spirit that there is involved in the success of that cause of the Pilgrims, or the spirit of Bunker Hill, to save not merely the rights of the black man, whom him from the clutch of the slave-hunter, or secure we have been talking about here to-day, but the him his freedom! utterance to thought that shall struggle for expression the tombs of the prophets, and garnishing the sepul

verse to justify them in the course they were taking? which white men were bound to respect. But, in and did it well, and I thank God and thank them for beasts, as property, were to be placed in the category have been commended, and have received an ovation; say, then, I think, really and properly, that here wa

believe in the religion of this land; I reject it, because life which is opening to them. So of these past events life, and be better men and women than we otherwise would have been, if this grand fact in the history of the race had not been recorded for our developmen

lions of slaves struggling in their chains here in this would live as he lived, she would have no fellowship professed land of liberty; and, as has been manifested to you to day, and as you may have seen many time before, nobedy is safe under the operation of this slave syster Tappeal is made to you, not merely be cause you may be connected directly with this African race, but in virtue of the common humanity which binds you in inevitable chains of relationship with all Liberator of last week,) stating that he did it as an act the human race, and which has bound up your interests and rights and destiny with the rights, interests and destiny of the African race which you have so long trampled in the dust. Nobody is safe here. We call ourselves a free peo

ple. We boast continually before the world of the landing of the Pilgrims, whose advent we are to celebrate by the laying of the corner-stone of a monument down there at Plymouth next week,-the advent of freedom, liberty of thought, and speech, and action and yet, who is free? What man or woman is there in this company who can say that he or she is in no danger, or may not be in danger, of being placed under the ban of this Fugitive Slave Act, and seized by some one, and, under the false oath of some myrmidon of the Slave Power, carried into slavery, and made to toil in its hell? Nobody, I say, is safe; noin this land. Why, here in this old Bay State, if a man, escaping from the fangs of slavery, down there in the South land, and making his way, travelling in the night, by the guidance of the North Star, to your town of Abington, asks for protection and succor and help, there is no one of you who can furnish that help under the laws of the government. You have no law LEWIS CLARK, formerly of Kentucky, but now of on your statute-book that will protect him. You have Canada, who is very well known to the friends of the no right to call this a Free State, so long as this coninteresting speeches. In the course of his remarks, holder down here in Plymouth. It was fortunate that who had escaped on the Underground Railroad, to claimed to own her as property. If she had come here show that slavery is not at all particular as to the without that consent, if she had taken, by the exercise color of its victims. Some of the faces exhibited of her own will, the rights which God gave her, and were as white as the fairest Anglo-Saxon of the come down to Plymouth, neither N. B. Spooner nor Congress could not black their faces, or make their to see the soil of Massachusetts, once in my life, really were poor and destitute; but, after they had been shall read no more the Declaration of Independence on world to save the flying fugitive. He referred par- to it soon. Notwithstanding the time-serving chiticularly to one girl, of only seventeen years, who ran canery of party politics, and the great desire of those the train one bitter cold night, wrapped up in a buf- who are longing and thirsting after the loaves and falo robe, because the men were so closely watched fishes of office to temporize and compromise in this man who had not helped a brother or sister to be free, it shall come round that Massachusetts shall be on the Union-or outside of the Umion-wittere man shall be free.

Mr. President and friends-to emencipate Massachu-

CLOSING REMARKS OF MR. GARRISON, The hour for adjournment having nearly arrived,

I was at old Plymouth yesterday, and on going down to the world-famous Rock, I found that it had been excavated, and raised up several feet, prepara-Mr. Garrison then called on NATHANIEL H. tory to its being enclosed within an iron railing. WHITING, of Marshfield, to address the meeting. They were cutting off a portion of it, in order to make He said: When the President asked me to say a few it more symmetrical; but such is the veneration cherwords here, I told him I had nothing to say, I ished for the Rock, I was told that an officer of the meant by that, that no idea came into my brain in town was standing by, to see that not a single fragconnection with the subject matter before us to-day, ment of it was taken away without authority that had not been already expressed, and far better 'Hands off!' Is not every particle of it more

Yet, let a fugitive slave from the South dare to

rights of all men. I think if there is any thing from O, this idolatry of the dead past! It is exactly which a man could derive inspiration sufficient to give synonymous with ancient Judaism. This building in the human mind, it is an event in the history of the chres of the righteous ! It is always so when there race so glorious and so comprehensive as that event is universal degeneracy-when the great ideas of this beautiful grove. It does seem to me, with what and corruption, servility and oppression are dominant. little I know of history, that there is no event to be Abolitionists ! do you want to abolish slavery? See found, in the history of the race, so pregnant with that you stand erect! See that you live a consistent possible results for good, for the development of the life! Never allow yourself to be drawn into any universal race of man, as this event of the emanci- such monumental celebration as that which is to tak pation of slaves in the West Indies. We have many place next week, while there is a slave clanking his grand events recorded in history, many steps or epochs chains upon our soil! 'Let the dead bury their in the progress of the race, but I think you will find dead.' Wherever you see the 'stars and stripes' unno where any thing which stands out so practically, furled, do not march under that flag-refuse to recog so gloriously, and so grandly for man, as does this nize it as your own! The banner that waves over fou event of emancipation in the West Indies. We have millions of chattel slaves cannot be the banner of the celebration of the birth of nations, we have the freedom. It is the symbol of a horrible despotism celebration of great events in the history of man, all and we must trample it beneath our feet. To every down through the records of the past time; but here pro-slavery church we must say, Get thee behin comes before us the record, as it were, first enunci- me, Satan !' Here is the Constitution of the United ated in the history of mankind, of the birth of a race States-what is it with its pro-slavery compromises, but God knows I will never stand on this or any other of men; for it was a terrible fact, the statement of a covenant with death, and an agreement with hell? may we not expect 'in the dry tree of 1860? I am

Take no oath to support it! Separation, secession, rejoiced to say, that, after a warm and spirited discusdisunion is the duty of the hour.

norant of its results, and supposing it to have work- party advocated and voted for the very resolution that brating the abolition of West India slavery. 'Why,' faithful abolitionists. But they will soon be all 'right estates diminishing in value, and do not the emancipated refuse to work?' Who dares to bring these defamatory charges? I will tell you :- all the dough- 'daubing with untempered mortar.' faces, flunkies, and pro-slavery apologists at the North; the whole body of slaveholders, breeders, and buyers at the South! Why should they not? They are the enemies of impartial liberty, and the truth is not in them.

Do you wish to know how the experiment really works? Ask those who once wore the galling chain, and were driven to their daily, unrequited toil like beasts-ask the emancipated! What is their response? 'Glory to God in the highest! Alleluia! Liberty forever!' Ask those who once exercised absolute mastery over their slaves-ask the planters themselves! Not one of them attributes evil to the act of emancipation-not one of them is in favor of bringing back the old state of things. All classes ner. The speaking was earnest, excellent, and at are singing the song of deliverance, and rejoicing together. Ask the stish people—ask the British Parliament—examine the official governmental statistics-read the testimonies of impartial tourists-consult the public declarations of those who are in authority in the islands!

ness of unimpeachable integrity in the person of Rev. John, N. B. Spirited resolutions were adopted, cov-HENRY BLERY, the amiable and philanthropic mission- ering many points. Next week, we shall give as full ary from Barbadoes, whose testimony to the beneficent a report of the proceedings as possible. In every point results of emancipation, in every department of life, of view, the Convention was highly creditable and was clear, explicit, heart-cheering-giving the lie as eminently successful. it did to all statements derogatory to the character of the emancipated, and the prosperity of the colonies.

made failure impossible in any such case! Such is celebrated on Monday at Poughkeepsie, N. Y., by the basket and in his store. God stands vindicated by the and J. H. Townsend, of Hudson, N. Y., all colored mouth of his faithful prophet of old: the yoke has men. The gathering was quite a large one. been broken-the slaves have all been set free-light has succeeded darkness-health has given place to disease-they are building the old waste places-they are laying the foundations of many generations. Yes, and they are producing more sugar than ever before if sugar is to be taken into the account.

O, the profligacy, the inhumanity, the idiotic folly of those who stake every thing upon the quantity of Guards appeared in citizens' dress, with black caps and exported in determining the justice and white gloves, without muskets, and numbered and policy of West India emancipation ! Point them to the schools, once prohibited, but now in operation for the education of the masses; tell them the marriage institution is now honored, where it was utterly repudiated; tell them there is no longer any separation of husband and wife, parent and child, for the family relations are held sacred; tell them that, before the law, in all the colonies, every man is the owner of himself, and the equal of every other man, a recognized and protected British freeman; tell them that he has now the right of testimony against any one who wrongs him, and can obtain exemplary damages; tell them that he occupies high stations in the Church and in the State, as minister, lawyer, doctor, judge, mayor and legislator: tell them that complexional distinctions are rapidly fading out, that crime is diminishing. that religious improvament is every where visible; tell them the Gospel can now be freely proclaimed, where once it was punished as treason; and what is their reply? 'These things are nothing-what have been landed on the Florida coast, near Smyrna." you to say about the sugar crop?' What consummate folly! what unblushing villany! In the nature of things, liberty and material prosperity ever go hand in hand, whilst slavery is a withering curse, turning even the most fertile soil into barrenness.

Before separating, may I not say, in your behalf, to our beloved and steadfast friend, GEORGE THOMPson, of England, (applause,) that we send to him our warmest congratulations and our most grateful ate slavery at all in this country, they would have an not care how many Fugitive Slave Bills were passed, fangs of the slaveholder, operating through the Federal from his paralytic condition to an erect position in the fugitive indicted as a crime, and the leading re another meeting on the first of August. Lord prise to which our lives are given. Brougham has kindly consented again to take the chair. I shall be with your gathering, in spirit, in the foes of Slavery, every where, in the South as at the grove at Abington, and you will be with us in the North, -in Europe as in America, --philosophers our meeting in London.' Assuredly we will!

teemed friend, Miss SARAR P. REMOND, who went penditure which prepares the way before every over to England last winter, to bear her testimony in sect, every party, every association; which makes behalf of the Anti-Slavery cause. She has been all other men's anti-slavery labors light; and which every where received in the most generous man- has, for six and twenty years, been laying the founner; her speeches have been listened to with pro- dations of many generations, so as to exclude slavery found interest and satisfaction; and she is doing a from American institutions, and secure to posterity good work for us in that country. God bless the those blessings of liberty which the last generation English abolitionists for what they have done, and passed away without enjoying. what they are still disposed to do, for us in our strugof West India emancipation ! (Applause.)

The meeting then adjourned, and the large com pany left the grove, on their several homeward routes, well satisfied, we doubt not, with the manner in which the day had been spent.

FIRST OF AUGUST AT MILFORD. FRIEND GARRISON : In my own joy and satisfaction, I hasten to inform

you, and all our co-laborers, that our meeting here to- world-enterprise shall have been here awakened. day was a complete success. Never were the people better fed, and never was a better impression left upon human hearts. You will soon receive, I trust, the mise our means, greater or smaller as the case may proceedings from the hands of the Secretaries, and be, to meet this great national claim: and we desire then the readers of the Liberator will be advised of the all who would see slavery abolished, and truth, honvalue of our meeting. We mean that the Fiust or or, peace, liberty and safety in righteousness restored, AUGUST shall be a Milford institution, and that our to meet us at its close, for cheer, counsel, sacrifice, repeople shall not always grope in blindness, asking solve, and generous co-operation. what this day, the events of which are so unspeakably sublime in history, means. The clergy did not favor us with their presence this

year; experience teaches them that 'discretion is the better part of valor.' But chance sent us our true and faithful friend, Rev. AMORY BATTLES, of Bangor, Me. He gave us a most earnest and acceptable speech indeed : as his debut on our radical platform, and a hearty contribution to our cause, it has seldom, if ever, been surpassed. The gist of it was, that God made him a man before he attempted to be a minister, and that the pulpit or party that would not tolerate the truth - man above all his accidents, -he would, God helping him, labor to destroy. Was not this the ring of which we have met to commemorate to-day, here in justice and right have faded from the popular mind, the true metal-a cheering voice from way down

Our valiant friend PILLSBURY did a noble work. When it is said he spoke to the hearts of the people, I tell the whole story. He introduced, at the close of the afternoon, a series of resolutions, which came up for discussion in the evening. One of these relates to the Republican party, embodying the idea that the leading influences of the same are the most dangerous of any other political party. To sustain this assertion, Mr. Pillsbury read extracts from the pen of Horace Greeley, of the N. Y. Tribune, containing the most startling revelations of subserviency to the Slave Power. One could hardly believe or trust his own ears. Great is this fall, and terrible the influence of such a pen and voice, deceiving the very elect. If this is done 'in the green tree,' in 1859, what, pray,

ion, continued till near 11 o'clock, the resolution A closing remark respecting the great historical passed with only one dissenting vote. Good for Milevent we are now commemorating. Possibly there ford-her redemption draweth nigh! And what is may be some persons in this great assembly, who, iged most disastrously, marvel at our audacity in cele seemed a little too hard for some of our tried and they exclaim, ' has it not proved an utter failure? on the goose.' With all the esteem and respect we Is there not less sugar raised than before? Are not may have-and in numerous cases it is justly deserved -for our Republican friends, they will never in the hour of their 'second, sober thought,' thank us for

> Yours for the right and true GEORGE W. STACY.

THE COLORED CONVENTION.

CELEBRATION OF THE PIRST OF AUGUST IN BOSTON. The colored people of New England celebrated the First of August by a general Convention in Boston, in the-Tremont Temple, which was numerously attended, extending its proceedings through Monday and Tuesday, holding six consecutive meetings. The Convention was called to order by Wm. Wells Brown, and George T. Downing, of Providence, R. I. appointed President, whose opening address was one f rare merit, and who presided in an admirable mantimes truly eloquent.

Among those who participated in the discussions were C. L. Remond, W. W. Brown, Henry Johnson, Rev. J. Stella Martin, Rev. J. W. Lewis, Rev. J. N Mars, Rev. J. Loguen of Syracuse, John T. Waugh, Rev. Mr. Twist, W. C. Nell, Rev. Mr. Gloucester, Rev. A year ago, there stood with us on this platform a wit- J. B. Smith, James Jefferson, and Mr. Weston, of St.

The Twenty-fifth Anniversary of the Emanci-What! emancipation a failure! Why, God has pation of the slaves in the British West Indies was human nature-such the faculties of the human mind colored people of the river counties. They marched -that if you grant to man the liberty to develop his in procession to a grove on the outskirts of the town, physical, intellectual and moral powers, the result and there addresses were delivered by W. J. Watkins, cannot fail to be good-it will go well with him in his of Rochester, N. Y., W. G. Strong, of Newark, N. J.

> PARADE OF THE LIBERTY GUARDS. This colored corps paraded on Monday afternoon, and celebrated their second anniversary. They left their armory, 132 Cambridge street, at a quarter before 3 o'clock, accompanied by a drum and fife, and marched to the Middlesex House, East Cambridge, passing through Cambridge, Russell, Vine, Blossom, Allen, Brighto and Leverett streets, and over Cragie's bridge. only eighteen men; their guests from New Bedford and Providence numbered sixteen.
>
> The company and their guests partook of a dinne

> at the Middlesex House, and then returned to Boston. In the evening, they had a ball at their armory.

COLORED FESTIVAL IN FANEUIL HALL. The colored festival in Fancuil Hall, on Monday evening, in honor of the 25th anniversary of West India Emancipation was not very largely attended. The music was fur nished by the Brigade Band, and was very fine. The company did not begin to assemble until well nigh towards ten o'clock, and then the promenade concert commenced, when the ceremonies were interlarded with quadrilles, polkas, sand wiches, coffee, cold tongue spring chicken, and other things of the latter sort, prepared by an eminent, but nameless caterer. George Washington, Jr., and George L. Ruffin were the managers, and everything went off well.

The Tallahasse Floridian says: 'A gentleman of this city received a letter from Jacksonville on Mon-day last, post-marked 16th inst., on the back of endersed-"A cargo of 600 Africans has

THE TWENTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY: IN THE MONTH OF JANUARY NEXT, IN BOSTON

1860.

In a year when Americans find themselves citizen of a country where the African slave trade is going remembrances, and rejoice that he has been raised on, and slave-hunting unforbidden, and sheltering the field of universal philanthropy and home reform? ligious and political influences so dead to this public recently attended a large meeting in London, shame as to discountenance legislative reform, at which Lord Brougham presided, where he made a confident that we have only to open our subscription telling speech against the traffic in coolies. In a let- in order to be becomingly and effectually sustained ter just received from him, he says, 'We are to have by the awakening virtue of the people, in the enter-We entreat, then, all the friends of Liberty, and

as well as Christians, Catholics no less than Protes-We ought also to remember, at this time, our es- tants, to subscribe to a fund and a mode of ex-THE UNDERSIGNED, while asking the favor of their

gle to accomplish a more sublime work than even that subscribers' company, on their customary Anniversary occasion, are impelled by the goodness and the grandeur of the enterprise,-by its indispensable nature, by the universal and fundamental character of its principles .- to entreat also the assistance of all. The crisis in the nation's life makes the occasion :one which it will be worth crossing the ocean to participate in. And while thanking our European friends for their generous cooperation of last year with America, we ask its continuance yet a little longer ;till a spirit of devotedness adequate to this great

From this day forward through the year we begin to arrange our plans, organize our efforts, and econo-MARIA WESTON CHAPMAN. MARY MAY, 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. SARAH PARKER REMOND. 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, ANNE LANGDON ALGER MARY ELIZABETH SARGENT. MATTIE GRIFFITH. ELIZA ANDREW.

DEATH OF HON. HORACE MANN. A telegraphic DEATH OF HON. HORACK MANN. A telegraphic dispatch announces the death of Horace Mann, at Yellow Springs, Ohio, on Tuesday afternoon. Mr. Mann was formerly Secretary of the Massachusetts Board of Education, and has also served as Representative in Congress from the district formerly represented by John Quincy Adams. He left Massachusetts to assume the position of President of Antioch College, which office he held until his death.

13º Hon. Richard Rush died in Philadelphia, last week, in the 79th year of his age. He has filled a large space in the political history of the country. He was a son of Dr. Benjamin Rush, a leading man in the was a son of Dr. Benjamin Rush, a leading man in the colony of Pennsylvania, and one of the signers of the Declaration of Independence. Mr. Rush was educated as a lawyer, but took an active interest in politics, and displayed such ability that at the early age of thirty-seven, he was appointed by President Monroe, Envoy Extraordinary and Plenipotentiary to England. At the termination of Mr. Monroe's administration, he acthe termination of Mr. Monroe's administration, he ac-cepted a seat in President Adams's cabinet as Secretary of the Treasury. He did not again hold office until of the Treasury. He did not again hold office until
the close of President Jackson's second term, when he
was appointed special agent of the United States to
England, to take charge of the Smithsonian bequest.
In 1847, he was appointed Minister to France, by Mr.
Polk, which office he held until the election of Gen.
Taylor to the Presidency, when he retired from public
life.

Timothy Fuller, and mother of Margaret Fuller Ossoli, so well known in literary circles, and of Rev. Arthur B. Fuller, and R. F. Fuller, Esq., of this city, died at the residence of the latter, in Wayland, on Sunday, at the age of 70. She had survived her husband nearly a quarter of a century, and had adorned her long life with graces of character rarely equalled.

The Newburyport Herald reports the death of Mr. Charles Whipple, for many years a bookseller in that place. His age was 78 years. The family of the deceased have been connected with the book trade in Boston and Salem for two generations.

CLARKSON CENTENNIAL CELEBRA-TION.—A meeting in commemoration of the lab rs of Thomas Clarkson in the great work of Emancipation will be held in FRIENDS' MEETING-HOUSE GROVE, Easton, Washington Co., N. Y., on Saturday and Sunday, Aug. 27 and 28, 1849. PARKER PILLSBURY, Rev. ANTOINETTE BROWN BLACKWELL, AARON M. POWELL, LEONARD GIBBS,

Susan B. Anthony and others will address the Sessions at 11, A. M., and 2, P. M.

There will be a short recess for refreshments in the

Let there be a grand gathering of the friends of the slave.

Should the weather prove unfavorable, the meeting will be held in the meeting-house.

THE REVERE ST. MISSION SCHOOL will hold its annual Pic Nic in Charles River Grove, THIS DAY, Friday, 5th instant. Several Anti-Slavery speakers will address the meeting on the occasion, among whom, one of the Oberlin Rescuers, is expected. Come one, come all, and let us have a good festal

Price of tickets: For adults, 50 cents; children, 25 cents, including a good collation.

Friends will meet at Worcester depot at 7 o'clock. Tickets can be had at the following places: Mrs. Hale's, No. 3. Acorn street; Mr. H. Hoyt, No. 9

Cornhill; Mrs. Madison, Revere street; Mrs. Haw-kins, No. 3 Sears place; at Russell's Bookstore, opposite Beach street, and at the depot. ANDREW T. FOSS, an Agent of the Masachusetts A. S. Society, will speak a

Milford, Sunday, Aug. 7. Weare, N. H., " 14 MISS SALLIE HOLLEY, an Agent of the lassachusetts A. S. Society, will speak at

Oakdale, Sunday, Aug. 7, A. M. West Boylston, " 7, evening. West Boylston, " BLACKSTONE .- PARKER PILLSBURY WILL

speak at Blackstone on Sunday, Aug. 14, -A. M. on Slavery, 5 P. M. on the French Revolution. SALLIE HOLLEY, an Agent of the Amerian A. S. Society, will speak in PORTLAND, on

Sunday, Aug. 14. Sunday, Aug. 14.

As Miss Holley designs remaining in Maine for a season, in behalf of the Anti-Slavery cause, applications for her services may be made by letter to Samuel May, Jr., at Leicester, Mass.

HOME WANTED .- Who will furnish a poor, bright, active boy of nine years a good home, where he may be made useful to himself and to those with whom he may live? A situation with a

farmer would be preferred.

For further information, apply personally or by letter, soon, to JONATHAN WALKER, Hopedale, Milford, Mass.

Le A Circular has been published in the Cleveland Herald, July 13, addressed 'To Anti-Slavery Christians throughout the State, and signed by a number of the clergy and laity of Cleveland and vicinity, calling for a meeting at Columbus, Ohio, August 10 and 11, to pray, deliberate and give a public expression against slavery. This proposed Convention has been suggested chiefly by the revival of the slave trade.

IF All communications for the undersigned should be sent to Leicester, Mass.
SAMUEL MAY, Jr.

HOVEY PHOTOGRAPHS.

The few remaining copies will be sold at one dollar each. Please apply to WM. C. NELL. Boston, July, 1859.

FEDERAL TYRANNY!

THIRTY-SEVEN MEN, Lawyers, Doctors, Ministers, Legislators and Men of Business, arrested and dragged to a Felox's Paison; their only offence being a compliance with those divine injunctions, 'Feed the hungry and clothe the naked,' and, 'As ye would that others should do to you, do ye even

WE HAVE IN PRESS. And shall publish about the 20th of July, A COMPLETE HISTORY OF THE

Oberlin-Wellington Rescue, And the cruel persecution of the noble men who

chose to obey God rather than man. A most infa-mous chapter in American History, which succeeding generations will wish to have expunged. This volume comprises a full account of the rescue, incarce-ration and trials. READ IT. AMERICANS.

And Mourn over your country's degradation; scatter it broadcast over the land, that a SLAVOCRATIC NATION may see the depth of depravity and wick-edness into which it has fallen, and arouse, repent and

We want 1000 active, whole-souled Agents to sell this book. Price, 50 cents, \$4 50 per dozen, and \$38 per 100 in paper covers, and 75 cts per 100 bound in cloth.

JOHN P. JEWETT & CO., 20 Washington street, Boston.

NEW AND USEFUL BOOKS.

MESSRo. POWLER & WELLS, 308 BROADWAY, NEW YORK.

Have recently Published, HINTS TOWARDS PHYSICAL PERFECTION.

Illustrated. \$1. NEW RURAL HAND-BOOKS, embracing The

House, The Garden, the Farm, and Domestic Animals-in one illustrated volume. \$1 50. HAND-BOOKS FOR HOME IMPROVEMENTS: How to Write-How to Talk-How to Behave, and How to Do Business. One vol. \$1 50.

THE NEW ILLUSTRATED HYDROPATHIC ENCYCLOPÆDIA-the most complete work on the subject. \$3 00.

THE ILLUSTRATED FAMILY GYMNASIUM-Applied to the development of Body and Mind.

Messrs. FOWLER & WELLS have all works on Physiology, Phrenology, Hydropathy, and the Natural Sciences generally. For sale in Boston by D, P. BUTLER, 142 Washington street.

June 24.

For the Liberator. GOODNESS -- NOT SACRIFICE. In times of old, The great Creator bade as sacrifice, That from the bleating fold, Or from the herd, a sacred flame should rise; And, as the victim burns, From the rich, golden urns, The clear and costly oil, and wine of ruddy glow, In copious streams should flow; And when the harvest bends With heavy ripeness, its first fruits shall grace Jehovah's altar ; His, whose bounty sends .

The earth's great Maker, as in times of old. No offering from the herd, or from the fold-No first fruits, or rich streams from vase of gold? No sacrifice when we before him bow?

Earth's choicest blessings upon Israel's race.

O, our Exemplar bright! O, Thou who art our light! Our glorious elder Brother! thou didst teach Truths beyond human reach ; Didst teach, our heavenly Father does not ask Obedience to some stern, capricious task, But bid'st us every evil thought control, And chiefly Selfishness, that taints the soul, Chilling that generous love Should bind God's human family in one Great band of brothers, should lead us to prove Our holiest aspirations are his own, By freely offering before his throne This truest sacrifice. O Sin! O Crime! How long will they man's destiny sublime Delay? When shall heaven's watching, waiting sur See Truth's bright, loving reign on earth begun? Tenterden, (England.)

> For the Liberator. TO WENDELL PHILLIPS. AN AGROSTIC.

Worldly ambition hath no charms for thee; Earth has few sons from selfishness so free: Nor wealth nor place they from the right can turn. Determined aught save simple truth to spurn. Each sin that nestles in the Church or State, Lo! thou dost search it, for thy soul doth hate. Like sweetest music thou dost lift thy voice, Pleading with men to make the truth their choice: Hard do they find it, oft, to ward thy blows, In strains most fervid, dealt to Freedom's foes. Little he knows thy strength, who e'er shail dare Lift up his voice for wrong, if thou art there. If so presumptuous, he may feel he's blest,-Poor, erring mertal,-if he's not non est; Sure, in the conflict, thou'lt come off the best. . Justitia. Boston, July 20, 1859.

> For the Liberator. ACROSTIC.

Names of bedizened heroes, drenched in gore, Along the page of blood may claim to shine: Perverted statesmen fain some niche implore, Of shelter from th' impending curse of time. Leagued in oppression, let the tyrant scorn Each humble one, whose soul in patience waits; On every noisy breeze, and rattling storm, No tidings bear from weeping Mercy's gates. Choose thee, my friend, the nobler place, the better

Denying self, that others may be blest, Each hour may we cheer on some sinking heart, Nor spoil the captive of his rightful rest. No princely diadem may deck our brow; Each crown we wear, the thorn its gem appear; To wrestle hard for God's afflicted now,

This be our crown, whilst hoping, waiting here.

GILBERT PILLSBURY. Winding Wave Female Seminary, }
Ludlow, Mass., June 27, 1859.

From the Atlantic Monthly for August.

MY PSALM I mourn no more my vanished years; Beneath a tender rain, An April rain of smiles and tears,

The west winds blow, and, singing low, I hear the glad streams run; The window of my soul I throw

My heart is young again.

Wide open to the sun. No longer forward nor behind I look in hope and fear; But, grateful, take the good I find,

The best of now and here. I plough no more a desert land To harvest weed and tare:

The manna dropping from God's hand Rebukes my painful care. I break my pilgrim staff, I lay

Aside the toiling oar; The angel sought so far away, I welcome at my door.

The airs of Spring may never play Among the ripening corn. Nor freshness of the flowers of May Blow through the Autumn morn.

Yet shall the blue-eyed gentian look Through fringed lids to heaven, And the pale aster in the brook Shall see its image given.

The woods shall wear their robes of praise, The south wind softly sigh, And sweet, calm days in golden haze Melt down the amber sky.

Not less shall manly deed and word Rebuke an age of wrong, The graven flowers that wreath the sword

Make not the blade less strong. But smiting hands shall learn to heal, To build as to destroy; Nor less my heart for others fee!

That I the more enjoy. All as God wills, who wisely heeds To give or to withhold, And knoweth more of all my needs

Than all my prayers have told. Enough that blessings undeserved Have marked my erring track-

That wheresoe'er my feet have swerved, His chastening turned me back-That more and more a Providence

Of love is understood. Making the springs of time and sense Sweet with eternal good-That death seems but a covered way

Which opens into light, Wherein no blinded child can stray Beyond the Father's sight.

That care and trial, seen at last Through Memory's sunset air, Like mountain ranges overpast, In purple distance fair-

That all the jarring notes of life Seem blending in a psalm, And all the angles of its strife Slow rounding into calm.

And so the shadows fall apart, And so the west winds play; And all the windows of my heart [J. G. WHITTIER. I open to the day.

THE LIBERATOR.

LETTER FROM LYDIA MARIA CHILD, To the Progressive Friends' Meeting at Longwood, Pa-

WAYLAND, May 2d, 1859. The returning season of growth always brings to But subdivide human opinions as minutely as yo mind your Annual Meeting, where I trust good seed is blown into their path. The greatest obstacle in the way of social progress

is the want of moral courage. Godwin says trulyknows, three years hence there would scarcely be a falsehood of any magnitude in the civilized world. Few dare openly to question time-honored creeds and institutions, even when they clearly see their fallacy, true progress, the Divine blessing will rest upon you or have had experimental proof of their utter want of adaptation to the requirements of the soul. And of the few who venture to express dissent, only a small fraction do it with the strength of serious conviction, or with the gentleness induced by large, comprehensive views and expansive sympathies. Those who attack old systems are too apt to do it with flippant DEAR FRIEND GARRISON: jeers, or arrogant aggressiveness. Why should I hasten to call a man a fool, because I anticipate that he will call me a skeptic? Perhaps if I knew more of only real difference between us would prove to be following advertisement :the inevitable result of different stages in our spiritless of certain rays of light, and thus become diverse breeches, blue varn stockings, and a checked shirt. in color. Light remains eternally the same; its various hues are produced by the receptive capacity of the objects whereon it shines. We do not mock at the ruby for reflecting only the red ray, or at the topaz for reflecting only the yellow. Why, then, should we require of human beings uniformity in their reception of truth, which is spiritual light?

Above all other lessons, we need to learn that men cannot all see truths in the same way. It is positively out of their power, by reason of their different physical and mental organizations, of the varying influences of education, of personal experience, and of social surroundings. Pines that grow on the Southern slope of the Alps make better violins than those that grow on the Northern side. Who is acute enough to explain by what process the sunshine makes the Southern pines more musical? And how much more difficult would it be to define all the subtle spiritual influences, which, in fashioning the growth of our souls, make them more or less responsive to the eternal harmonies!

Even the same individual changes so entirely in the course of his life, that the angels, if they designate us according to our interior condition, cannot continue to call him by the same name. How many are there among you who, at forty years old, retain the same views of God, or your own souls, or the twenty? The years pass over, and leave with you a in the Doric Hall of the State House is to be seen the thousand imperceptible influences, that affect your cannon dedicated to Major John Buttrick and Capt. spiritual growth as inevitably as they do the natural Isaac Davis for their services at Concord Bridge, growth of the oak or the elm. If some friend, who sympathizes with you fully at forty; should seek for you at the same spiritual stand point, after a separa- American Independence. tion of twenty years, the probability is that he would not find you where he left you; and when you comnot find you where he left you; and when you comfluence of the battles of Lexington and Concord upon ward to the speculative fature; but live thou fully It is deplorable. pared notes together, you would mutually be puzzled so near, had wandered so wide apart.

God intended variety in spiritual as well as in natural growth. The oak, by virtue of its organization, cannot be other than an oak; a willow cannot be other than a willow; a palm other than a palm. Moreover, an old oak cannot remain the same as a young oak; and a willow far from water must develop its life imperfectly, as also must human souls when removed from the spiritual influences suited WEST; an Inaugural Discourse, delivered in the First to their organizations.

As I grow older, I am less and less inclined to 1859, by M. D. Conway, Minister of the Church' :accept any thing upon authority, or to slight any . When any one great soul climbs to a universal thing which, in the light of my own soul, seems to be good or true. I am equally desirous to grow freely him in due time. The farthest wave which comes myself, and not to impede the free growth of others. in from the flowing tide, only marks where the I cannot despise any utterance which I believe to be whole water-level will inevitably arrive. But it I cannot despise any utterance which I believe to be sincere, however widely it may differ from my own, and however carnest I may be to convince men of its influence of any one man or his movement, but fallacy. Jean Paul Richter says : 'Teach your child that such can only set the mark and leave the as lovingly to accept different forms of religion among world, through manifold and slow experiences, to men as their different languages, wherein there is attain unto it. This is needful for thoroughness still but one human mind expressed. Every genius or a year. The lower the object, the sooner has most power in his own tongue, and every heart reached. The world cannot be Cimistianized, if

The tendency to Eclecticism, which I noticed in a time than it can be created. previous letter, becomes more and more observable, able that the world, when Christ had organized a Christianity gradually modifies other religions, though Christianity gradually modifies other religions, though not apparently destined to supersede them entirely. darkness,' abandoning old electronic There-But, manifestly superior as it is to other religions of fore, we see why the aucient Christians still cir the earth, there is much that it might copy from them cumcised children; why the Sabbath still linger advantageously. The Buddhist Commandments, ed, despite all the teachings of Jesse that it was Thou shalt not speak of injuries,' and 'Thou shalt null. We see why the earliest definite church organinot excite quarrels by repeating the words of others, Greeks, Romans, etc., as well as sews, I mean are worthy of being added to our Decalogue. The the Roman Catholic, was involved in the antiquated Hindoo reverence for all places of worship is worthy formulas and dreams of all old mythologies. of our imitation. The Mohammedan law, that legit-imate and illegitimate children shall share equally in the division of their fathers' estates, shames the nar-row and cruel prejudice which prevents a just distri-tion of Rome, though numbering in its ranks many earnest workers, is a Church of doctrinal and technical abstractions; it has a creed longer than all the rest put together, but has nothing row and cruel prejudice which prevents a just distribution of property among us. If we were to adopt also the law of the Mohammedans, never to hold in slavery one of their own faith, it would save us from pressor of the new world. Now, if you take this the disgrace of offering ministers of the Gospel for ligious formation, and contributions which successive

ence of Swedenborg's writings, especially those portions which embody his views of another world,
have had a more persuasive influence than people are
generally aware of. Whoever compares the sermons
of fifty years ago with those of to-day will be struck
with their difference of tone on this subject. I think
much of this progress may be justly attributed to the
influence of Swedenborg's writings, which have become more or less infused into the general atmosphere of thought and feeling are that mere of thought and feeling are that mere of the whole mass of technicalities,

Those in all sects who have absolute necessity of leaning upon authority tend toward the Roman Catholic Church, or toward Swedenborgianism. Those who are unable to receive truth upon authority are moving on, through various stages of denial or inquiry; and they find their most powerful exponent in Theodore Parker.

will, each fraction will, sooner or later, divide again : is sown, to be multiplied in future harvests. No because each is kept to its mission by the conservamatter how few meet together, nor how little is the tive and progressive tendencies inherent in man, as immediate and obvious gain of their meeting. If certainly as moon and stars are retained in their orbits there is life there, it will germinate. Look at the by the centripetal and centrifugal forces. Truth has small, thin seed of the mighty elm! Who could had to fight so hard for every inch of its way to freeforesee the wondrous growth therein contained? The dom, that it naturally saddens us when we see me graceful spreading branches, wherein birds and in- disposed to turn back, and relinquish a portion of the sects innumerable find happy homes, the enormous vantage-ground which their valiant predecesso roots, the solid bulk of wood, were all contained in gained by such desperate conflicts. But we need that small, thin seed. Perchance a hen scratched a not be troubled by any such retrogressive movements hole for its reception, the wind carried it to its destination, and a dog covered it. By these humble agents rushing beyond all bounds. The Divine hand will were sun and rain enabled to stir within it the latent always adjust wisely the centripetal and centrifugal principle of life. It is the same with the seed of spir- forces of the universe, both spiritually and materialitual growth. All, who are in earnest for the truth, ly. All we have to do is to seek light, and be faithare working for far greater results than they can cal- ful to our own convictions, whether they impel us to culate. Nay, many who are working merely for hold back or to spur forward. Thus will free indithemselves, like the hen and the dog, are unwitting- vidual development, through multiform agencies, help ly planting some wind-scattered grain of truth, that on universal progress, without disturbing universal order.

You will perhaps think I have made a very lon sermon from a brief text; but I wrote as it came to If every man would tell to-day all the truth he me, and I know you will receive it indulgently, because it was written with earnest good will.

I need not say, may the blessing of Heaven upon your efforts, for so far as you are in the path of Very faithfully, your friend and well-wisher, L. MARIA CHILD.

CRISPUS ATTUCKS ONCE A SLAVE IN MASSACHUSETTS. Boston, July 26, 1859.

My friend, Charles H. Morse, Esq., whose zeal as a collector of autographs and relics of the olden time. is well known hereabouts, has put into my hands a his interior state, I should perceive that he was no copy of the Boston Gazette and Weekly Journal of fool; and if he could clearly see mine, he would be Tuesday, November 20, 1750, which, among other aware that I was no skeptic. In all probability, the curious items of Massachusetts history, contains the

Can ay from his master William Brown, of Fraual growth. Fortunately, the All-Wise Father has so constituted our souls as to enable us to receive truth in such degrees and modifications as are best truth in such degrees and modifications as are best constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls are constituted our souls as to enable us to receive fellow, about 27 years of age, named Crispus, well set, truth in such degrees and modifications as are best constituted our souls are constituted ou truth in such degrees and modifications as are best er together than common. Had on a light colored adapted to our needs; even as plants absorb more or dearskin coat, brown fustian jacket, new buckskin · Whoever shall take up said runaway, and conve him to his above said master at Framingham, sha have Ten Pounds, old tenor, reward, and all necessary charges paid.

It will be remembered that at the Faneuil Hall commemoration of the Boston Massacre, (March 5th, 1858.) Samuel H. Brown, Esq., a grandson of the above William Brown, was present, and narrated to several persons the traditions extant in the family relating to Crispus Attucks,-of his goblet, powderhorn, &c.

It seems that Crispus was imbued with the spirit of liberty in thus declaring independence of his master. He subsequently came to Boston, and worked in a ropewalk at the North end, where he rallied the men to the attack of the English forces in King street. himself being the first martyr (though a slave) in that struggle which resulted in liberty to these United States-securing to them the boon they have denied to his race.

It is somewhat remarkable, that although the impetus to the American revolution was undeniably given on the 5th of March, 1770, and so regarded by the orators and writers of those times, yet by some persons, at the present day, this great fact is wholly ignored. For instance: F. O. C. Darley, a wellknown artist, has recently drawn a fine American historical picture of the Battle of Lexington and Constate of society, that you entertained when you were cord, with the caption, 'First Blow for Liberty'; and April 19th, 1775, on which is inscribed, 'This was the beginning of a contest in arms that ended in

Now, without the least desire to disparage the inthe revolutionary struggle, they cannot with justice to understand by what process those who were once be called the scenes of the first blow for liberty, unless the 19th of April, 1775, precedes in the calendar March 5th, 1770.

Yours, for justice to Crispus Attucks, WILLIAM C. NELL.

THE LAW OF RELIGIOUS PROGRESS

Extract from a pamphlet, entitled 'East and Congregational Church, Cincinnati, (Ohio,) May 1,

Christianity means anything everlisting, in less time than it can be created. So it is not imaginchurch for work upon it, in which every old truth sale in the market, and demanding a higher price for them because they can be warranted to have too much religion to murder their masters.

ligious formation, and contributions which successive generations have given to the development of the Christian Principle, you will see that this tendency is a repetition of this transit from East to West, Inside of Christendom, the mixing and mingling of sects has become more and more obvious. The influence of Swedenborg's writings, especially those porduce abstractions and fancies, and develop vital and phere of thought and feeling, so that men often inhale it who are quite unconscious of its presence.

The phenomena of Modern Spiritualism have done a great work of preparation, by every where removing old landmarks from minds that would not have yielded them to any purely mental process.

A transition movement is universally observable in the churches. The more progressive among the sects called orthodox are approaching the borders of the sects called liberal; while the less progressive among the sects are

the idea of a Redeemer, an idea of the dark ages, which supposed that, as captives in war were either to be slain or redeemed by a ransom paid—so Jesus paid down in so much blood a ransom for captive man—(an idea which must more and more lose victims everywhere take the horse-shed? its meaning as wars and the customs of ancient wars cease)—men who believe this would not think e to restore the old aqueducts of Rome in place of their reservoirs, nor writing on parchment instead of the cylinder press. What folly! To think of taking us back centuries, taking us out of our time and place, and throwing away all the experience and power we have gained in two thousand years! Athanasius wrote one creed, and Calvin years: Advantages whose one cases, wrote another, and the Unitarian Servetus wrote another; but what did Athanasius, or Calvin, or Servetus know of America and its destiny? Dr. Channing believed so and so; but what did Dr. Channing know of the spiritual and moral needs which each new day must awaken in a country where nothing stands still, and genii of power and knowledge are ever rising out of old caskets? Brothers, the world was never so old as it is to

day. The Sun was never so near to the zenit

The Light was never so clear, and the responsibili-ties of those whom the light visits were never so solemn and weighty. I invoke you then to pledge your hearts this day to cast off the vesture of darkness, to put on the armor of light. For an armor it is, and must be, until the world be won to the Kingdom of Light, till every wrong is righted, every error vanquished. In your presence I would lay this day the corner stone of a Working Church. Soon these walls, which your fathers reared to God may know us no more; as they pass, let them symbolize the passing away from cur hearts of any partial and partial is nothing new under the sun,' with the voice of the Present, 'Behold, I create all things new!' I that Church, all that cannot be harnessed to th Chariot of our Progress must be dragged behind it, as a slain Hector. We will have no doctrine that has not a to-day use; no word or form which can-not be put on as a part of the armor of light, like the righteousness of Job, which was a robe and a diadem.' Do we utter the great name, before which the nations bow, the name of God? It shall be to us no shadowy abstraction of personality or mystery; it shall mean for us virtue, principle, right, truth, all vital things, on which the mind sun. Do we speak the name of Christ? It shall heart of what is highest and truest; the perfect form in each, given to be carved into actual life, and thus made immortal. The breath of the grea Present shall breathe on all these doctrinal bones, and they shall rise up a living army for the living God; not for a God sleeping or dead.

Some one may go hence, and say that I believe

day is not the Past; but it is the legitimate un folding of the Christianity of the Past, and the natural form of this stage of its structural developbequeathed us—the Past

We will not throw away the past, but fulfil it fied, and feed the flame which warms us to-day so will we take old creeds, and ideas, and legends not to keep them, but with them to feed the living bring poetry, or vision, or music, to an end? Nay, we establish them all. We give those airy nothings build the walls of cities. Its poetry and its prophethe scene! cy shall be the blasts at which the Jerichic rong shall find their walls crumbling about them. in the day which is at hand, and as thy

AN APPEAL TO REV. GARDINER SPRING, D.D., ON THE EVILS OF TOBACCO. REVEREND SIR:

shall be thy strength !

meeting of the Tract Society, May 11, 1859, excites office.

attention. We embellish Tracts with pictures, which enforce the idea we present: the dandy with his cigar, the courtesan with a cigarette, the loafer with but maintain that this habit is a sin, because it violates quid, and the divine enveloped in tobacco fumes. picture! I shall not use it,—courtesy forbids.

Excellent men regret, sir, that on that occasion

Excellent men regret, sir, that on that occasion you gave the weight of your character in favor of a loathsome vice, a monstrous iniquity. Science classes Tobacco with rank poison, and we teach boys to shun it as the fangs of a rattlesnake. Physicians, whose word is law, state that twenty thousand of our country are killed by it every year! 'The American Church,' says Dr. Coles, 'consumes five millions of dollars on it every year!' Sufficient to circulation and the poison by perspiration, expectoration, and the like. The idea that you can surcharge your mouth with spread over the membrane, and do no injury, is as absurd as to suppose that your body can take the explosions of an electric battery with no effect; or that lightning never burns a dwelling, never kills man or beast! Tobacco does kill. On entering the circulation it receives the condition and the like. to support ninety of the American Board! Whole creatures, in the shape of men! antions, Mexico, Turkey, and the like, are emascult in maddens the nervous system, masters the gang nations, Mexico, Turkey, and the like, are emascu-

knowing it. They battle a foe entrenched in lust, ary sense, but a sin against God, which a child can in appetite, in fashion, in merchandise, in church and state. They wage the battle without wealth Thousands, sir, of precious ministers of Christ or organization, and with no reward but the humble laurels of virtue.

n actions louder than words, tell such an audience that you use and will use the drug, and in haughty defiance pass it to others,—and when your admirers cheer and clap the act, and seem to say, 'It is the voice of a god, and not of a man,' we poor reform-ers are for the moment sick at heart; and did not God give us grit, as well as grace, we should give up

the ghost.

2. I am sorry you did it, because it was an insult to the most respectable part of the audience. Tobacco is a poisonous abomination. The public use of it anywhere and everywhere, by anybody and everyman, living on Winchester street and the bayou, while crossing the latter with a bucket of water in her hands, was attacked by a number of vicious dogs, and her

3. I am sorry you did it, because tobacco-using is an enslaving habit; and, however definally you used that box, did you not show us that you were a slave sporting in chains? To be a slave is to have lost the power of resistance,—to be subject to a tyrant, a lust a reasion or imperious appetite. lost the power of resistance,—to be subject to a tyrant, a lust, a passion, or imperious appetite. Such is a Tobacco victim! I speak not at hap-hazard, but (ab imo pectore) that I do know and testify; that which I have endured myself; what I have seen in thousands. I say, if there is a slave on earth, he is such who is wedded to this narcotic. Here is an undeniable fact,—this habit long indulged, epslaves you as well as its humblest victim. As ged, enslaves you as well as its humblest victim. At the eye of a servant is unto the hands of his master does not your eye turn to this idol as the last thing at night, the first in the morning? 'Know ye no that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey?'

Alas, dear sir, how often have you tried to master hiss dear sir, how often have you tried to master this tyrant! How often have you been defeated! Never do good men appear to such disadvantage as when under the dominion of Tobacco! I say, with Dr. Woods, 'I would as soon be a chattel slave on a plantation, as a slave to Tobacco!

 I am sorry you did it, because your example corrupts your fellow-men. Ninety-nine in a hundred, it is said, acquire this habit from infectious example. Be this as it may, the example of gentlemen in posi tions like yours is powerfully destructive. You are an example to the flock. Your flock is large. Your writings and influence are identified with the church of God, through the land. Newspapers have widely trumpeted this transaction; and, I dare say, many students in our seminaries, many deacons, many church-members, who before were half ashamed o this habit, on seeing that Dr. Spring, the Coryphers of the Old School, makes light of it, have come to the conclusion it is no sin, and now, without on twinge of remorse, roll the sin as a sweet morse

Under their tongues!
OUR BOYS, SIR! What shal! we do with these rising and expanding millions? We teach them that Tobacco, Alcohol, Profanity, and Sabbath desecration, belong to the same category, to the same infernal chorus of vices! A half a million of little right, truth, all vital things, on which the mind fellows, in Hannibal style, have pledged eternal can rest, and all orbing in their divine and eternal hatred to Tobacco! What shall we do with our centre, as all rays, heats and coors centre in the Bands of Hope, and your example, hallowed with piety and hoary with age? Ah, sir! Hunt up mean to us nothing mystical or supernatural. It shall mean humanity: we shall know here no infidelity but inhumanity. Our Christ shall be the good Samaritan of to-day, who shall lift up the African from his bondage, feed the hungry, clothe the naked. Do we speak of the Soul, the Spirit? It shall mean for us the ideal which shines in every heart of what is highest and truest; the profest among youth. His reply is instructive: REVEREND SIR: I have received your little book

UNCLE TORY ON TORACCO, and thank you for it. But the best proof of its utility should be its effects upon the clergy. We can hardly expect youth to refrain from Tobacco, when their moral teachers set them so Some one may go hence, and say that I believe Christianity to be a matter of the past, which is the germ of the present. The Christianity of today is not the Christianity of the Past, because Today is not the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the control of the Past; but it is the legitimate under the Past; but it

5. 1 am sorry you did it, because it shows that, though a Master in Israel, you are ignorant of one of Satan's powerful devices. Admit the Bible idea, that ment. Therefore we do not concede the Christian Idea to those who wish to entomb it in the sepulchres, however costly. It is a rich portion of the estate who luxuriates in mischief; admit that men are often moved by an agency so insidious as to be unconscious of it, and we may with as much reason in indeed, not a jot of it shall pass till all be fulfilled. fer that Satan uses this drug to destroy souls in the As we quarry the coal which ancient forces stratithat he uses any agency, or as that he used an apple to effect the apostacy in Eden. Account for the mournful fact, if you can, that a drug so nauseous fires of our present thought and activity. And when we thus actualize and vitalize the old, do we degrade the world into a low utilitarianism? Do we pothesis that Satan has a hand in it! Render unto Satan the things that be Satan's.

Tobacco stupefies sensibility, produces self-satisfaction, and soothes the subjects of Satan in their a local habitation and a name. We shall make faction, and soothes the subjects of Satan in their the old mountain peaks of poetry and song sublimer, as they shall be alive with torrents which enrich all plains below. What was fabled of Orphous shall be real in the Working Church when it shall be real in the Working Church when it shall come to this land-the music of its Lyre shall with his spiritual attainments, till death winds up

Tobacco to thousands of young men has unearthly shall find their walls crumbling about them. charms. It allays anxiety, extracts arrows of con-let us uttely cast off the works equeathed us viction, and makes them satisfied whether saints or out of the darkness; only let us gird ourselves and sinners. It not only renders them insensible to the put on the armor of light, and with fidelity bear Gospel, but it often paralyzes the will, and its victim trials and fight the battles of our day, and our victory shall make all Oriental dreams fade before out, whilst the scatinel is drunk! It often breaks their magnificent fulfilments. Thou, brave child down all manliness, and the victim is in the condiof the Most High! thou dost stand upon this earth tion of the poor collegian, who in tears cried, by the divine right of existence, not a thousand years . What I would that I do not, but what I hate that past, nor one year, neither to-morrow, but To-DAY: 1 do.'- O, I need Tobacco to give me resolution to

It is deplorable enough that the Gospel must en-O! if it must encounter not only an enemy, but a sot; not only a sot, but a paralytic; not only a paralytic, but a fool—the case is incomparably worse Such, sir, are the effects of Tobacco, not on all. but on multitudes who hear-the Gospel. REVEREND SIR; knows this; and, if he does not, he has not the sa-The figure made with your tobacco-box at the gacity commonly ascribed to him, and is unfit for his

his quid, and the divine enveloped in tobacco fumes. lates the laws of life, laws touching Body, Mind and Life might be given to this Tract by a picture of the Soul. The laws of nature are the laws of God, and REV. DR. Spring at the Academy of Music, in the midst of clergymen, judges, lawyers and admiring friends, chewing his quid, bandying about his tobacco which I presume you daily use, would, if given in a friends, chewing his quid, bandying about his tobacco which I presume you daily use, would, if given in a box, and, in derision, offering it to Dr. Bacon, as he liquid state, kill a dog or a horse at once; and would referred to the sin of sing Tobacco! Impressive have killed you long since, had not nature indig picture! I shall not use it,—courtesy forbids.

millions of dollars on it every year!' Sufficient to circulation it poisons the quality and diminishes the support fifteen of the American Board! The Nation quantity of blood, and mars the beauty of our race by consumes thirty millions of dollars on it. Sufficient making multitudes of haggard, trembling, gloomy

lated by it. An English statesman observes, 'As lionic nerves, makes the heart quiver under its grasp, the discovery of the American continent cursed Eu- destroys its regular pulsations, makes it beat slowe rope with Tobacco, it is questionable whether the and slower, till it ceases to beat,—the victim dies; he discovery has been more of a blessing than a curse!' has committed suicide. People call it heart-disease! Such. dear sir, is the Evil you sported with before There lie before me the statements of physicians,

Such, dear sir, is the Evil you sported with before an immense audience. We were grieved as we saw it; but, as liberty of speech on such occasions is contraband, we were silent; hence, I write to tell you and others, that we are sorry you did what you did, then and others, that we are sorry you did what you did, then a sorry, because it tends to discourage all efforts in the ANTI-Tobacco Reform. Laborers in this field have a hard time. They battle an insidious foe, which is murdering thousands without their lands in the sorry, because it tends to discourage all efforts in the ANTI-Tobacco Reform. Laborers in this field have a hard time. They battle an insidious foe, which is murdering thousands without their millions! Not a sin of limited prevalence, but reigning over sorry sense, but a sin against God, which a child can ary sense, but a sin against God, which a child can

have renounced this sin, and I beg you do the same We expect to meet the common enemy in smokerooms and dens of infamy, and to be the song of the success. I have a cabinet of spoils. I have tobacco-drunkard; but when you, Dr. Spring, with your boxes given me by noble captains in national service, polished sanctity, sport with this Great Curse, and, and also by doctors of divinity, many of whom we delight to henor. I ask for your box,—the very box which figured so boldly at the Academy of Music Give it to me, my dear sir, and it shall be to the good of my struggling cause, and the public will know that you, a venerable divine, are not descending to the grave, trifling with a loathsome sin.

Yours, respectfully, GEO. TRASK. Fitchburg, Mass., 1859.

anywhere and everywhere, by anybody and everybody, is a nuisance. If to pollute common air,
coaches, cars, parlors, halls, temples of worship, and
the Body,—the temple of God,—is not a nuisance,
what is? Nuisances at large are out of place. They
should be cared for by police, have the benefit of
pest-houses, or ride quarantine. They have no right
to stalk abroad, or to appear on a Christian platform in the Academy of Music. If you, dear sir,
are insensible to this nuisance, is it not because you
have been long under its potency? Some listen to
the roar of artillery till they are deaf; some use assafoctida till tastes are extinct.

man, living on Winchester street and the bayou, while
reasily siving on the latter with a bucket of water in her hands,
was attacked by a number of vicious dogs, and her
limbs literally bitten to the bone. Mr. McGraw,
living in the vicinity, hearing the agonizing shrieks of
the victim, hastened to her assistance, and received a
severel bite upon the calf of his leg. Officer Boyte
and Mr. Sheridan soon after arrived, and securing a
couple of shot-guns, killed four of the brutes, and
severely wounded another. After the sufferer had
been taken home, Dr. Shanks was called in, and that
gentleman sewed up the wounds and administered
morphine to her, so that she might be eased of the
morphine to her, so, that she might be eased of the
morphine are severely wounded. have been long under its potency? Some listen to the roar of artillery till they are deaf; some use assafcetida till tastes are extinct.

Look up and down the land, in cars. in depots, in churches, you see significant inscriptions, 'No July 15.

Marks was called in, and that gentleman sewed up the wounds and administered morphine to her, so that she might be eased of the horrible pangs she was enduring. There are little hopes of her recovery.—Memphis Eagle and Enquirer, July 15.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to A compound remeat, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sara-parilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this con-pound will do it has been proven by experiment on many of the worst cases to be found of the follow.

ing complaints: —
Scrofula and Scrofulous Complaints, Early Scrofula and Schofulous Complaints, Errytons and Eruptive Diseases, Ulcers, Pinfles, Blotches, Tumors, Salt Rieum, Scald Head, Syphilis and Syphilitic Affections, Mercraid Disease, Drofsy, Neuraloia of Tic Doulourett, Debility, Dyspepsia and Indigestion, Erspellas, Rose of St. Anthony's Fire, and indeed the whole class of complaints arising from Impurity

whole class of complaints arising from IMTERITY
of the Blood.

This compound will be found a great promoter
of health, when taken in the spring, to expet the
foul humors which fester in the blood at that season of the year. By the timely expulsion of them
many rankling disorders are nipped in the bud.
Multitudes can, by the aid of this remedy, space
themselves from the endurance of foul cruptions
and ulcerous sores, through which the system will
strive to rid itself of corruptions, if not assisted to
do this through the natural channels of the body
by an alterative medicine. Cleanse out the visited
blood whenever you find its impurities bursting
through the skin in pimples, cruptions, or sors;
cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul
and your feelings will tell you when. Even when
no particular disorder is felt, people enjoy better
health, and live longer, for cleansing the blood.
Keep the blood healthy, and all is well; but with health, and live longer, for cleaning the blood, Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputa-

sarsaparitin has, and deserves much the reputa-tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many prep-arations, pretending to be concentrated extracts of it. contain but little of the virtue of Sanaparilla or

it, contain but little of the virtue of cassaparina, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only account little, if any, Sarsaparilla, but often renave been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to symply such a remody as a hall to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has vir-tues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete cradication from the system, the remedy should be judiciously taken according to directions on the bottle. DR. J. C. AYER & CO.

LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$3.

Ayer's Cherry Pectoral has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has log been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be reied on to do for their relief all it has ever been found to da

Aver's Cathartic Pills. POR THE CURE OF

Costiveness, Jaumdice, Dyspepsia, Indigestion, Dysmetery. Foul Stomach, Erysipelas, Hedache, Fila, Rheumatism, Ersystions and Skin Diseases, Liter Complaint, Dropsy, Tetter, Tumors and Salt Rhems, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best sperical in the world for all the purposes of a family physic.

Prico, 25 cents per Eox; Five boxes for \$100.

Great numbers of Clergymen, Physicians, Statesmen, Great numbers of Clergymen, Physicians, Statemer, and eminent personages, have lent their names to exity the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratio our Armeus ALMANAC, in which they are given; with also ful descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demad AYER'S, and take no others. The sick want the lost aid there is for them, and they should have it.

All our Remedies are for safe by

THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, BROWN & PRICE, Salem; H. H. HAY, Portland;

J. N. MORTON & CO., Concord, N. H. Sold by Druggists and Dealers in Medicine every

LANDS FOR SALE.

LARGE number of parcels of land are kerely offered for sale to persons of liberal and refermatory ideas and tendencies, sympathizing with the far-damental principles and general objects of the liesdale Community. These parcels, lying in and controus to the village of Hopedale, Milford, Mass, and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty are of different sizes, ranging from two to twesty acres, and present a good variety of tillage and pasturage, together with some woodland—most of the tillage being under a high state of cultivation—and are designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and tosements in the village may be rented by those unprepared to buy overect buildings. In the immediate vicinity there is a Foundry, suitable shop room and cinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either to commence are continued and especially for the location a favorable one for mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual arcocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quit retirement, and the opportunity for active, out-door manual or other exercise necessary to the highest use fulness and success in their chosen field of labor. As any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children, the advantages may wish to secure for their children the advantage may wish to secure for their children the advantage of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to sid in the attainment of thorough, symmetrical, and practical, Education—will find here unusual inducement for making themselves at Home These lands are within two miles of the Milferl These lands are within two miles of the Milferl Station, on the Boston and Worcester R. R., by which

communication may be had three times a day will beston and the principal thoroughfares of New Eag-land. Prices reasonable, and terms of payment suited to

circumstances of any honest, industrious, economical family.

For further particulars and all necessary information, inquire of E. D. DRAPER, tion, inquire of Hopedale, Millord, Mass.

June 17, 1859.-tf.

HOPEDALE LANDS OPENED FOR SETTLE-MENT. We bespeak attention to Br. E. D. Draper's adre-

MENT.

We bespeak attention to Br. E. D. Draper's adrestissment as above, offering for sale sundry parcels of Hopedale land. Some two years since, when most of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Commanity was individualized and divided among the stock-holders, a large portion of the Community Domain went legitimately into the private possession of Br. Draper. He has recently caused his lands to be surveyed including the second of the command of the common stock of the second of the secon

Th Th cial Com Paillips. WM VO REF

num, in a

pollans,
F All
relating to
be directe
F Ad
serted thre

Pennsylve cieties are

OPEN The North, mittee, of the l few of the from the this sub matter. people of Congress and will The S port of in favor

NORT

In ever

have bee

North, the political sof the ma

tastes—I is the pe for the I

There is I as yet the we have n nobility of and with by their eign men tinguishe the South responsib so situate the tone a may just! My first ure is, in to the So without social ar insufficien may pass constituti for judges acts they they will stitution, pass; an-of moral upon whi-ditions to other rig

suppressi That tra the seab for all w represen would a

ters now

more, an be said t

portance portance portance was postance to the most and to the first slave-driv failed to a slavery slave-driv from the crystal slavery kansas, taken even thus, in South, it south, it south it source the san increase and of su and to the intelligence to compete the source the property of the property of the property of the property of the first to compete the source the