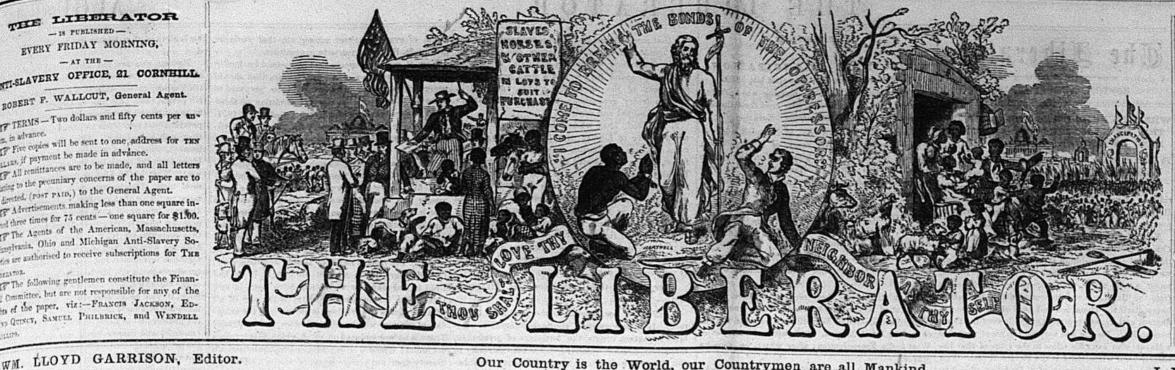
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To The following gentlemen constitute the Finanmittee, but are not responsible for any of the ets of the paper, viz:-FRANCIS JACKSON, ED-QUINCY, SAMUEL PHILBRICK, and WENDELL



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

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 fathers, IN

FRAMING THE CONSTITUTION, SWERVED FROM THE

mour. 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.

VOL. XXIX. NO. 32.

BOSTON, FRIDAY, AUGUST 12, 1859.

WHOLE NUMBER, 1604.

-WILLIAM ELLERY CHANNING.

REFUGE OF QPPRESSION.

From the Cleveland Herald. OPENING OF THE FOREIGN SLAVE TRADE.

The respectable confidence gentlemen of the that there is no great danger of the opening the Foreign Slave Trade, should subscribe for a the Southern papers. Hardly a paper comes for all the Southern cities without more or less upon this subject, showing that there is no play in this matter, but a soher carnestness that should set the people of the Free States to thinking. The next es will see the initiatory step in Congress, d will also see the question made a political one. The Savannah News of the 12th, has a full reof a speech made by the Hon, L. W. Spratt favor of opening the Trade. We make some se-

Is every State beyond the South, upon whose poation I have been allowed to look, there sheen causes to disturb correct opinion. At the oth, there is a responsibility to the masses; and cal actors there can have no opinion but those -necessarily of humble capacities and permit them to express. But here, there perfect possibility. There is here no mass, the lowest strata of our population is of slaves, set the sceptre and the sword. Nor this alone; bave not, perhaps, a very elevated opinion of the atr of other countries, but it is said of them, shift truth perhaps, that they are distinguished their decated bearing. That which among for-gamen distinguishes the noble and the peer, disshes the people in all the States and cities of South. They are of a ruling race, they feel the possibilities of that position, they are braced by entiments of that condition ;-and among mer stusted-among men without a master, but with parand temper of a master-class-it is that we my justly look for centres of correct opinion.

REASON NUMBER ONE.

My first reason for the advancement of this measin the belief that it will give political power the South; and it is my firm conviction, that best political power, there is no security for scal and political rights. The constitution is asaficient to protect them, for a sectional majority my pass what acts they please, regardless of the essitution. The courts give no protection, for friedges wear the ermine of that power whose sessibly are to question, and they will be found, or they will be made, to hold accordant with the conon, whatever acts a dominant majority may s; and the constitution, therefore, is but a code moral precepts, and as powerless as the parchment on which it is enrolled, without the political conas to support it. For minorities there is no her right but revolution; and looking to the furer union of these States, and solicitous for the servation of our rights and liberties, it would n to be imperative upon us to procure the means a preservation of political power. That power been lost to the South through the suppression he foreign slave trade; and to the slave trade. refore, we must look for its restoration.

NIGGERS TO OUTVOTE WHITE MEN.

But, as equality was lost to the South by the ppression of the slave trade, so, would it seem, at the slave trade, would of necessity restore it. at trade re-opened, slaves would come, if not to he seaboard, at least to the western frontier, and tall who come, there would be a direct increase of sentation in the national legislature. There sold also be a broader base for the ruling race to sand on. 3,500,000 slaves support 6,000,000 mas-ter sow. Still more, would give a basis for still nore, and every slave that comes, therefore, might il more than twice his political value to the im-

KANSAS COULD HAVE BEEN MADE A SLAVE STATE. But, to political power there is a necessity for fates, as well as men, and slaves would quite as rely give them to us. Ten thousand masters have and to take Kansas, but so would not have failed thousand slaves. Terr thousand of the rudest Miscans that ever set foot upon our shores, importdiffeed be, in Boston ships, and under Boston drivers, would have swept the free soil party on the land. There is not an abolitionist the a would not have purchased a slave, at a price whiching the cost of importation, and so pursing a slave, there is not an abolitionist there who sold not have become as strong a propagandist of avery as ever lived. As they would have taken Lucas, so, if imported freely, would have taken taken every territory offered to the west. And los, in giving States and population to the Seth, it is reasonably certain, that it is within the lower of the lower of these rude, untutored savages, to decide this test political question, to restore the South to powt, and, perhaps, to save this Union.

BUR WHITE MECHANICS ARE TO BE SUPERCEDED.

hithey give a road to power for the South, so to I have thought they give the only road. increase of power there must be population, ad of such a population as is necessary to extend the institutions of the South, there is no other than Africa, Europeans will not come. They ald come to enterprises in connection with slave or, if these were possible, but they will not come spetition with our slaves, and while, theretone to us. But if they should, it is to be fearthey would not come to strengthen us, or to exal strery, but to exclude the slave. abundant, there would be offices of direction which the foreigner could come. If they were np, cheap enough to be employed in competition Laropean operatives in the arts, there would portunities of enterprise to which the foreigner all come: but not so abundant, nor so cheap, birding only comes to competition with them ul is their exclusion, therefore; and thus it is that bon the northern counties of Virginia, Kentucky Missoari, and from the cities of Richmond, arieston, Mobile, New Orleans and St. Louis, are here been driven from almost all the employamb to which they were accustomed, and have arise South. Through such a population, there are need to power for the South. Without slaves egh for combination, they would abolitionize States they came to strengthen, and would hat the very centres of our institution. But the tery centres of our institution. But the condition of abundant slaves, at prices to sed in trade, and we could draw an army of deolers from every State in Europe.

AFRICAN SLAVES AGAINST FOREIGNERS. With cheap slaves and cheap subsistence, our enrising tradesmen could compete with tradesmen sther sections of the world. Instead of importstricles and implements for use, we could supply

ourselves. We could turn the tide of trade back legislation in all times. If we deny they were so inapon older countries. A larger population would tended, we charge upon the patriots of the revolution
result; a larger amount of products and fabrics and upon the framers of our State government, the would solicit transportation; hotels, railroads and character of tricksters, deceivers and hypocrites, steamboats would begin to pay—wealth would flow Now what was the character of the bill which was in upon us. Importance would come te us; and instead of standing, as we now stand, in provincial others, and which found in all that exammed hall, admiration of the Hoes and Vanderbilts of the not one earnest, warm-hearted advocate? North, resplendent in the prosperity that has come upon them with five hundred thousand foreigners, we ourselves could stand up, still more resplendent shire. Who objects?

South has been constant; while the North has exhibited the feverish activities of an unnatural condition, but has, I contend, made no certain step to permanent and substantial greatness, the South has permanent and substantial greatness, the South has gone with measured tread to higher ranges of purpose and perception, and in doing this has exhibited a sweetness of repose, a tranquil dignity of power and progress, a calm sublimity of social order, with a progress, a calm sublimity of social order, with a grainst it in all its length and breadth, in every progress, a calm sublimity of social order, with a grainst it in all its length and breadth, in every progress, a calm sublimity of social order, with a grainst it in all its length and breadth, in every progress, a calm sublimity of social order, with a grain sublimity of social order. friends, for there are none to defend those who will not defend themselves. We avoid no controversy, for it is weakness, and not strength, that invites at-We shrink from perils which have no existence, for if there were wanting any evidence of the Divine appointment of slavery—any assurance that it is destined to a bright career of greatness and glory through indefinitely distant ages, these would be found in the fact, that alone, of its own intrinsic strength, against the judgment of the age, against the power of the general government, and without even affirmance of its own people, it has stood, and

THE ONLY HOPE OF THE NORTH.

I venture to affirm that no negroes, that were born, have been so blessed, in themselves and their posterity, as the four hundred thousand Africans breadth, in every provision, line and syllable.' Of imported to this country. Is it of injury to the course, if he protests against the affirmative, he emwhite man? I venture to affirm that there are no | braces the negative. men, at any point upon the surface of the earth, so We ask this law for the hunted, fainting fugitive, favored in their lot, so elevated in their natures, so just in their duties, and so ready for the trials of their lives, as are the six million masters in the Southern States. Is it of injury to society? In inalienable right to this protection. But the fugitive every state of society that is artificial—and all are artificial, where classes are placed in unnatural re- has earned it by acts of devotion to liberty, and of lations to each other-there must be collisions of heroic daring to obtain the priceless boon, which has conflicting interests, and the throes of an irregula-ted nature. But from this source of evil the slave any age or land. You and I, Messrs. Editors, and is free. There can be no march of slaves upon the ranks of masters; they have no reachings to a higher sphere; there is no contest of classes for the fugitive from bondage in his deservings of freedom. same position; each is in its order balanced; and I It requires small courage in the soldier to rush to the have a perfect confidence that, when France shall carnage of battle when he feels the shoulder of his reel again, as reel she doubtless will, into the de-fellow touch his own-when he hears the firm, steady lirium of liberty—when the peerage of England shall have yielded to the masses—when Democracy at the North shall hold its carnival—when all that is pure and noble shall have been dragged down—when when he hears the braying of martial music, the all that is low and vile shall have mantled to the surface—when women shall have taken the places to fury by the spirit of his work, that ' like the unand habiliments of men, and men shall have taken the thinking horse he rusheth to the battle.' But for the places and habiliments of women-when Free Love slave to flee from his bondage requires courage of the unions and phalansteries shall pervade the land— highest order. He commences his daring enterprise when the sexes shall consort without the restraints alone and self-reliant. He is ignorant of the way of marriage, and when youths and maidens drunk except as the heavens, through the ministry of the at noon-day, and half-naked, shall reel about the North star, give him direction. He knows well the market places, the South will be serene and erect danger and peril that beset his fearful journey, for as she stands now,—the slave will be restrained by hundreds of miles, through a land of enemies sworn power-the masters by the trust of a superior position to seize and hand him back to a doom more terrible er and progress, as conspicuous as it is now; and blood-hound, whose nature has been corrupted by the will ever ride the waves of bottomless perdition that the swift horse, bearing the human fiend with the roll around her,—it is in the fact that the South deadly rifle in hand. He hides by day and runs by will stand by her, and will lend a helping hand to night. He allows himself to be crammed in the most

SELECTIONS.

From the Independent Democrat. THE PERSONAL LIBERTY BILL.

through your columns a few words to the people of New Hampshire upon the ' Personal Liberty Bill' recently before our Legislature, and upon which there occurred some very spasmodic legislation. I of the bill ask for its enactment into law.

I have two special reasons for this: First, there

was no one on the floor of the House to state to the people of New Hampshire what were the principles made utterances against it, wholly subversive of all the principles of just government,

Secondly, I feel much encouraged to state the roof. In the language of another. 'Jesus by fibe grounds on which we ask for the bill, from the fact black hand of the slave knocks at the door of our that, being permitted to state and illustrate very State Houses and our churches. Shall be come in? briefly our views before the committee to whom the People of New Hampshire, will you bar him out? netition was referred, we were so entirely successful hat one of the committee asked us to furnish the draft of a bill embodying the principles which the ly linked by the hand of God. We ask the law as liberation-for, of course, wise and patriotic men that "a good deed is twice blessed;" blessing not would not be hasty and inconsiderate upon a matter less him who is the doer than him who is the ob for letter, and comma for comma.' And this bill True as inspiration are the words of a modern phi-passed the second reading, on a division of the losopher, "He that putteth one end of a chain

Now I cannot doubt, if we may be heard before he people-and we will be heard-but equally gratifying success may attend our labors. I am sure the passage of a bill forbidding slave-hunting in New Hampshire is only a question of time; and that time will come in the hour when the people shall indignantly demand a compliance with their most cherished convictions of right and eternal

that should guide all legislation. Our fathers declared that the claim and title of every human being to life, liberty, and the pursuit of happiness,' were beyond all doubt or question. And in language most unmistakable, did they declare that the ends of government were to secure to ALL their blessings; rights, or to use those with which nature has furand that government ceased to be obligatory when it mished him. If he lifts his hand to defend his liberties and wound or slay the man-thief who assaults that should guide all legislation. Our fathers declared failed to do so. No one will deny the accuracy of erties and wound or slay the man-thief who assaults my statement when I say that these principles are him, then you have for him a prison or a gallows. fully, clearly, and without ambiguity expressed in Ind. you not say to all who stand upon your soil the Bill of Rights' of this State. I take it that "trust in the laws and you shall be protected?" these averagents were not intended as glittering can there be greater perfidy on earth than to regeneralities' to amuse and betray the people; but are announced as living, changeless principles, that We forbid them to defend themselves, plight to

in the prosperity to be poured upon us by teeming Secondly. That all the people shall be secure from thousands from the plains of Africa. impudent arrest on the ground that they are pro-

There is nothing in the attitude and actions of the North to inspire a sentiment of awe and admiration. While the North has been desultory, the South has been constant; while the North has expected by the sentiment of the senti

out a parallel in the history of any civilized com-munity upon the face of the earth. Nor is it not munity upon the face of the earth. Nor is it not vision, line and syllable.' This is a broad statement, gratuitous, but it is bootless. We gain no ces, unless he is disposed to claim the indulgence, that is always granted to young and inconsiderate orators, of uttering without any definite meaning flippant and high sounding speech. Against the provision of the bill that no person in our good State shall be deemed or treated as property, he feels it his duty to utter his 'solemn protest.' All patriots of duty to utter his 'solemn protest.' All patriots of our own and other lands have felt it their duty to utter their 'solemn protest' against the tyrant's claim, that persons are property and may be so treated. If there be meaning and sincerity in Mr. Bryant's words of 'solemn protest,' then he does believe that in New Hampshire there should be the

it stands, and it must and will stand to its own vin- recognized principle of property in the bodies and souls of men and women. He does believe that the people of this State should be arrested and tried on

she will move on with a measured dignity of pow- than death. He knows well that the keen-scented a hope for the North-a hope that she art of man, will bay upon his track; followed by torturing positions in boxes, rides hundreds of miles, sometimes for many hours, head downwards, is tumbled about by the rough workmen, and in all this complicated, and it would seem unendarable misery, he must not utter a sigh or a groan, or all is lost. He has the courage and address to 'suffer and be still.' He hides and starves in the house of vessels, clings beneath the guards of steamboats, and under the platforms of cars. Mothers cross rivers Messrs. Editors: I pray the indulgence of speaking upon floating icebergs, their children in their agus; some come to us bearing rifle balls in their bo others maimed by frost, and when they seach wew Hampshire, they knock at the door of our State House and ask to be protected, and somewise to let wish to state briefly the grounds on which the friends them in; yes, one hundred and twenty-fear rise to of the bill ask for its enactment into law. the State between the 'hunter and the flying,' when lo! the Speaker leaps from the chair and atters his solemn protest' against it, and lo! all the men (7) contained in the bill; and some there were, who but 17 sit down, and these brave 17 men had no power to open the door; and so the stranger stands

But we do not ask for this law for the security of the slave alone. His freeedom and our own are firmpetitioners desired to have enacted into law. We a protection of human freedom; yours and mine did so, and the Judiciary Committee, after due de and speaker Bryant's. It is an axiomatic truth involving the interests of the Constitution of the of the deed. The converse is also true, that a wickcountry, and the most sacred rights of its citizens- ed act is twice cursed, cursing more him who does ported the bill unanimously, word for word, letter the wrong act than him on whom it terminates House, when the members 'rose, stood, and were counted,' by a vote of one hundred and twenty-four end about his own neck." The history of the world shows that there is, and can be, no security for the rights of man, but in the practical acknowledgment of their universal application and inviolability. The law for which we ask would be at once the highest honor to the State, and the surest pledge of continued freedom to her children. If the slave, when he has, through incredible hardship and suffering, reached our soil, cannot be protected from the man-hunter, then let us abolish our Fourth of Julys, burn our "Bill of Rights, First, we ask for this bill because it is right. blot out the graves of our fathers, and have the And this we have always been taught is the polar star grace, at least, to be secondrels without being hyp-

without, and turns away to seek a more friendly

are to urge and restrain, to guide and to bound all them the faith of the State, and then prove false.

was objected to this bill that it is unconstitutional. wake up and find they have only dreamed and not Certainly the Judiciary Committee did not so regard it, else they would have so reported. They reported the bill without a dissenting voice so far as their report shows. I hope it is not the habit of committees to report bills that they regard as unconstitutional. There may be other avidence that the result to the variety of the result to the variety of the result to the variety of the result to the result to the variety of the result of

But if the bill be unconstitutional, then I ask by what constitution you try it? Certainly not the constitution of New Hampshire. This requires the enactment. Not to make the law is failing to carry out the provisions of the constitution. If, however, you believe the constitutions of the United States and of New Hampshire are in conflict, then there cannot be a moment's hesitation in the mind of a patriot which to obey, especially as ours reclaims upon the regards of the friends of freedom. of a patriot which to obey, especially as ours re-quires what our consciences declare to be honor-Yours for free soil in N. H. able and right; while the opposite course of action demands of us to crucify our best affections, to smother and kill the holiest emotions of our natures, and to befoul and tarnish our own and the honor f the State.

But there is another law on this subject which the people of New Hampshire profess to reverence and honor as the law of the eternal God: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; He shall dwell with thee, even among you, in that place, which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."—Deut. 23d chapt., 15th and 16th verses. "Take counsel, execute judgment, hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee Mosh, he a covert tested for with thee, Moab; be a covert to them from the face of the spoiler."—Isaiah, 16th chapt., 3d and 4th verses. "Neither shouldst thou have stood in the cross way to cut off those of his that did escape: Neither shouldst thou have delivered up those of his that did remain in the day of distress."—Oba-diah, 16th chapt., 14th verse.

It is not easy to conceive how language more clear, definite, and forcible, could be used in refer-ence to any outrage, than is the language of these passages in reference to slave-hunting. No language used by Wm. Lloyd Garrison in reference to this great wrong ever met the case more directly. Infeed, whoever has heard Mr. Garrison on this subject, knows well, that these and similar passages from the old prophets are the chosen channels which his convictions and emotions flow.

In the discussion of this bill in the House, one of s from the pit-that it is an outrage upon huupon their God-given rights? If a bill were proposed to throw around them the protection of the her blind devotion to slavery, threw it away. State of New Hampshire, in that case, would these gentlemen feel—to use the words of Mr. Bryant gentlemen feel—to use the words of the transfer of the tit was 'due to his own self-respect' to utter result. Doy will be protected in his person and the his 'solemn protest' against it? Would he leap the chair with undignified haste to get the first souri will now be tolerated. from the chair with undignified haste to get the history word of 'solemn protest'? I think not. There lives not a man on earth but feels, must feel, by an lives not a man on earth but feels, must feel, by an lives not a man on earth but feels, must feel, by an lives not a man on earth but feels, must feel, by an lives not a man on earth but feels, must feel, by an lives not a man of his being, that any constitution or fine rains have extended over Kansas, and there is rucifies his dear and deathless aspirations for the blessings of freedom, is only fit to be rejected of men. and given to the consuming fire. Let these gentle-men continue to utter their infidel sneers against the higher law.' Still God reigns in the universe and these unwilling gentlemen are the subjects of his government.

may be of use to those who are infirm of moral pur- month. pose. I believe it is every where good law that The following is the statement of Dr. Doy's reswhen one party to a mutual legal contract fails to cuers: fulfill or wickedly violates the specifications on his We, ten citizens of the Territory of Kansas, enpart, the other party is released from the obligations gaged in the deliverance of one of our fellow-citizens the contract. setts, whose citizens it had seized upon the deck of cuted our purpose as follows: their own vessels and sold into bondage, and by violence driven her agents from their borders; and which we were told a legal remedy might be had, South Carolina placed upon her statute book, and and anticipating Dr. Doy's immediate removal to there it stands to-day, a law making it a felony for the Penitentiary at Jefferson City, we at once pro-

cherished principles of human freedom, and upon the double door, part of iron, and a double grated gate rights of the free States, and their citizens who have of heavy iron bars. We determined to proceed by man rights, and of the claims of heroism and of humanity and mercy, and with all the insult and injury of the haughtiest despotism on earth, with the area of slavery constantly increasing, with one after another of the strongholds of freedom assaulted and seen from the doors or windows—three of the numcarried, the friends of freedom constantly retreating, ber; one of them, with his hands seemingly man-so that where freedom supped the last night, slavery acled, was guarded by two others holding him as a breakfasts this morning, till at last we are driven prisoner. It had been so dark as the party came within our own State lines, and here being assaulted through the streets, that we had to keep close toby the infamous decision of the Supreme Court asserting the right of property in man, and the chief of 'Police!' Police!' was heard, occasioned by magistrate of the nation asserting that under the some row down toward the docks, and policement magistrate of the nation asserting that under the constitution slavery is as lawfully in the territories passed the party on their way toward it, but our party went on. Having been stationed as mentioned above, we knocked. The jailor came to the upper within its jurisdiction, we have men, who, when it is proposed to barricade at the threshold of our State where the enemy is already thundering, are ready to leap forth and enter 'solemn protests' and tell the people of New Hampshire they have not read the popular sentiment aright' if they are in

committees to report bills that they regard as unconstitutional. There may be other evidence that
this committee had the temerity to do so, but their
report to the House is all the guide we need to consult in the case.

New Hampshire at the feet of the slave power, and
the result to the party we know. Let the Republicans take warning lest the people shall punish a
cringing cowardice in defending freedom, as they
have punished a satanic courage in upbuilding sla-

Yours for free soil in N. H. A. T. FOSS.

MANCHESTER, July 16, 1859.

From the New York Tribune.

RELEASE OF DR. DOY. From our Special Correspondent.

LAWRENCE, K. T., July 25, 1859. This afternoon, a small cortege of eleven persons drove into Lawrence. Part of them were in a twohorse wagon, and the rest on horseback; they were all well armed, but made no particular display of their arms. They were somewhat travel-worn and soiled, and there was a little of the air of '76 about the party. It was composed of respectable citizens, many of them farmers and men of family in Lawrence or its vicinity. In the wagon was Dr. Doy. Having driven to the most public part of the town, a crowd instantly began to gather, and just as the wagon stopped, and the facts were ascertained, three cheers went up for the rescue of Dr. Doy. To meet the false or incorrect reports of the transaction, the men have drawn up a statement of the occurrence, with its details, which I inclose; they would not have hesitated to attach their signatures to it but on being advised not to do so, yielded. They feel, however, that it was a simple act of justice, and a vindication of the rights of Kansas citizens. I do not hesitate to vouch for the parties, and for the statement.

There is something about this rescue that is more than commonplace. It fitly takes rank with many of the boldest feats ever performed in Kansas. The the members—Mr. Shirley, of Andover—had much to say of the 'oath of God,' 'perjury,' &c. Now that gentleman ought to know that he is sworn to parties delayed their action until a legal remedy was observe the constitution of New Hampshire, and I had given it as his opinion that, in spite of the apchallenge Mr. Shirley or any other person, to show peal to the Supreme Court, the prisoner would be a provision or an expression of this 'Personal Liber-removed at once to Jefferson City.' The first object ty Bill' which the constitution of New Hampshire of the party was to succeed; the second, to succeed does not authorize and enjoin. I do not wish at all without bloodshed, if possible. A handful of men to discuss the question of what the Constitution of the United States allows, enjoins, or forbids, in reference to the question of property in man, and the marched through the streets of the city to the river seizing of men, and treating them as property. and crossed the muddy Rubicon to the free shores of There is not a person in New Hampshire but knows Kansas. A couple of wondering and fearful night as well as I do, that this doctrine of property in man watchmen followed the party to the river, and, with no constitution ever can justify it. their lanterns. This certainly colipses the capture Suppose Mr. Bryant and Mr. Shirley were fugitives of Doy. Those citizens of Kansas have released from slavery, would not they deem any law or contheir fellow-citizen without being obliged to harm stitution that required their rendition, an outrage anybody. Missouri had the chance to rebuke lawless raids on Kansas and to act magnanimously, but, in

Those who have sympathized with this rescue and

now a good prospect for a heavy corn crop.

There was a hot caucus election in the town of Lawrence on Saturday, on the election of delegates to the Convention to nominate a Republican candidate for delegate. The contest was between delegates for Mr. Parrott and Judge Conway. Judge Con-way carried it by a good majority. These two men will probably be the chief candidates before the Con But there is another view of this subject which vention, which assembles here on the 3d of next

Now it is notorious that the slave from a Missouri dungeon, where he was unjustly held, power has never regarded the obligations of the and learning that certain parties have given false re-Constitution at all. It has never been allowed to ports of our action, do set forth the facts, simply as oppose the strength of one poor straw to any of the mad schemes of the slave power. It has driven the government to make treaties with the Indians, stipulating for the rendition of fugitive slaves, and using millions of the public money for this purpose, utter-ly in violation of the Constitution. And the faith sult in a cruel and humiliating imprisonment of our those treaties they have violated again and again. fellow-citizen; believing that every citizen of Kansas It has in most of the Slave States stricken down by was injured and insulted in the person of Dr. Doy, law the freedom of speech and the press, guaranteed and having no other remedy from the authorities to all the people of all the States. South Carolina whose duty it was to protect us, we resolved to deand Mississippi have refused the suit of Massachu- liver him by the only means left to us, and have exe-Having waited until the expiring of the time in

any agent of any free State to come into South Caro-ceeded to St. Joseph, Mo., where he was confined ina to prosecute before the tribunal of the Consti- Desirous of securing his relief, without bloodshed if tution—the Supreme Court of the United States— possible, we took such precaution as would most any case fivolving the right of South Carolina to easily effect our purpose. On Saturday night last, seize and enslave their citizens, and to punish any in a storm of wind and rain, we proceeded through such power by imprisonment in her penitentiary.

But the time would fail me to speak of all the had previously ascertained the nature of the jail.

palpable and shameful violations of the Constitution, That beside the outer doors, and a room to pass and outrages upon the sensibilities, and upon the through, and a flight of stairs, there was a heavy the slave States refused to bow down and worship strategy rather than violence. Only ten minutes be And yet with all this array of hu- fore we arrived at the jail, the night-watch was

He asked a few more questions, and came down and unlocked the door. We entered, leading in the prisoner bound between two of our number. We had to proceed through an apartment, thence into a passage. Here the jailor stopped and asked a few more questions, in order to satisfy himself. He seemed questions, in order to satisfy nimed. He seemed anxious to know that there were sufficient reasons for the imprisonment of the alleged horse-thief. We then proceeded up stairs. Meanwhile, a young man who was in the building came from below, and proeeeded to the inner door. At the same time, other three of our party entered and stood in the room be-low, now dark. The young man, coming back, ran against one of these persons, and asked who it was.

He was told that it was more of the same party.

Meanwhile, the party at the head of the stairs, and the jailor, had gone into the upper room, where his wife was, and had got the keys. A large dog lay in front of the jail door. The jailor opened the heavy door, and then unlocked the grate and swung it back. The supposed horse-thief was told to go in by the jailor. This he demurred at doing, alleging that he did not desire to go in with ' niggers.' 'There are no niggers there. We won't put you with niggers,' said the jailor.

' Is that abolitionist, Doy, here?' asked one of the

party.
' Dr. Doy, you mean,' said the jailor.
In the name 'That's what we'reafter. In the name of an out-raged community we demand his release,' said another of the party.

The jailor turned, astonished, to the first speaker,

as if to demand the meaning of this, when that person said to him: ' It's a mere ruse, Mr. Brown-we have got you.'

The jailor then attempted to close the door, when the speaker drew his revolver, and, planting it at his breast, said: 'That door can't be shut. We came here to release our friend, and have the power

Seeing his powerlessness, he then yielded, and Dr. Doy was taken from the prison. The other prisoners desired to escape; one of them got his coat and tried to get out at the door. He was compelled to go back. The jailor begged that they at least would not let the other prisoners escape. Dr. Doy went down stairs to the other party. Then the other three followed down. Before leaving, one of the party told the jailor that we were determined to make the matter safe, that the jail would be guarded, and that if he or any other ventured to leave it that night, or to raise an alarm, it would be at the peril of their lives.

Our party then left the jail. The clouds drifted

over a little just about the moment of the occurrence, and showed the streets more plainly. Many of the houses and business places were still lighted and open. Our party marched in solid form to the river, two of them bearing up Dr. Doy, who was unwell and weak from his confinement. On our way to the river, two of the city night-guard, with their lanterns, came up behind the party, and followed us to the river. We had previously found a couple of boats, and had watched them during the afternoon and evening, so as to know that they would be ready for our purpose. We embarked, the policemen, with their lanterns, standing back a little distance and watching the proceed as shore, and, having reached it, started for our homes, and to take Dr. Doy to his home.

We were followed all the first day by parties that

we supposed to be enemies, but they did not address Having thus succeeded, happily and peacefully, in

rescuing our fellow-citizen, we respectfully submit these facts, and remain satisfied with the share we have had in the transaction. Kansas, July 25th, 1859.

From the St. Louis Bulletin, July 29.

Mr. E. H. Grant, editor of the new Free State paper in St. Joseph, The Free Democrat, arrived in this city at an early hour this morning, on the Warsaw. He does not come as a fugitive from the indignation of the people, as has been reported, but is here for the purpose of procuring material for a new daily evening paper, which he is about to establish there.

Mr. Grant informs us that at a large meeting of the citizens of St. Joseph, on Monday evening of this week, a resolution was offered declaring The Free Democrat to be a nuisance, &c., and also advising that the editor, Mr. Grant, should be ordered to quit the town. After some discussion, the resolu tion was voted down by an overwhelming majority, Another resolution was offered to the effect that the paper and its editor should be sustained. This reso-lution was passed almost unanimously. Mr. Grant is now, as we have before stated, about to commence the publication of a daily evening paper, and the citizens have given him every encouragement of sucnorant squad of ruffians to trample on the freedom of speech and the press. We wish the editor of The Free Democrat success in his new enterprise, and advise him to say and act in St. Joseph, or any where else, as his conscience and good sense may dictate.
The Alton (Ill.) Courier of July 29 says:

A young man who arrived at St. Joseph on Mon-day, from Kansas, stated that he met Dr. Doy and his rescuers at Cottonwood Springs the day before. There were twelve men in the party. They told the stranger all about the rescue, and stated that they had men posted all the way from the jail in St. Joseph to the river on the night of the rescue. Doy was quite ill, and had to be borne in a wagon. The Sheriff of Buchanan County has offered a reward of \$1,000 for the re-capture of the rescued convict.

'BLACK LAW' OUTRAGE.

Permit me to record a recent outrage against humanity, morals and religion, committed under the operation of Illinois 'Black Law.'

A man and his wife, both born and raised in the State of Ohio, as I understand, left Ohio for Wis-State of Ohio, as I understand, left Ohio for Wisconsin, where they own some land, intending to settle there. Being delayed by the rains and other causes, they found they could not reach Wisconsin, the place of their destination, soon enough to put in crops this season, and concluded to call on some friends living a few miles from Marion, Williamson Co., with whom they had been very intimate formerly, in Ohio, hire some land if possible, put in crops, wait till after harvest, then pursue their crops, wait till after harvest, then pursue their journey. The friends let them part of their own house, ten acres of land was hired, prepared and planted with corn. God, the great husbandman, smiled upon the industry of this man, and his labors have prospered. Soon there began to be whisperings, threats followed. 'This was not to be tolerated it was against the law.' Nothing could be said against the character of the parties; the man was against the character of the parties; the man was sober, honest, industrious and peaceful; the woman pious and godly, without reproach, a member of the Wesleyan Methodist Church. I visited the scene of action, accompanied by Rev. H. Patrick. We endeavored to calm the fears of the parties interested, recommended some persons to call on the malcontents and explain matters, show that the individuals in question did not intend to remain in the State lo than Fall, when they would remove from their midst. We also appointed a meeting in the neighborhood,

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Mr. he she been s who I manit then

manity and mercy. After having done this, we departed, hoping that all might be for the best.

But that same night, at nearly ten o'clock, a dozen sons of Belial armed, went to the house where their victims lodged, and marched them off to a Justice of the Peace, 6 miles distant. They were tried tics of the Peace, 6 miles distant. They were tried by a jury of twelve men (?) found guilty of a high misdemeanor—remaining in the State more than ten days—and fined \$100 and costs. When this was days—and fined \$100 and costs. When this was secured, they were suffered to depart, and between 1 and 2 o'clock, a. m., they reached the house of their friends, weary and disconsolate. They immediately left the county, for one more civilized. We held our meeting, however. Brother Patrick and myself delivered anti-slavery addresses, left anti-slavery tracts with the people, and returned, grieved at heart, sick in the soul, while reflecting on the oppressions of the poor. One-half of the money wrung out of these poor persons goes to the in-former, the other half goes-where? where? Tell it not in Gath, publish it not at Askelon—to con-stitute a 'CHARITY FUND' for the use and benefit of

the county.

Now, can hypocritical wickedness go further than this? It is enough to shame the devil. [REV. W. HOLMES.

- American Missionary.

From the Oberlin Evangelist. ANDERSON JENNINGS, THE SLAVEHOLD . ING CHRISTIAN.

When a man comes of his own accord from Ken tucky to Ohio to testify in open court, and from the witness stand, under oath, discloses his own history, the facts thus disclosed become public property, and no objection can lie against their legitimate use.

Anderson Jennings appeared in the United States Court at Cleveland as a Christian gentleman from Kentucky. Some of his Kentucky friends testified under oath to his reputable standing in an orthodox church in that State. The Maysville press endorses this testimony, declaring him to be a model Chris-tian gentleman. His case may, therefore, help us to ascertain what are the essential elements of Christian character as molded under the influence of sla

very in Kentucky:
Mr. Jennings testified that he had been three times into Ohio in pursuit of fugitive slaves. In the present case, he had proffered his services to John G Bacon, the alleged owner of the slave boy John purely as an act of neighborly kindness, tempted by no promise or expectation of filthy lucre. prosecution of this benevolent enterprise, he had offered Jacob Lowe and Samuel Davis, of Columbus, one hundred dollars, for their assistance. The dis-interested benevolence of Jennings is further taxed by the offer of twenty dollars to one Shakspeare Boynton, a lad of fourteen, for decoying the slave boy by a lie into his hands. There is, to be sure, some doubt thrown upon this large assumption of disinterested benevolence by the testimony of John G. Bacon, who swore that by contract he was to give Jennings half the value of the slave John, if he obtained him, and that the proposal to this effect came from Jennings. In this conflict of sworn tes-timony, the probabilities of the case being with Bacon and against Jennings, we will, perhaps, be compelled to admit that his special claim to benev-olence in the way of 'neighborly kindness' is somewhat damaged.

We listened to the cross-examination of Jennings as to his Sabbath duties on the twelfth of September last, the day before the seizure and arrest of the slave In answer to questions, he testified that on this Sabbath he did not attend church, did not give himself to reading of the Scriptures, nor to private forms of devotion; but did spend the day at one Boynton's, some three miles from Oberlin, negotiating and planning with Boynton's son for the decoy and seizure of the slave boy John. He did not altogether like to do such business on the Sabbath, and should not have done it then, had he not been afraid the boy would run. Under these circumstance of danger, he considered this planning a

lawful work of necessity.

Here, then, are the elements of character developed, in the case of Anderson Jennings-reputed to a slaveholding Christian of Kentucky. He pros titutes himself, professionally, to the business o hunting down and sending back servants who escape from their masters; he swears (falsely or truly that he does this work purely out of neighborl kindness; he hires a lad fourteen years old to lie to him as a decoy; and, finally, he devotes to this ser-vice the sacred hours of the Christian Sabbath.

Now we confess to great exercises of mind f many years as to the genuineness of that type of piety which steals babes into slavery as soon as born which denies to parents the right to train up and children-which rends families asunder, and which, with deadly weapons, hunts down the fleeing fugitive. Long time have we sought to guard our judgment against uncharitableness, and to make all due allowances for the force of but when we are confronted with a cas like this of Jennings, we are compelled to say : With such piety towards God, let my soul have no comwith such humanity to man, let me never have fellowship!

HOW IT PROVED HIM.

On board the cars were several clergymen who were returning to the East, having attended a clerical convention held somewhere in Illinois. There were two newspapers lying on a seat close by, the Liberator and the Detroit Free Press, the former an out and out anti-slavery sheet-the latter in tensely pro-slavery. One of the clergymen reached looked at the title, and in an instant dropt it as h would a piece of molten lead; he then took up th other, which he read with much apparent gusto. Whether it was that the approximation of two such antagonistic sheets, lying in quictude side by side, suggested that there might be some heretical abolitionists who needed leavening with a pro-slavery gospel, or not, we could not divine, but when the paper had been carefully perused, the Reverend gen the peculiar institution from the Bible; (talking to a brother elergyman;) and according to his argumen Old Testament and the Abraham, Jesus and Paul-the early Christians, and all right-minded, decent Christians, were on the side of American Slavery. The Reformers and Abolition ists were classed among the reprobates for whom no

hope could be expected in the other world.

What a delectable sight was this to find men pro fessing to follow the Divine Teacher, yet scouting from his creed his Divine maxims of justice, peac and love, and defending in place thereof a system which makes it a felony to shelter the outcast, give bread to the hungry, and clothing to the naked !-Correspondent of the Grand Haven (Mich.) Clarion

THE AMERICAN TRACT SOCIETY.

So entrageous were the proceedings at the meeting of this Society at New York, anniversary week, that even the New York Times, which has always been a staunch friend of the Tract management, felt called upon to administer the following rebuke:—

Our readers are aware that we have never sym pathized with the strenuous efforts of the last three or four years to force the Tract Society into an active participation in the crusade against slavery distrust its wisdom, and doubt its essential tice. But those efforts must not be met in the spir it, and by the weapons wielded by the dominant party at the meeting of Wednesday last. The weapexhibition at a political meeting would have been deemed disgraceful, and just cause of alarm for the liberties of the country. When religious men, or tentatiously assembled under the Christian banner proclaiming to the world the righteousness of their endeavors, and the supreme holiness of their motive and their means of action, resort to the most ques tionable devices or the most violent and unscrupe lous political demagogues for the accomplishment o their ends, they cannot expect to retain the sympa thice or the confidence of the great mass of who assent to the justice of their policy, while they do not share the violence of their prejudices and The Vermont Chronicle, which has always taken

very conservative view of the Tract controversy, says · When the right or wrong of slavery is presented as a naked question, no Christian, no American ought to hesitate a moment to express his judgmen and feeling; and no society of Christian men ough to avoid the question when it comes in their way

No Society aiming to diffuse an evan

gelical literature,' can, without shame and guilt. practical error is making its way in the community, polluting the public sentiment, and threatening to draw into its embrace 'the very elect.' The Liberator.

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BOSTON, AUGUST 12, 1859.

WENDELL PHILLIPS TO THE CHIEF JUS-TICE OF MASSACHUSETTS, AND PRESI-

To LEMUEL SHAW, Chief Justice of Massachusetts, and JAMES WALKER, President of Harvard University GENTLEMEN :- Now that the Press has ceased its ridicule of your homage to Morphy at the Revere House,-a criticism of little importance,-I wish to present the scene to you in a different light.

You, Mr. Chief Justice, represent the law of the Commonwealth; to you, Mr. President, is committed the moral guardianship of the young men of her University. Yet I find you both at a table of revellers, under a roof whose chief support and profit come from the illegal sale of intoxicating drink, and which flagrant and avowed contempt of the laws of the Com- an address delivered by Wm. Ellery Channing, at Lenmonwealth. No one was surprised to see at your side orderly band whose chief is the Revere House. Few prayer. wondered at the presence of a Professor placed by private munificence to watch over the piety and morals of your College, Mr. President; though a Mr. Babcock had omitted, but which he thought manly protest against fashionable vice might do something to redeem the office from seeming only an eaves-

But you, Mr. Chief Justice, know that three-quarters, if not four-fifths, of all crime result from habits of intoxication; that nine-tenths, at least, of all the murderers you have sent to the gallows had never been murderers, had they not first been drunkards. see places at the bar and on the bench, once filled by genius and hope, now vacant-their tenants in drunkards' graves. You know how fearful the peril which modern civilization, and specially popular institutions, encounter from the cheapness of liquor and the habits of indulgence in all our great cities; you know the long and earnest labors of noble men, for fifty years, in both hemispheres, against this evil, and the momentous experiment they are trying of legal prohibition to arrest it; resulting here in a stringent law against the sale of intoxicating drinks. You know also that the Revere House is the insolent leader of that heartless and selfish faction, which, defeated before the people, seeks by unblushing defiance of law to overbear opinion and statute.

And you, Mr. President, the moral guardian of the young men of our University, well know its venerable statutes and unceasing efforts to prevent the use of wine within its walls. You know how many, often the brightest, names on your catalogue, too early marked with the asterisk of death, owe their untimely end to wine. Both of you know that the presence of men holding such offices as yours, goes as far as recreant office and reputation can to make a bad roof re-

Yet I find you both at a midnight revel, doing you utmost to give character to a haunt which boasts its open and constant defiance of the moral sense of the State, solemnly expressed in its statutes.

No one denies, gentlemen, your right to indulge what social habits you please in the privacy of your I attribute the condition of things. I don't mean own dwellings; or, in travelling, to use the customary accommodations of an Inn, even though intoxicating drink is sold on its premises. Few will care to criticise if, choosing some decent roof, you join your fellaws, and mock the moral sentiment of the communi- a truth which existed centuries and centuries before ty by a public carousal. But, while you hold these Christ was born. I don't mean that Christianity high offices, we, the citizens of a Commonwealth which recognizes a Father in heaven, and the brothwhose character you represent, emp atically deny erhood of man all over the earth. I mean the reliyour right to appear at illegal revels in a gilded grog- gion of nineteen hundred years, whose pathway has shop, which, but for the sanction of such as you, had been wet with blood, by whose influence the earth long ago met the indictment it deserves. How can has been baptized with sorrow. I mean that Christianwe expect the police to execute a law upon which the ity which is preached and organized in the forty thou-Chief Justice pours contempt by his example ? How sand pulpits of this land-the Christianity which shall the Grand Jury indict the nuisance of which the lives in the Sabbath schools, in the Bible Societies, Supreme Bench has for an hour made a part? We, Tract Societies, and in the prayers and sermons of the citizens, have a right to claim that should public this land. Now, have we had in this land a pure reopinion, by our labors, reach the point of presenting ligion, such as God teaches in the shining of the sun; these gorgeous grog-shops at the criminal bar, we shall such as God teaches in all the voices of nature, the not find their frequenters on the Bench.

you, at critical moments, in a voice whose earnest that come from the throat of the mellowest bird? emotion half checked its utterance, remind your audi- I mean such a religion as Jesus Christ taught and ilence of the sacred duty resting on each man to re- lustrated. Exactly! He taught the religion of naspect and obey the law; assuring us that the welfare ture. He taught men to rely upon their reason, their of society was bound up in this individual submission | understanding, their conscience, and their judgment. to existing law. How shall the prisoner at the bar | The religion that has no power to prevent the growth reconcile the grave sincerity of the magistrate with of slavery is a worthless religion. A religion that this heedless disregard by the man of most important would not prevent the growth of slavery in this land, laws? If again the times should call you to bid us have you reason to suppose it would have any power smother justice and humanity at the command of to remove it? And I go farther and say, that the statutes, we may remind you with what heartless in- Church has not prevented it, but has been the chief difference you treated the law you are sworn and paid element of its growth. All through the South, just to uphold, and one on which the hearts of the best in proportion as the Bible has power at all, it is in men in the State were most strongly set. Was it not favor of slavery. Nearly every pulpit teaches it. enough that you let History paint you bowing be- Mr. Foss related an anecdote in proof of this, and neath a slave-hunters's chain to enter your own court- then went on to state that the religion of the North room; but must you also present yourself in public and South are similar. The learned ministers at the lifting to your lips the wine-cup which, by the laws of South were educated at the Neith. Andover stuthe State over whose Courts you preside, it is an in- dents have gone to the muth, and taught our relidictable offence and a nuisance to sell you?

temptation or in our streets where every tenth door tion of father and mother, of parent and child. . . or rising regard for the sentiment of the community. the North and the South. It is war-making and And, Sir, should such frail purpose of even one youth slaveholding all around. And when a man comes falter before the sight of his President in a circle of from the South, he finds admission to the greater wine bibbers, and that first step lead to an unhonored number of the churches in our midst. Though he grave, you will be bound to remember that, in the sells slaves, and puts the memey in his pocket, he can check and example you promised, and were expected, join the whole of them, just as he comes, wet with and set to hold upon him, you wholly failed; that in the blood of humanity. On the other hand, if a man the most impressible moments of his life, he saw the goes to the South, he does not need any new convervirtue of the State struggling with its sensual indul- sion there. Hence, the religion of the North and gence, its lust of dishonorable gain, its base pandering South are identical. to appetite, already too strong; and in that struggle | I say to you, there is no power in this religion to he saw your weight ostentatiously thrown into the redeem the land from slavery. Our manifest work is, scale of open and contemptuous disregard of the moral to expose the character of this religion-to bring sense of the State. I remember well when, from a the people from their horrible idolatry to the simplicipulpit constantly boasting that its new creed had ty of the truth. thrown away a formal and hollow faith, and brought in the wholesome doctrine of works, you painted, so parable of the 'Good Samaritan,' and the 'Golden vividly, how hard it is for young men to say 'No.' Rule,' express it. When I admire the beauty that Is this, sir, the method you choose to illustrate the there is in the face of God, I worship. When I feel practical value of the new faith, and this the help you the sentiment of sublimity, that always lifts my soul extend to the faltering virtue of your pupils? giving up to God, I worship. When I see man, and recogthe sanction of your character and office to the prince of nize him as the son of my Father, as my brother, rum-sellers and law-breakers, and flinging insult on as the brightest manifestation of divinity, I worship. one of the noblest reforms of the age?

would eat no meat while the world stood, if so doing lips of Jesus, and as it lives in our inner nature. made his brother to offend-still throws that stumbling block in the way of his pupils. But I arraign the unmistakable, for it seems to me if I did not do so, CRIEF JUSTICE of Massachusetts, and the PRESIDENT the very stones of the street would cry out. OF HARVARD UNIVERSITY, because when the rum interest of the State is marshalling its strength to beat down the law by gross, open and avowed disobedience, they are found lending their names, character and office to give respectability to the grog-shop whose wealth enables it to lead that dishonorable and disloyal effort. As a citizen, I claim that you disgraced your places, if not yourselves; and I hope the day will come when such insult by such high officers to any statute of the Commonwealth, much more to one representing its highest moral purpose, will be deemed cause enough to remove the one, and impeach the WENDELL PHILLIPS.

CELEBRATION

WEST INDIA EMANCIPATION. In Milford Town Hall, August 1st, 1859.

At the appointed hour, the meeting was called to order by WM. S. HAYWOOD, who read the following names as nominees for the various offices :-

President-E. D. DRAPER, of Hopedale. Vice-Presidents-G. W. Stacy, of Milford; Clark Aldrich, Upton; J. A. Whipple, Worcester; Ellie Allen, Medfield; Dr. J. H. Hero, Milford. Secretaries-Lizzie B. Humphrey, H. Amanda Al

ro, of Hopedale.

Finance Committee-Charles Johnson, of Milford D. H. Carter, W. W. Cook, Almira B. Humphrey, Sarah J. Hatch, of Hopedale; Dean Battles, Mrs. E.

A. Butterfield, of Milford. This nomination being accepted, Mr. DRAPER took the chair, and the exercises were commenced by the singing of a hymn.

The platform was then occupied by Rev. W. G. boasts itself the champion and head of an organized, Bancock, of South Natick, who read an extract from ox, on the 1st of August, 1842, upon the subject of a Mayor who owes his office to the votes of that dis- West India Emancipation; after which, he offered a

He was followed by Mr. Stacr, of Milford, who used from the same address another extract, which very important, descriptive of the manner in which the emancipated slaves received the boon of freedom. dropping spy on the opinions and manners of young Mr. Stacy then spoke of the relation the Church has to the subject of slavery, and charged the responsibility of its continuance upon it, and called upon all the speakers to be personal in the matter. If we have whispered truth, we should whisper it no

longer, But speak as the tempest does, sterner and stronger. You can look round you and back for fifty years, and He referred to the testimony of the 'Father of Democracy,' Jefferson, who tells us that 'one hour of the slave's existence is fraught with more misery than ages of that against which our fore-fathers rose in re-

> A. T. Foss then took the platform, and spoke substantially as follows :-ME. PRESIDENT, LADIES AND GENTLEMEN:

I don't know that I care very much what was the est lony of Thomas Jefferson, in regard to slavery. know he lived and died a slaveholder; and any testimony he may have given against slavery is worth nothing to me. I believe that he, with his contemporaries, had but little idea of the rights of man. Sometimes, it flashed up before them, and they spoke unmeaning words; words that never came from their hearts, and never influenced their lives.

He now referred to the cause of slavery, and its susaining influence. We all know it is not self-supporting; and there is not an advocate of slavery who pretends to vindicate it upon its own merits. The neart revolts at it, the understanding denies its claims, and to the affections it is abhorrent.

There has never been an idol deity that has brought ne half of the misery upon mankind as has the Moloch of Slavery; before which politicians bow down and worship. Never has there been a god so tyrannical and so bloody in his demands as is this god, which is

worshipped in this land. Now, I pray you, how is all this? How comes it about? To the religion and Christianity of this land such a Christianity as you have in your mind; I don't mean the loving mercy, and dealing justly, and walking humbly with God, and 'doing unto others whatsoever ye would that they should do to you' greater or the lesser ones; as the thunder rolls along

gion, and that religion works at enslaving men; And let me remind you, Mr. President, that even works out its mission in abolishing marriage, in deyour young men sometimes pause amid scenes of stroying the family relation, in annihilating the relapens to vice, pause at some chance thought of home I see no material difference between the religion of

Do you want to know what my religion is? The And I intend to get more and still more of this re-Observe, gentlemen, I do not now arraign you for ligion; -and I hate the false religion, that has stolen your private habit of wine-drinking. I don't com- sthe livery of the court of heaven to serve the devil plain that a Judge, who sees so much crime come in.' I believe our proper work is to convert the from it, still gives it his countenance; that a clergy- American people from a wicked religion to a love of man-the chief apostle of whose faith declared he that pure and all-lovely religion as it fell from the

> I wanted to make this utterance, bold, clear, and The meeting was adjourned until 2, P. M.

AFTERNOON SESSION.

At the appointed hour, PARKER PILLSBURY took the platform, and read the two following resolutions:

1. Resolved, That the greatest and most important event, thus far, in the present century, is not any grand political triumph, no bloody success in war, no wondrous achievements in the mysterious worlds of science and of art, (almost god-like though they may appear,) nor yet the boasted up-building of a pro-slavery Church, whose frenzied revivals have frequently enlarged her borders, and multiplied her deluded converts like the drops of the morning; but

and freedom over unrighteousness and despotism, multitude, through successive generations. whose anniversary we this day celebrate, when eight hundred thousand British slaves were born into the enjoyment of the God-given rights, of which, never fade, at such a price, you will be prepared to brough dreary generations, they and their fathers conceive somewhat what was the condition of those had been robbed and denied.

2. Resolved, That, while filled with joy at so sigor terminated in death.

grave of Slavery, as triumphantly as Gabriel shall God. by the strong; they have been restored. Our friends, creigns and not of presidents, in our estimation is in which they received their restoration.

and God was honored in their first demonstration. paw of the British Lion, rather than be torn in Humanity and Justice were no more magnified in pieces by the bloody beak and terrible talons of the their deliverance, than in the manner in which they 'American Eagle.' received their boon of Freedom. Eight hundred Not only is Great Britain freer than our country. thousand born in a day! A most glorious triumph of but even Austria, who has recently been visited with

Justice and Righteousness over oppression and crime. all the terrible woes of bloody butchery, and whose sucthe travellers are few, they are a great multitude of Christendom. manity. I see no impropriety in such an arrangement. undertake here-though not the Governor of the Commonwealth-I undertake to appoint these two days as such. If any of you feel like saying, 'God save the Commonwealth of Massachusetts, why I will deal. (Cheers.) One of my friends, who spoke here this morning, said that before we could rightly recognize the importance of this day, we must understand the condition of those eight hundred thousand, and from what they were raised. It is out of our rower. I do not suppose we have any language to describe Slavery. It is such a drama of devils as the fancy of man could never possibly describe-such a tragedy of humanity as has never been penned by noets, or conceived of by the most heavenly endowed genius of mankind. What do you suppose would inprosperity, present and future, of your beloved daughter, who is just blushing into womanhood? At what price might she be bought, and consecrated on the require to purchase all there is of loveliness and virtue

Now, if you can suppose that you would be hardly willing to purchase a crown in Heaven, that should

eight hundred thousand before the 1st of Aug., 1854. Somebody has called slavery the 'sum of all vilnal a victory of Liberty over Slavery, in a govern- lanies; but, then, that does not amount to much. ment of Kings and Queens, we will not for a moment We are so accustomed to villany and violence forget, that in this boasted Christian and Democratic that they have become household words, common Republic, there are four millions of immortal beings place talk. Common villany and common criminali still held in a bondage even more dreadful than the ty! Why, they are the commonest things we have world has ever seen, crushed between the Church and among us! Indeed, they have become so common Government, as between the upper and the nother that it is only uncommon villany that excites any mill-stone ; and here, as in their terrible presence, kind of emotion in our bosom. Somebody said it took and before their righteous God and Judge, we solemn- uncommon liars to tell uncommon lies. Common ly pledge ourselves to their deliverance; nor will we liars are the every day population of the country and faint or tire, till our labors are crowned with triumph, world. The 'sweet singer of Israel' said one time, I said in my haste, all men are liars,' If he had After reading these resolutions, Mr. PILLSBURY lived in our day, he would not have been in any haste about it (laughter). Slavery is the sum of all I will add a few remarks to the resolutions I have villany; that is to say, there is no crime in the calenread. It is customary in civilized countries to cele- dar of crimes which Slavery does not commit brate important events, the birthdays of great men, There is no woe endured on earth which Slavery does sometimes of great women; but it is not customary in not inflict! There is no degradation possible into which this country, with all our boasts of Liberty and In- Slavery does not plunge its every victim! There is dependence Religion and Civilization, it is not cus- no crime, no curse, no woe, there is no agony or antomary to celebrate the event, whose anniversary guish, which Slavery does not constantly perpetrate! we are met to-day to observe. In every age, there No, there is no woe, no weeping, no wailing, no gnashhave been days marked, distinguished from other ing of teeth, no blasphemy, no cursing, no shricking, days by some great occurrence, something which has no damnation in the deeps of despair, in the caverns affected materially the weal or woe of mankind. But of hell, which Slavery does not sublimate and pour in to-day is an anniversary, as I think, and as one of my uncommon wrath upon the heads of its devoted sufresolutions declare, more important, more justly dis-ferers. But then as I said, there is no language to detinguished than any other ever considered or noticed scribe Slavery, consequently there is none to dein this country. We observe the birthday of Daniel scribe the condition of those eight hundred thousand. Webster, with dinners and suppers, and all sorts of whose deliverance from such a doom we come here to noisy demonstrations; and we celebrate the birthday commemorate. Now then, I think that the deliverof Washington, the 4th day of July, and various ance of one such sufferer would be cause for a nation's other days. But I do not know that all these together gratifude, If the angels rejoice over one sinner that have so much importance as the event we here com- repents, what joy and rejoicing ought not to thrill our memorate to-day. The destinies of man were materi- souls at the restoration of millions from such a fate ! ally affected by the life and deeds of Washington. And at the deliverance of the eight hundred thou-But I do not think the destintes of man have been sand, I have no doubt that a new anthem was made. affected one way or the other by Daniel Webster or composed in Heaven, and that a grand angelic Ora-Rufus Choate. Daniel Webster is reported to have torio made all the arches ring throughout the gallesaid in his last speech, 'I still live;' he did not live ries of the golden city-of the new Jerusalem. While much longer; he is pretty much now forgotten. He on the other hand, as we walk along the streets, men outlived his usefulness altogether-he does not live in ask, 'What is this Ist of August about ?' In the Althe minds of men. The Commonwealth which he manac there are remarkable days put down on the honored, or dishonored, with his life and labors, has calendar page, but there is no remarkable event put long been in doubt what to do with his bronze effigy, down against the 1st of August. Why is it? I have which is now in Boston, until at length, by most artful my answer why. If those persons were living men, and sazacious management, a reluctant consent has it would not be thus; but, being dead themselves, been wrung from the Commonwealth that he may be they did not hear the angel voice that roused those placed in the public grounds near the Capitol. Yet hundreds of thousands from their slumbers in slavery. nobody wants his statue there; and, ere long, people The trumpet was loud enough to call those millions will be asking what it stands there for. The beginning to a resurrection life, but it was not loud enough to of the life and birthday of such a men as that is of no wake up the priesthood, and, consequently, it did not serious importance to the destinies of man. The rouse the people. What does this 1st of August country is none the better for his having lived in it. mean? Mr. Chairman, it argues a state of darkness When he contributed his avoirdupois to the enrich- and obliviousness perfectly appalling! We shall never ing of the soil, it was his most important bequest. The be able to celebrate properly this day, because we same is as true of his disciple, who has just been com- have never tasted ourselves, the sacrament of Slavery mitted to the tomb, Rufus Choate. We buried him -never been baptized with its bloody baptism. One at last, and piled a pretty high monument of windy night I dreamed I was a slave. I think I could not words over him, but then they were only words, and have lived long, for when I moved, I was in the deepthat is a kind of tribute not very valuable nor very est of agony; and from that time, though I had been lasting. Not for such an event as this have we met. an abolitionist, in the common acceptation of the It is the birthday of no such man as this, which we term, I renewed my covenant with them. My first celebrate here to-day. We have come for more im- thought then was this; what is the condition of the portant purposes. We have come to celebrate a great millions in our country, whose dream of slavery triumph of Justice and Humanity; when not only one knows no waking? whose nightmare slumber in its man was born, but eight hundred thousand men were awful woe, is only relieved when the friendly hand born out of brutality into manhood, who were of death snatches the spirit shrivelled, from the roused by the trumpet blast of Freedom, from the shrunken body, and bears it away to the bosom of mmon the sleeping dead from their graves. They | We will rejoice to-day that the redemption has

were dead; they now live. They had been murdered come, and that though the government is one of sovn their very eloquent addresses, read to us the manner despotic, still it is freer far than is the government of our own country. So much freer, that our fugitives It was a most glorious triumph worthy of humanity; from bondage are glad to take refuge beneath the

Though the road which they travel is narrow, and cesses have been failures, in answer to the prayers

living, vital humanity. We talk about the number of In 1824, by an imperial decree, the government of souls in our country; and I find, by looking at the Austria proclaimed liberty to every captive who should Census, they make a great mistake in making out as set foot on Austrian soil, or on deck of an Austrian many souls as they find bodies. We have as many vessel. It has stood ever since in a sublimer posouls as we find men and women capable of appre- sition than does the Commonwealth at the present ciating this day. The rest are dead in that they have hour. Though they were entreated last year to enact not been born. They are only prophecies of something a law that should make the soil of Massachusetts as which may be born out of the womb of the future. free as the soil of Austria, your Legislature did not They are in their embryo existence, for if we progress dare to do it. And though at this moment they are from zoophytes till we come to be men and angels, why crowding to Plymouth, to lay the corner-stone of hese multitudes are somewhere on the road. They monument, and to-morrow will witness a gathering will get there; it may be in the providence of God, there from the North and South, East and West, to and in the endless ages of eternity. To think that in lay its foundation, the top-stone of which they would a country like ours, that on the Fourth of July, the fain make one of the fixed stars; yet that rock at great sabbath day of Freedom, with orators as thick as Plymouth is no such hallowed ground as the dreariest the croaking frogs of Egypt, and all the noisy, boister- desert under Austrian despotism to the panting fugious demonstrations and declarations on that day :- tive from American bondage. And we will rejoice that with all these, there are but very few in this land who Freedom has a resting place—that there is a city of know anything about the 1st day of August, and what refuge, and an asylum for the oppressed. We send it is that makes it greater than even the Fourth day our fugitives in triumph to Canada. We boast of our of July. We make use of it as our Thanksgiving underground railroad. I have often said, and I believe day. I believe I once remarked in a meeting some- it, that in 'the coming time, the only institution of what like this, that it would be proper for the Aboli- which we are now so proud will be pointed at as an tionists to proclaim this as their annual Thanksgiving : assurance of our degradation and our uncivilization then for our annual fast and humiliation, the Fourth Two hundred years ago, we pointed to the laws day of July. That should be our fast, and this our hanging witches as evidences of our Christian charthanksgiving, for the friends of Freedom and Hu- acter; that we lived in a land able and willing to swing over the gibbet, to the bed and board of her chosen bridegroom, every homely woman who dared to live a single life, and earn the reputation of being a witch We point now to the laws hanging witches as assursay Amen to it, though I think it is asking a great tianity. The time will come when our 'underground railroad' will be just as much a reproach, just as much a laughing-stock, as is Gallows Hill in Salem, the Golgotha in which they broke the necks of harmless, innocent women for witchcraft.

Our 'Underground Railroad,' of which we are now so proud, and in which so many are fond of buying stock, but on which few are willing to be conductors;-the time will come when men will read in History of it, and they will wonder if it can be true, that in the afternoon of the nineteenth century, the soil of duce one of us to be a slave? What would you, fathers fenceless and innocent woman. We may well rejoice, since that is the condition of our country and this Commonwealth, that there are countries in the world, where freedom has an abiding place, and that the altar of Slavery, and crucified on its terrible cross? on the highway to heaven, we can send our weary, Underground Railroad does exist, and that upon it, as You have heard of treasures and honors; you have desolate, despairing pilgrims, to find at last a resting You have neard of treasures and greatest gains; but place on Abraham's bosom from the hell of American slavery. But, Mr. Chairman, I shall protract my reand beauty, in the person and mind and soul of your to the illustrations of them. There is another part daughter, for the fate of the slave? You have heard of the resolutions equally important to us. I do not of the joys and glories of Heaven, and of their im- know whether you now present are ready to join in the mortality; but if the price of your admittance there remaining position of the resolutions, or ready to was the crucifixion of your daughter on the dreadful cross of Slavery, would you give it? You have read whether you are satisfied yet that freedom is better in Milton's 'Paradise Lost,' of the horrors and woes than slavery. Well, Mr. Chairman, I can easily suptions, and can conceive of something which might be that the reason why the 1st of August is not observed suffered there; but I know not whether there be a is, because some are not yet born. mother in this audience, who would purchase a resi-

Give a horse his provender, his straw and his blankdence in Heaven, or a deliverance from Hell, at such et, and it is all he asks. Offer him a bag of oats and a bag of gold, and of course he will take the oats;and ruin, desolation and woe, that must be your provender, if he is a man, he will take freedom. When daughter's in such a condition, all that was the con-

he is alive so that he can die, he will say, 'Gire n

Perhaps you are not satisfied yet yoursel. slavery is not preferable to freedom. Beforethe b ish Parliament was ready to obey the voice of the le ish people, and pass the Emancipation Act, it is ish people, and passed that the enslavers would be better provided you paid them sufficiently, with hired is provided you paid their states, was mired be liament, like other weather-cocks when the win blows from the north-east, turned toward the wor west. That is the kind of morality and economy most men. Demonstrate to a man that starry more profitable than freedom, and he goes for simple Demonstrate again that liberty pays better, me h goes for liberty. We are indebted to the chards goes for liberty. He are manufactured to the characteristic that morality, for religion is on the same principal Men are warned to repent, not because there is a virtue in repentance, nor because goodness is tay b ter than vice or sin, but because heaven is the ray of the righteous, and hell the doom of the urad Now, if you could only change the position, we there not be a most desperate falling from grace: the greater part of those who are in what is called straight and narrow road, are only kept then the yelling of the hell-hounds on each side of the unit They say, 'You are having your good time nor; should be glad to join you; we are going to have good time hereafter.' So in regard to slavery in West Indies—the idea of freedom for the sake of fee dom and justice, for the sake of justice, " why, commercial world was calculating profit and less age it. Now I say we are indebted to the pulpit for the morality. And until we are prepared to give freely to the slave, at any cost, we are not prepared celebrate this day. Until a man is prepared to the life of the righteous, without regard to future, ward or retribution, he is not living the life of righteous. Until a man is willing to do right, will out the promise of 'golden pavements,' on which walk in the streets of the New Jerusalem'-new ter what he professes, he is yet in the 'gall of himse ness, and in the bonds of iniquity.' Until he is set ing to do right for the sake of the right,-heares no heaven, -hell, or no hell, -he is not doing right all. When men have to be hired to do right, then fact shows that the heart is full of all unrighteen We are not prepared to celebrate this day, until have laid aside our slate and pencil, and have & calculating ' profit and loss.' The question of ; slaveholder should not be how he shall be compens ed, but it will be his agony, day and night, how can compensate the victims who have suffred long in his behalf. Suppose the West India blas had been made desolate; suppose their commerce h wrapped itself in its own shroud, and gone down sleep forever in the caverns of the ocean; signs the plantations had become desolate of inhabitant until all the scenes of Nineveh and Babylon were n produced-what then? If God said, execute justine n the morning, undo these heavy burdens, and le the oppressed go free, -then the deed was a righter deed, and the consequences God will make right in his own good time. I do not know what would be the fate of the slaveholding States in the event of emission pation ; but, unless we are prepared to by side all such calculations, we are not prepared to celebra

presence of four millions of slaves, and before their righteous God and Judge, to achieve their delivers or to sleep in death. There is a solemn consideration connected with this resolution. Why are we har For one, I came here, feeling the importance of day. It seems that in the observance of this day, a stand upon holy ground. I think if the Jews ober their 'passover' with such solemnity, Itil no solemn and impressive is this hour to us.

This is the anniversary of that sacred morning when

the 'angel of God' passed over the British Westlein islands, unlocked the prison doors, and bade every tive go free! It is to me a most religious time, mi ever I am solemn, it is on occasions like this; mi ever I feel like renewing my covenant obligation to God and the enslaved, it is at an hour like that have asked this audience at what price they work sell the dearest idel of their heart. None of reach answer. Jesus asked once, 'How much betters and than a sheep?' The question has never been assum ed yet. Human arithmetic can never compute e mathematics of heaven are scarcely equal Your child then is of more value than many sparre The liberty, the virtue and loveliness, the wommhou and soul immortal of your daughter, who can compet them ? There are in our country two millions of the daughters, of the wives, of other two milkers of stslaved husbands and fathers. The liberty of engr one is worth more than the whole of the marral world. We admire the grand and subline in usture ns the handiwork of God.' We stand before the raise castle and cathedral of the old world, overwhelm with delight and admiration, clouded with melarcha and with sadness. But a man enslaved is a greater and a sadder ruin to contemplate! We stand before the thunders of Niagara, penetrated with astaishast and awe; there is the voice of God; in its thunder be speaks, in its rainbow is the flash of his eye; in h mist is the robe in which he veils his countenance and we feel like putting off the shoes from gur in before him. In the sight of God, the tear of one post slave mother, glistening on her care-worn and browned cheek, -the sigh she heaves from her boom reft with anguish, - they are dearer far to God than all the thundering Niagaras of all the worlds the dot, like islands, the boundless ocean of space. Atl

of every child of his is this true. I have said there are four millions of them shret-We have come to celebrate the joyful event is West Indies, and to pledge ourselves, -so help Heaven, and heavenly grace, -that we will not con our efforts in behalf of the enslaved, until victory size erown our labors, or death shall relieve us from the Saw we ever so holy an hour as this? Did the sa ever shine upon more serious and solemn surrous ings? The law of God is, 'Thou shalt love thy neighbor, and thy neighbor's daughter, as thyself, and to daughter of thy bosom.' Now, if heaven is hardy glorious enough to purchase a consent from you, that your daughter should be enslaved, what of the milions who are in slavery?

I fear that but few of us are prepared for the latter part of the resolution. We can make profession a religion, we can join the Church, but that ment nothing. We can become members of the Republication party, but that does not mean much. Yet it does mean something to belong, heart and soil and life, b

the Anti-Slavery cause. . Now, Mr. Chairman, you will bear witnes to the truth of what I say, that to become one with the Abolitionists, to labor for the cause of humanate in a country that has not found out that the ls August is a high and holy day, is quite another thing from what it is to belong to the Church. Any boly can belong to the Church but honest men and woned and there are not many of them now-a-days. Ituan ten times the Christianity to come out of the Charle that it does to go into it. Nobody dares dispute the I will bring my remarks to a close, commending that part of the resolution to the consideration, at least, all who are present. For one, in the strength of God I am determined to persevere in this warfare victory shall perch upon my banner, or death shall silence my voice.

Rev. Amony Battles, of Bangor, was here into

duced to the audience, and said-Mr. CHAIRMAN-As I listened to Mr. Pillsbury speech, I asked myself, who is equal to these things to being this true abolitionist he described I follow that I had no right on this platform. Fifteen year ago, I took my first lesson in Milford, of radical to Slavery, of Abby Kelley Foster. I thought it sp disgraceful for any one to make such a speech as a

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belivered. New the scales have partially fallen from or eyes, and I begin, at least, to see this matter as

The speaker here referred to Thomas Fowell Buxton, of England, and his reception of the letters from the West Indies after Emancipation. He knew not the west and contained news of carnage and death, of peace and rejoicing. Taking the package in er of peace went into the woods, and tremblingly his name, at them. As he read the blessed tidings, he opened them. and thanked God, Nobody who the human nature would have expected it to be otherwise. It is not in the nature of man to cut the threat of his benefactor. We are told, to-day, that, in this country, if the enslaved should receive their freedom, they would abuse it by cutting their masters' threats. But, what of that? Justice is ours, and God will take care of the results, and they will be perous. We are told that the West India Islands are not as flourishing under Freedom as they were under Slavery. It is not true; and every body who knows the effects of Slavery knows it. Is it necessar for us to be reminded that we rejoice at the sucess of the English movement in the emancipation of eght hundred thousand human beings from the thraidon of slavery? Then let us ask ourselves the suction, how can we equal in our efforts the labors these noble philanthropists, by whose exertions so florious a result was secured? How can we wipe entfrom our country the vile blot that now stains it? Naboly dare say the slaves do not want their freedon. It is a libel upon them; and he who says it, is a hypocrite. The fact that the slave fears the wild beasts of the Southern forests less than he fears an American Christian, denies it.

Mr. Battles then spoke of the Republican party. and thought it was doing good; but it needed to be born again, before it would be worthy to do the work it might perform.

He said - We must keep agitating. Only by agitation can the work progress. We say that agitation shall not cease in Congress until we have our 'First of August' on American soil. (Cheers.) The democracy and supremacy of man over his incidents-that abolitionism. And every thing in Church or State that does not stand on the basis of humanity, in God's name, let us help dig its grave; and we will dig it so deep, that the Resurrection trump shall not be heard. (Cheers.) That is just where I stand as a minister, (cheers,) and where I stand as a man!

Every slaveholder, and apologist for slaveholding. has his conscience corrupted by injustice; and though mighty in numbers, they are weak in principle and paser. We have the truth on our side, and need not Gar. We shall go on, conquering and to conquer.

Though all act against us, we will stand until we de in body, or gain the victory. Then let us pray that God will bring soon that glorious day-the day d human freedom. (Cheers.) :

W S. Harwoon then read a letter from E. H. Herwood, of Boston, which introduced to the audence Mr. Winson, one of the Oberlin Rescuers, who took the platform amidst enthusiastic cheering. He said he was very happy, at this unexpected occoin, of meeting the people of Milford, and he felt sele stood before them, that their sentiments were the to his own. He also alluded to the peculiar age which we live-an age in which the friends of freedes must hush and be quiet, and fold their arms and be dumb dogs, to watch their masters' houses. He papeed to give, at the evening session, a sketch of te jul-life of the 'Rescuers,' &c.

6. W. Stacy, at this time, laid on the table a petiton for the Personal Liber; y Bill, which he hoped all the voters of Milford would sign.

JONATHAN WALKER, the 'Slave Savior,' next addresed the audience. He said it had not, for many years past, been his lot to mingle in meetings of this kind, having been located in the 'far West.' He added his testimony to the sentiments that had been uttered, and was glad the petition had been brought forward, and hoped it would be signed by all who took any interest in the Slave.

Rev. W. G. Bancock offered his sympathies in behalf of the young man from Oberlin, and regretted exceedingly that he could not be present, and listen to his account of their welcome home, after having been confined in jail.

woop, of Hopedale. He asked-Why is it needful that we should thus meet together, from time to time, with renewed testimonies in regard to Slavery? Why are these veterans in the cause obliged to go up and down the country, and tell again and again the story of the Slave's wrongs? Necessity is laid upon us. So long as the Slave is lying in his chains, so long must we utter our testimony, and come up, on the returning anniversary of this event, not only to rejoice with those who have been delivered, but to weep with these who still suffer in bondage. He referred to the specities that exist, in this land, saying that Slavery was no triding matter, no mere mistake, no frail error, but a gigantie, stupendous crime. 'None other more base lifts its tottering head towards heaven. All other petty sins and criminalities are concentrated in the foul and degrading system.

He alluded very strongly to the false pretensions of the churcheto sanctity, while admitting and fellowshipjing the slaveholder. He urged all to toil manually and faithfully, and, having the truth on our side, ' we shall surely conquer.'

Mr. Wisson was next called upon to give his narmire. He presented a very thrilling account of the acceptation of himself and friends in the Cleveland pil, their delivery, and their welcome home. It was ners in his life never to be forgotten; and, though yeag, he was willing to do all in his power to lessen the burdens of the poor slave.

PARKER PILLSBURY then took the platform, and read the following resolutions, in addition to those ofthe morning :-

2. Resolved, That while we rejoice at all the inlications of an advancing state of public opinion against Slavery in this country, we would be ever sindful that our greatest danger is not from active furtholders, and the bold and open defenders of the issiliation in State and Church, in politics and pulpit; but, rather, from those who make specious pretensions b Anti-Slavery, like the Republican party, and presiseally the New York Tribune as an organ of it; the Boston American Tract Society, the New Engand and New York Church Anti-Slavery Society, and the New York Independent, with its array of clerical milibators and editors, that are still in full governheatal or ecclesiastical fellowship with slavery and

i. Resolved, That while these organizations and daences are thus, through their pretensions and prosaons, able to absorb the awakened public sympathy, control the public charity, paralyze the public Sacience, and pervert even well-intended action into dencis which flow with compromise, corruption and time, it is our solemn duty to warn the people against them, as the most dangerous obstacles to that only ndical Anti-Slavery gospel, which can bring deliverthee to the enslaved.

5. Resolved, That the . Under-ground Railroad,' in Massachusetts, is a work of darkness, which ought and to exist; and we hereby pledge ourselves to bebego the Legislature to discontinue it, by making thery inch of soil free, at least, as Canada, Austria, and all other countries that have given an asylum to our

Mr. Pillshuny remarked that he did not know as should be able to continue the interest which had en awakened by the thrilling story of Mr. Winsor, she had just been cast into prison for a deed of hubanity and justice, such as Heaven approves, He reproceeded to say—'I shall speak more particu- Florence, but English by birth, presiding. A piece

Anti-Slavery cause?

sorry that he has not a better state of things to report. gathering. The abolitionists of twenty or twenty-five The Republican party of Ohio are alone responsible years ago will remember well the name of Jonathan for the incarceration of those good men. But, of the Blanchard, as that of one of our ablest, most earnest two, their deliverance is a thousand times more to be and efficient co-workers in the lecturing field, during deplored than their confinement. Not that I censure that early period of our enterprise. He had not exthose persons, for they had no hand in it. The Re- pected to be able to be with us on this occasion, and publican party thrust them into prison; Democracy had consequently made no preparation to speak, which -nay, Southern kidnappers, brought them out.

found themselves on the way to the penitentiary, for a journed for a two hours' intermission, crime deserving of the scaffold, if any crime is worthy The people scattered, some in small groups in differbeen in the prison, and died there, than to have re- chose as his method of filling up the interval. ceived such a deliverance as they have enjoyed. In the afternoon, the band called us together with er to do otherwise.

right of suffrage will be given to white European band, and adjourned to evening. MALES '-and that is Republicanism. Europe, the The Chesterfield band, with many of our friends the other half being excluded on account of their sex. That is the best Republicanism of which the coun-procession of the assembled people.

all schite, MALES' (laughter and applause).

Douglas.

your Scripture, the New York Tribune, the New Tes- speech. tament of the day, the very Sermon on the Mount-Horace Greeley himself its very Messiah. He thought used to public speaking, but they all acquitted themhe did no injustice to Mr. Greeley, or to the Republi- selves well, and some of them particularly well. I

the stand. He said, he was an abolitionist from the couldn't wait to cull selectest phrases for its exprescrown of his head to the sole of his foot; still he sion, but must come right out at once, in the common Republican party, too severe; and that he said be- full of animation; and if not always quite convincing hind their backs, what he would not say to their in argument, reason enough for that could be found

He closed by saying, 'I live in this cause, and I wish | manner modest, dignified and graceful. to die in it; and then I can say, Lord, now let thou thy servant depart in peace !"

The resolutions were then re-read, and adopted, after much discussion. At a late hour, the meeting

FIRST OF AUGUST AT FLORENCE, MASS-FLORENCE, 8th Mo., 5th, 1859.

DEAD GARRISON : When you have finished reporting your grand celeclosing late at night.

firm the verdict of the general voice, that the music also good.' of both bands was admirable, and that the singingby a Florence choir, with some aid from Northampton -was particularly so. The selection of songs for the

hearts, if not the roices, of our Cummington friends.

Between 10 and 11 A. M., a goodly company of our

I have always maintained that it is the duty of a reown villagers and nearer neighbors having already former to be personal in his charges, so long as great assembled, the sound of martial music announced the sins are always incarnated in individuals. But to do approach of the Chesterfield band, which soon after this involves reformers in a peculiar responsibility appeared, accompanied by a large delegation of our they must be charitable in their judgments, very friends from the hill-towns, mostly from Cumming- thorough and accurate in their facts, and never be ton. As soon as they had reached the ground, and tempted by excitement into asserting more than they the band had taken its assigned place, the meeting can prove. By one act of carelessness, the noblest man came to order, Joseph B. Whitehouse, resident in may forfeit his influence over thousands.

larly in regard to the fourth resolution, referring to was performed by the band, then the choir sung with what really are, and what are not, dangerous obsta- great spirit and fine effect a song entitled 'The Gathcles to the anti-slavery cause. I am sorry to have, ering of the Free.' The President next called on me in fidelity to what I conceive to be truth, to disap- for a speech, and I occupied about three quarters of an point the expectations of some, who, in joining them- hour in glancing at the antecedents, history and reselves to the Republican party, thought they had sults of the West India Emancipation, and setting really espoused the cause, or united themselves with forth the lessons which these topics suggest. Another associations and interests that would aid in the overthrow of Slavery. Now, what is it that hinders the the choir followed, when the President called up President Blanchard of Illinois, who happily was on I am glad to meet our young friend from Ohio, but visit to the neighborhood, and had come up to our fact he gave as his apology for giving us an address Mr. P. then summed up the manner of the delivery much shorter than we should have been glad to hear of the 'Oberlin rescuers,' and said that, after all, it was from him. He occupied but about 16 or 20 minutes, but an exchange of prisoners. The kidnappers after which, and another piece from the band, we ad-

of death. They had vindicated the Fugitive Slave ent parts of the grove, refreshed themselves as to the Law,' by keeping those innocent men in jail eighty- physical man with provisions they had brought with five days. So they said, 'We will let you go, if you them; others accepted the hospitality tendered by the will say nothing more about the matter.' Such a de- people of Florence, and withdrew to the houses of liverance as this, is the most melancholy act in the their hosts; and the two hours slid quickly by in social drama. He himself had a thousand times rather enjoyment, rambles in the shade, or whatever each one

Though he was glad to say that such men as rushed the stirring sounds of drum and fife, and opened the to the rescue were not the persons to accept deliver- exercises as in the morning; the choir gave us, in a ance on dishonorable terms, had it been in their pow- style not unworthy of the song, the Marsellaise, and our friend J. A. Howland was introduced, and occu-Leaving Ohio, he proceeded to the general question pied three quarters of an hour with a plain, clear, forin connection with the resolutions. One of them de- cible and fluent speech, making with pointed directclares that our greatest danger is in such influences as ness the practical application, to our country and the Republican party, and pre-eminently the New ourselves, of the lessons taught by British Emancipa-York Tribune as the organ of it. Every newspaper, tion. Doubtless many of his hearers dissented from a almost, at the North, advertises that paper, and re- portion of his remarks, particularly what he said of ceives its daily or weekly for so doing. Now, what is parties and the Constitution; but he commanded close its character? Horace Greeley has just gone to the attention, and I think made a good impression. After West, and with you permission, I will here read an another piece from the band, the choir sung 'The Neextract from one of his letters to the Tribune, in gro's Jubilee, the song, you remember, which Bleby which were given some of his counsels to the people introduced into his speech at Abington last summer, of Kansas. (Reads.) What do you think of that? The as having bee, sung by the emancipated slaves, on the Bible is of some importance to the people, but noth- night of their deliverance. I was then called up ing compared to the Tribune. There are some who again, and corned the rest of the speaking time of even believe in the Ten Commandments, but there are the session, in a farther exhibition of the results of vastly more who believe in the New York Tribune. emancipation, and in comments on them; when we (Laughter.) So you see Horace Greeley says that 'the closed, about 5 o'clock, with music from the Florence

smallest of the five divisions, and only one half of the from the hill towns, then left us, escorted through the population, is to make laws for the whole world,- principal street to the end of the village by the Florence band with their 'sonorous metal,' and a long

In the evening, lanterns were hung among the After reading another sketch from one of Mr. Gree- trees, and after an opening piece from the Florence ey's letters, he said, 'I feel as if I had got here the band, and a song from the choir, speeches, interspersed New Testament of Republicanism (laughter)-the with singing, were made till after half-past ten o'clock; very gospel of glad tidings and great joy, at least to the audience being nearly or quite as large as at any time during the day; some thought even larger. The Mr. Pillsburk then read another extract from Mr. speakers of the evening were a young student of Greeley's letter, in relation to the next Presidential Yale, belonging to Northampton, J. R. Parsons by candidate, which says, Bell or Botts will do, but name; Daniel W. Bond of Canterbury, Ct., now re-Bates is better.' It was Mr. P's private opinion, how-sident here as a school teacher; Eugene Gardner, a ever, that neither of them would be the one, but young man from Franklin county; L. Beals of Williamsburg, and Messrs, Small, Littlefield, Phelps, He then wished to know if he had done Horace Hammond and Bonney of this place; to which list I Greeley any injustice. He said, 'I am dealing with may add my own name, as I was called on for a third

Most if not all of these, except myself, are little was pleased with my young friend Bond's straightfor-Mr. Godfrey, of Milford, felt called upon to refute | ward, home-spun utterance, and hearty carnestness of some of Mr. Pillsbury's charges, and was invited to manner; seeming to say that the thing to be expressed thought Mr. Pillsbury's language, in relation to the people's common talk. Bonney was ready, fluent and in the untenable nature of some of the positions he Mr. Pillsnung thanked him for his frankness, and assumed, in criticising those of other speakers. Rhehoped if there were others who disagreed, they torically he did well, and logically I dare say he

Nearly half the evening was spent in a pleasant, speakers, suggested in the first place, evidently, by Howland's remarks in the afternoon. Parsons was earnest and emphatic for the Constitution, and Bonney essayed a sort of qualified defence of the Church; the one imputing to the Democratic party, the pro-slavery character and action of the government; the other attempting to cast from the Church, upon individual wrong-doers therein, the responsibility for the probration at Abington, and have room to notice events slavery of which, he admitted, there is a lamentable of less magnitude, let the readers of the Liberator amount within its pale. Small was elequent for the know that we also, in this back region, had a good Republican party, or rather that part of it which he time on the memorable First. Though disappointed declared to be truly Republican-conceding that some of some of the help we expected, both in speaking and claimed to belong to it who hardly deserved the name in singing, we filled up the day and evening with -but found himself a good deal embarrassed by a speeches and vocal and instrumental music, in such short series of pointed questions propounded to him, fashion as to hold together a large assembly, in appar- and retired under shelter of somewhat vaguesmot to ently well pleased attention, through three sessions, say evasive answers, and irrelevant, however well merited, eulogies of some distinguished it epublicans. Our meeting was held in the Pine Grove, well Other speakers more or less distinctly expressed or known to all dwellers in and around Florence, and implied concurrence with these in one are another of withal, as you may remember, a very pleasant place their views; which, on the other hand, were comfor such a use. The rough simplicity of our speakers batted by Hammond, Bond and myself ; the authence platform was agreeably relieved by a very large bou- apparently enjoying the spice which discussion gave quet of flowers and green leaves suspended in front of to the proceedings. And so we went on, till it seemed it, most tastefully arranged by hands which have often unreasonable to prolong the session farther; and after ministered here to our sense of the beautiful. Just a hearty vote of thanks to those who had helped us, beside the speakers' platform was another, for a choir with song and instrumental music, to endoy and give of singers, and about twenty or thirty yards distant interest to the day, we adjourned and dispersed; all was a third and higher one, for the instrumental seeming to feel that it was good to have been together.

bands, of which two had kindly volunteered their ser- The Northampton Gazette of the following day-a vices. One of these was the Florence Brass Band, the reporter for which was on the ground-declares our other, Bryant's Martial Band, of Chesterfield, which celebration 'a success in every particular;' adding has a high reputation of long standing in all this re- that 'everything seemed nicely adapted to the ocgion. Of the six members comprising it, five are of casion. The music was good, the speaking was good, one family, a father and four sons. Those among us and, to make a long story short, it was all good.' who are reputed the best judges of such matters con- Which testimony I may conclude with endorsing as

LETTER FROM T. W. HIGGINSON.

MR. GARRISON, -The reason why I have never menoccasion, too, had been made with excellent taste and tioned the name of the Spiritualist newspaper in which judgment. All was so good in the musical depart- contributors were requested to say nothing about slament, that had we expected only what we had, our very, was simply this: that the fact occurred several satisfaction with it would have been complete. As it years ago, when the paper was first established-that was, however, it was mingled with some regret that we the person who wrote to me is not now connected with could not enjoy the additional treat which the Cum- it-and that its whole policy has been, for aught I mington choir had promised and purposed to give us; know, changed since then. I very seldom see the and with still more regret for the causes of its failure. paper, and have no right to bring any charge against The sickness unto death of a child belonging to a it without farther evidence. I stated at the time that family containing three or four important members I mentioned the fact merely to show that Spiritualist of the choir, while another member was too unwell to papers might take as base a position as any other;be with us, though earnestly desirous to be here, and and were indeed strongly tempted to do so. But as to while none remained to bear the parts of these neces- bringing the specific charge against any specific paper sarily absent members, so weakened the choir that it I had not evidence enough; for how unjust it would felt constrained, very reluctantly, to disappoint us. have been, if the newspaper had repented of the error But we felt well assured that we had with us the of its ways, to prejudice the public mind anew against

REVERENCE FOR THE DEAD-CONTEMPT

Рагмости, Анд. 2, 1859. cite in the mind reverence for dead men and women, 1859, at South Lambeth, London: and contempt for those that are living?

I came here this morning to see the above sentiment illustrated in the celebration of laying the the instrument of forwarding to me, and incline your corner-stone of a national monument to the Pilgrims heart to forgive my silence. If I could describe how of the Mayflower. I found the town literally deco- providential your remittances were, you would be disrated with banners, evergreens and flowers, and more posed to ascribe your generous impulse to inspiration prople in it from abroad than belong here. Among You made me happy and independent at a moment them several military companies, with bands, and when I was much cast down, and filled with most many masonic lodges of various orders.

fro through the streets several times, all assembled on strength to thank you in deeds! Monument Hill at 2 P. M., to perform the ceremony of laying the corner-stone. On the platform were tee, ever most faithfully and sincerely your friend, Banks, Governor of Massachusetts, Chase, Governor of Ohio, Turner, Governor of Rhode Island, and the Governor of Connecticut, and several others. Banks made a speech on the occasion, eulogizing the Pilgrims, one great aim of which was to show that the experiment of a popular government, that secured equal liberty to all, had been completely successful; government which sht men to love liberty and hate slavery, for themselves and for all mankind. I stood within a few feet of Banks when he uttered such sentiments. I locked into his face, and when he said it, he seemed to blush as if he was conscious that he was uttering a lie. Four millions of slaves in this government, made and held slaves by its power, arose before his mind,-made and held slaves by his consent -by the consent of the State of Massachusetts-by the Nation; and the fact that there were at that moment, men and women, within a few feet of him. whom the very government and church that professed, as he said, to embody the spirit and principles of the Pilgrims, regard as slaves, and are ready to give up to the party of kidnappers-all these stared Banks in the face, gave the lie to his assertions, and caused him to blush for his falsehood. I stood amid these four millions of slaves-made slaves by Massachusetts -as one of them, and from that stand-point heard Banks's speech. It was a tissue of falsehood, viewed from the stand-point of the slave. He ignored the living slave, and eulogised the dead Pilgrims.

A table was spread under a tent, to dine about 3000 at two dollars each. About 1000 tickets were sold. Not half the tables were occupied, and but a very few (compared to the multitude, kept at a distance, too great to hear,) were allowed to hear the speeches of Chase, Hall, Sumner, and Burlingame, at the table. But the speeches were in keeping with that made by Banks,-contempt for the living, and reverence for the dead, marked them all. Not one dared to rebuke the recreant descendants of the Pilgrims for their enslavement of the Africans.

After all, what truth is there in these laudations of the Pilgrims? These very Pilgrims were the first to set an example of selling the Indians into slavery ; of getting the Indians into their power by war, plunder and treachery, and then selling them into West India Slavery. In this, all history agrees. Yet Banks says, they loved liberty, and hated slavery, for themselves and all of human kind! When he said it, he knew that those Mayflower Pilgrims, by legislative enactment, seized and sold into slavery the rightful enactment, seized and sold into slavery the rightful offered the following resolution, which was unant-owners of the soil. Yet all these speakers called the Pilgrims Christians, saints and martyrs, and the In-Pilgrims Christians, saints and martyrs, and the Indians, 'murderous and malignant savages.' Before the great God and Father, I had rather be the savage Annawan, or Metacom, than the praying, slave-trading Pilgrim.

The corner-stone was laid by a ' Grand Worshipful Master Mason! He made a speech to show that, probably, there were Masons aboard the Mayflower! I presume those old Pilgrims were present to hear what he and Banks said. I wonder what they thought of it? I thought I saw pity, shame and disgust depicted in their faces.

Had Banks, Chase, Warren, Turner, Hale, Wilson, and those who were prominent in the proceedings, Adjourned till 7-1-2, P. M.

Evering Sassion.

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The audience was first addresse nized these, their modern culogists, as true men?-Would they have received them to their Church . animated discussion of points of difference among the They would have served them as they did Wollaston and Gordon.

INAUGURATION OF THE WEBSTER

STATUE. Mr. GARRISON.-It has been stated in the newspapers, that it is intended to make this occasion a pubic celebration, at which the dignitaries of the State vantages of a truly spiritual life on earth, without inand City are expected to be present, and the day to be fringing, in the smallest degree, upon the sacred preobserved as a holiday. If this is done, it will be a rogatives of individual freedom of opinion and action? disgrace to the State and the City, and they will justly and co-operative efforts, to hasten the Era of Justice subject themselves to opprobrium from the civilized and Liberty?

Come! Brothers and Sisters, Fathers and Mothpublic or private character of Mr. Webster, that entitles him to this distinguished honor and mark of respect? Was he known ever to have done any thing in hold that the day for Free Conventions has dawned. his public life, but with a view to his own personal The inward fires of Truth and Reason will flame aggrandizement, and the public favor? Did he ever make any sacrifice of his private interests to the publie welfare? Was his moral character irreproachable, and his life exemplary? No one will pretend that they were. 'Would we hold him up as a model, eith er as it regards his public or his private virtues, for our young men to imitate? The suggestion is only calculated to provoke a smile of derision. Why then present him in this way as an embodiment of what he is known not to have possessed?

Sy consider themselves heartily invited. The platform of the Philanthropic Convention, at Buffalo, will be free to any mind capable of throwing light upon the Cause and Cure of Evil.

The Convention will open in St. James Hall, Buffalo, N. Y., on Friday, the 16th of September, 1859, and 10 cycles A. M. and continue three days. The as it regards his public or his private virtues, for our known not to have possessed?

said he would execute the provision of the National said he would execute the provision of the Nation al comb. Louise Whitcomb, Alanson Webster, Thomas Constitution relating to fugilive slaves, to use his own Rathbun, Sarah Rathbun, E. A. Maynard, Mary F language, 'in the fulness of the spirit, and the exactness of the letter,' worthy of such a distinguished
honor, from the liberty-loving State of Massachusetts

Any member of this Committee can be addressed honor, from the liberty-loving State of Massachusetts, of revolutionary memory? Forbid it, Concord, Lex- at Hotels and Private Boarding Houses. The Hall

at this man, who, by his idolatrous worshippers, was irreverently and impiously styled 'god-like' 'Who Wards's Line of Steamers, as follows: From Toledo does not remember, who was alive at that time, the to Buffalo and return, \$4,00; from Sandusky and tremendous thunder storm, when the whole heavens return, \$3,50; from Cleveland and return, \$2.00, blazed with the sheeted lightning through the whole night, preceding the day on which the dinner was given to him to be sheeted lightning through the whole duction of fare for persons attending the Convention will probably be effected on the New York & Erie given to him at Faneuil Hall, about thirty years since? Railroad. And which, like the hand-writing at the feast of Bel- A Quartette Club of Singers is engaged to be pres shazzar, seemed to be a striking token of the frowns of music. Heaven upon the approaching festival! Was there no Providential indication in this occurrence? Was there no Providential interposition also in the fact, that the vessel in which the first statue was shipped

was lost at sea, and with her, the statue itself? The pious mind cannot but interpret this as the act of God, and a very significant one too!

Shall we then proceed sacrilegiously to offend the Divine Being, by a repetition of another act of homage to the man upon whom he has so significantly frowstothe man upon whom he has so significantly from the three days.

Earnestly, then, and cordially, we invite the true versary for counsel and labor. Let us come together in the name of Liberty, and by our words and deeds, so strive to exalt man above institutions, humanity above creeded, that the slave's cause will receive a new together the man upon whom he has so significantly frowstothe man upon whom he has so significantly from the labor. bolt from the throne of the Almighty will dash the impetus at our hands.

Beside our home speakers, PARKER PILLSBURY is ttatue from its base, and shiver it to atoms?

DANEUIL.

GEORGE THOMPSON.

The letters from our beloved friend Grouge TROMP son, lately published by us, were written by his Dear Garrison :- Why is it that, as soon as a man Secretary. It gives us much sincere and hearty pleas is dead, he becomes an object of reverence? Is it not ure to publish the following extract from a letter a fact that the religion and politics of New England which he has been able to write with his own and of the Nation, on the whole, do little else than ex. hand, addressed to Wendell Phillips, dated July 15,

God bless you, my beloved friend, for the mo seasonable and munificent benefactions you have been distressing apprehensions. I cannot thank you and After forming a procession, and marching to and the donors at large in words. God give me life and In much haste to get to an Anti-Slavery Commit-

GEO. THOMPSON.

OXYGENATED BITTERS.

A QUERY. Why will you suffer? Dyspepsia i but a brief and comprehensiva term for the nume rous diseases which affect the stomach, liver, and, ir fact, the whole human system. Until Dr. Green discovered the Oxygenated Bitters, medical science was at fault, and had exhausted itself in fruitless efforts to cure this disease. The dyspeptic need suffer no longer with a disease that is always painful, and frequently a fatal affliction.

This unique and peculiar compound will as certain ly cure the disease as the disease exists. Had it not this power, such testimony as follows would not be given in its favor :

VALUABLE TESTIMONY IN FAVOR OF THE OXYGENATED BITTERS.

Washington, (D. C.) June 10.

Having made use of the Oxygenated Bitters, prepared by Dr. George B. Green, of Windsor, Vt., and from knowledge obtained of their efficacy in other cases, we cheerfully recommend them to the public believing they will fully sustain the recommendation of the proprietor. We hope that this valuable reme dy may be accessible to all the afflicted.

· . SAMUEL S. PHELPS, WILLIAM UPHAM, U. S. Senators from Vermont. JAMES F. SIMMONS, U. S. Senator from Rhode Island. J. T. MOREHEAD, U. S. Senator, and formerly Governor of Kentucky L. H. ARNOLD, Formerly Governor of Rhode Island. WILLIAM WOODBRIDGE,

Late Governor of Michiga

Its success in severe cases of DYSPEPSIA ASTHMA, and GENERAL DEBILITY OF THE SYSTEM, places it among the most wonderful dis-coveries in medical science, and has given it a reputation far above any remedy known for these ed plaints in all their various forms.

Prepared by SETH FOWLE & CO., Boston, and for sale by all dealers in medicine, everywhere. Aug. 12.

FIRST ANNIVERSARY PHILANTHROPIC CONVENTION.

At the Fifth Session of the First Philanthropic Convention, which was held at Utica, N. Y., in September, 1858, Mr. Giles B. Stebbins, of Rochester,

sary, of all who seek wisdom to overcome evil with good,' and that the time, place, and arrangements for the next meeting be left to a Committee consisting of Ira S. Hitchcock, of Oneida, Dr. Robert T. Hallock and Andrew Jackson Davis, of New York, and Amor Rogers, of Utica.

In accordance with the above resolution, the Comnittee have completed arrangements for the First Anniversary of the Philanthropic Convention, to be held in St. James Hall, Buffalo, Eric County, on the 16th, 17th and 18th of September, 1859. Let no one call God his Father

Who calls not Man his Brother.'

The chief object of those who call this Convention Rev. Dr. Storrs, (who made the consecrating prayer over the corner-stone, to dedicate the old rock to God.) is to offer an opportunity to the Progressive Friends of Humanity for the deliberate examination and solution of the greatest of problems—'What is Evil?' We Theological dogmas and religious creeds cannot impart such knowledge. Heads of Families, Teachers, Legislators, Governors of States, Presidents, Popes, Princes and Kings—all act upon and crucify mankind with arbitrary Laws, Creeds and Institutions, Con-I am sick unto loathing of a religion that worships the dead, and enslaves, hunts, buys and sells, whips, tortures, and kills the living.

HENRY C. WRIGHT.

With arbitrary Laws, Creeds and Institutions. Consequently, the world is indisputably maltreated and everywhere diseased. It is teeming with Discontent, Strife; Selfishness, Intemperance, Slavery and War—with evils physical, social, political, and religious. And the authentic history of humanity is the history of legalized injustice and ecclesisstical oppression.

In view of all this, and much more, we ask the Friends of Progress—What can we do to overcome evil with good? What can we do more than is being done to free mankind from the fetters of Superstition, the tyranny of Churchcraft, and the bondage of Statecraft, in their diversified forms? What can we further do to secure to ourselves and children the ad-

one another in the search for practical TRUTH. We forth from the summit of these volcanic mountains. They agitate and purify public Opinion. A Free Convention is the mouth-piece of Humane Liberty; the platform whence issue the mandates of unlimited Progress. Spiritualists, Materialists, Jews, Christians Reformers—all, East, West, North, South—will here by consider themselves heartily invited. The plat

known not to have possessed?

Is the man who, at Niblo's garden at New York following persons, residents of Buffalo, constitute the some years since, in an address to the people there, said he would execute the provision of the National

ington, Bunker Hill, and even Faneuil Hall! Forbid procured for this occasion is convenient and commodious, seating comfortably 2000 persons. The friends of Reform in Buffalo and vicinity, will do all in their Have there been no indications in the providence of God in times past, that he has looked with displeasure city is so central, that Reformers from all quarters can

ANNIVERSARY NOTICE.

The Seventeenth Annual Meeting of the West ERN ANTI-SLAVERY SOCIETY will be held at ALLI

ex jected to be present, and perhaps other friends from the East. BENJ. S. JONES, Rec. Sec. y.

STATE ANTI-SLAVERY CONVENTION. The Abolition Convention of Vermont will hold its first annual anniversary at West Randolph, on Wednesday and Thursday, August 31st, and September 1st, commencing at 10 o'clock, A. M., on

Wednesday,
The platform of this Convention allows an equal and just proportion of time to all persons of whatever sect. party or denomination; and all are invited to

take part in its deliberations.

Prominent persons are expected from the different parts of this State, and also from New Hampshire and Massachusetts.

Among the carnest and eloquent speakers already

engaged to come are C. L. REMOND of Massachusetts, and Rev. ANDREW T. Foss of New Hampshire.

JEHIEL CLAFLIN, B. W. DYER, ENOCH HEBARD, N. R. JOHNSTON, J. M. COBURN,

WILBERFORCE CENTENNIAL CELEBRA-TION.—A meeting in commemoration of the labors of William Wilberforce in the great work of Emancipation will be held in Priends' Meeting-House Grove, Easton, Washington Co., N. Y., on Saturday and Sunday, Aug. 27 and 28, 1859.

Parker Pillsbury, Rev. Antoinette Brown Blackwell, Aaron M. Powell, Leonard Gibbs, State H. Avenuary and others will address the

Susan B. Anthony and others will address the meeting. 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

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will lecture in the State of Maine, for several weeks to come, commencing as

Portland, Sunday, August 14. Tuesday, "Thursday, " Buxton. 16. 18. Sunday, "Tuesday,"

South Bridgton. Mechanic Falls, Thursday, ANDREW T. FOSS, an Agent of the Mas-

sachusetts A. S. Society, will speak at Weare, N. H., Sunday, Aug. 14. Alton, " " 21. Milford, " " 28. PARKER PILLSBURY will lecture in

Walpole, Saturday evening, Aug. 20. East Walpole, Sunday, " 21.

BLACKSTONE .- PARKER PILLSBURY WILL speak at Blackstone on Sunday, Aug. 14, -A. M. or Slavery, 5 P. M. on the French Revolution.

HOPEDALE HOME SCHOOL.

THIS Institution is designed to combine thorough instruction in Science, Art, and Literature, with judicious training of the physical and moral nature. To secure the children and youth, resorting to it for educational purposes, such home and neighborhood influences, together with such specific culture as may be promotive of positive growth in virtue and true excellence, is its sacred aim. Thoroughly Reformatory and Progressive in its spirit and character, it must rely mainly upon the patronage of those sympathizing with the better tendencies and movements of the age for support. The First Term of the Scholastic Year 1859-60

commences on Wednesday, Sept. 9, and continue Fifteen Weeks. ifteen Weeks.
For Circulars, containing full information, please

address either of the Principals, Hopedale, Milford,

W. S. HAYWOOD, Principals.

WEST NEWTON

English and Classical School.

THIS SCHOOL for both sexes is under the care of A NATHANIEL T. ALLEN. It is situated in the pleasant and healthful village of West Newton, Mass., on the line of the Boston and Worcester Railroad, nine miles from Boston, and about three minutes' walk from the Station. The Course of Study embraces every branch of a thorough English education, together with the Ancient and Modern Languages; and while particular attention will be given to preparation for College, or for mercantile and scientific pursuits, a special aim of the teachers will be to impart instrucn in the common branches thoroughly and correctly. A Primary Department is connected with the Institution, into which pupils of the youngest school-aze are received. There is connected with the school a large and well-appointed Gymnasium, in which systion will be given to the subject of manners and morals. The School-year will occupy forty weeks, and will be divided into two terms of twenty, or four of ten, weeks

TEACHERS. NATHANIEL T. ALLEN, Principal. CYRUS PEIRCE,
Teacher of Moral and Intellectual Philosophy

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Teacher of the Classics, History, and English Literature. GEORGE F. ALLEN. Assistants.

B. F. BAKER, Teacher of Piano and Vocal Music

E. L. MERRILL,

Teacher of Calisthenics and Dancing. SARAH R. BASSETT, Teacher of the Primary Department.

* Father Pelice ' is at present prevented by ill health from giver instruction in his department. The Messrs. ALLEN will receive a limited number of pupils into their families. It is their purpose to pro-vide for those who may be placed under their charge a comfortable and pleasant home. For further par-

ticulars, address N. T. ALLEN, West Newton, Mass. REPERENCES. Rev. E. S. Gannet, D. D., Wm. Brigham, Esq., Wm. Lloyd Garrison, Esq., Boston; Rev. George E. Ellis, D. D., Charlestown; Prof. L. Agassiz, Cam-

FEDERAL TYRANNY!

THIRTY-SEVEN MEN, Lawyers, Doctors, Ministers, Legislators and Men of Business, arrested and dragged to a Falon's Paison; their only offence being a compliance with those divine injunctions, 'Peed 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 Oberlin-Wellington Rescue,

And the cruel persecution of the noble men who chose to obey God rather than man. A most infamous chapter in American History, which succeeding generations will wish to have expunged. This volume comprises a full account of the rescue, incarce-

READ IT, AMERICANS, And MOURN over your country's degradation; scatter it broadenst over the land, that a SLAVOCRATIC NATION may see the depth of depravity and wickedness into which it has fallen, and arouse, repent and

reform.

We want 1000 active, whole-souled Agents to sell this book. Prize, 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,

WORCESTER WATER-CURE.

DR. SETH ROGERS, being about to return from Paris, where he has spent several months in medical observations, will resume, after July 1, 1859, the medical superintendence of this Institution. WOMAN'S RIGHTS MEETING.

A FULL Report of the Woman's Rights Meeting at Mercantile Hall, May 27. Speeches by Mrs. Severance, Mrs. Dall, Wendell Phillips, and others. Just published by S. URBINO, 10 Winter street, (up stairs.)

POETRY.

From Chambers' Journal. AFTER THE BATTLE. The drums are all muffled; the bugles are still; There's a pause in the valley, a halt on the hill : And bearers of standards swerve back with a thrill Where sheaves of the dead bar the way; For a great field is reaped, Heaven's garners to fill. And stern Death holds his harvest to-day.

There's a voice on the wind like the spirit's low cry-'Tis the muster-roll sounding-and who shall reply For those whose wan faces glare white to the sky, With eyes fixed so steadfast and dimly,

As they wait that last trump which they may not de lay.

Whose hands clutch the sword-hiit so grimly? The brave heads, late lifted, are solemnly bowed, While the riderless chargers stand quivering and cowed:

As the burial requiem is chanted aloud, The groans of the death-stricken drowning; While Victory looks on, like a queen, pale and proud Who awaits till the morrow her crowning.

There is no mocking blazon, as clay sinks to clay; The vain pomps of the peace-time are all swept away In the terrible face of the dread battle-day; Nor coffins nor shroudings are here; Only relies that lay where thickest the fray-A rent casque and a headless spear.

Far away, tramp on tramp, peals the march of the foe Like a storm-wave's retreating-spent, fitful and slow :

With sound like their spirits that faint as they go By you red-glowing river, whose waters Shall darken with sorrow the land where they flow To the eyes of her desolate daughters.

They are fled-they are gone; but oh, not as they

In the pride of those numbers they staked on the

Never more shall they stand in the vanguard of fame. Never lift the stained sword which they drew; Never more shall they boast of a glorious name, Never march with the feal and the true.

Where the wreck of our legions lay stranded and lorn,

They stole on our ranks in the mists of the morn ; Like the giant of Gaza, their strength it was shorn Ere those mists had rolled up to the sky; From the flash of our steel a new day-break seem ed born,

As we sprung up, to conquer or die.

The tumult is silenced; the death-lots are cast; And the beroes of battle are slumbering their last. Do ye dream of you pale form that rode on the blast Would ye free it once more, O ye brave? Yes! the broad road to honor is red where ye past, And of Glory ye asked but-a grave.

> PEACE AND WAR. BY JOSEPH BARBER.

On fair Sardina's fields and streams The tender Spring-light lay ; The tranquil earth was bathed in beams Soft as the sunlight of our dreams,-This was but yesterday.

The tinkling bells of grazing herds, The bleat of goats, the songs of birds, The herdsman's carol gay, Rose like a sweet spontaneous psalm Toward the blue heaven so pure and calm-This was but yesterday.

On Lake Maggiore's breast of light The fisher spread his wings of white To seek his shiny prey; In olive grove and vineyard fine The peasant pruned the tree and vine-This was but yesterday.

God seemed to smile on all the land, Its fairy vales, its mountains grand, Its people bold and gay; Peace arched the clouds with shining bow, Peace beautified the earth below-This was but yesterday.

To-day, the mad Briareus, War, rough those scenes The peasants, where are they? Through grove and vineyard sweep the guns, And from the Press of Slaughter runs The Wine of Life to-day.

The herdsman's but, the trim chateau-What marks their sites ?- a lurid glow, Or jet of fiery spray ! And ah! in place of tinkling bells, The air is rent with furious yells And hissing shot to-day.

The olive groves are falling fast Before the salvo's deadly blast-Fit victims of the fray : For oh! what should the olire do. When Peace, for whom its branches grew, Is crucified to-day?

MAGENTA.

Under the willows; in the trampled maize; Midst up-torn vines, and shattered mulberry row In rice-fields, corn-fields, dykes and dusty ways, And cottage crofts, where the gold gourd-flowe

Swathes of Death's scythe, wielded for two lon The dead lie thick and still: foes all at peace with

So many nameless dead ! no meed of glory For all this blood, so freely pour'd, is theirs; Yet each life here link'd many in its story Of hopes and loves and hates, of joys and cares. Of these unhonor'd sleepers, grim and gory; Who knows out of the world how much each with him bears?

These were all sons or sires; husbands or brothers; Bread-winners, most of them, for homes afar. This a sick father's stay; that a blind mother's; For him, in Paris, 'neath the evening star, A loving heart its care in labor smothers. Till taught, by arms of price, how far they strikehow far!

Cry! let the poor soul wrestle with the woe Of that bereavement. Who takes thought of her Through the illumined streets the triumphs go; Under her window waving banners stir. And shouting crowds to Notre Dame that flow. Hide, mourner, hide the tears which might such triumphs blur!

London ' Once-a- Week.' TOM TAYLOR.

From the Christian Inquirer. THE TRAITOR. BY PHEERE CARY. Nay, blame her not, you cannot know How long she struggled ere she fell ; And what temptation came to her No mortal but herself can tell.

And she was weak, and sin is strong : Vet had she never fallen so low But for the secret treachery Of one she never deemed her foe

While fearfully assailed without, Her unsuspected heart within Turned traitor to herself, and made An awful covenant with sin.

The Liberator.

DEATH OF RUFUS CHOATE. No. II. Dr. Adams's Funeral Address.

FRIEND GARRISON: I take up my pen to fulfil the promise I made you

last week of some strictures upon this remarkable performance. Of its diction, which was very beautiful, I have nothing to say. Of its ethics only do I living men, women and children, and at the same propose to speak. It seems not a little singular that the very first pas-

sage of Scripture in the beautiful chant which preceded it, was spoken of a people of whom it was said-'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and hi scent is not changed-(or, as Dr. Adams declared of his distinguished parishioner, 'He was no changeling in any thing.') Then, of course, he was no saint for the Doctor teaches that a man must be a changeling-'must be born again'-to become a Christian. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander; and shall empty his vessels, and break his bottles.' So hath the Lord sent unto such conservatives as Mr. Choate ever was, wantlerers,-like his esteemed pastor. Dr. South-Side Allams -who have caused them to wander. 'How say ye, We are mighty and strong men for the wars?' (This is the boast of the Doctor and his numerous peers; but God inquired, 'How, or by what authority, do ye say this?' . Moab is spoiled, and gone up out of her cities, and his chosen young men are gone to the slaughter, saith the King, who is the Lord of Hosts," (How many of our choicest young men have been led to the political or ecclesiastical slaughter by the teachings and examples of such men as Rufus Choate and his distinguished eulogist!) 'The calamity of Monb is near to come, and his affliction hasteth fast.' What a picture is here of the condition of the political and religious organizations of the present time,well represented by Mr. Choats and Dr. Adams,-and of the fearful doom which awaits them !

Now comes the first passage in the chant: 'All ye that are about him, -Moab, alias Choate, -bemoan him; and all ye that know his name say, How is the strong staff (or he who might have been such.) hereken, and the beautiful rod.' (See Jer., 48th chapter. The whole is a graphic representation of the state of things in the American Church and Government This, perhaps, the Doctor did not discover when he made his selection.

It seems equally singular that Dr. Adams should have commenced his address with a quotation from the Scriptures, (of which, I think, he was wholly unconscious,) every way so appropriate to the occasion. The passage is found in II. Samuel, i. 19: 'The beauty of Israel is slain upon thy high places.' Now, to appreciate this passage, three things should be considered: 1st. Who was I-rael here spoken of? 2d. Who was the beauty of Israel who had been slain? And, 3d, who uttered it?

1st. Who was Israel? They were a belligerent, blood-thirsty, rebellious people, of whom God said-· I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah !- sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupted! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away, backward.' (Isaiah i., 2, 3, 4.) 'Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest.' (Ps. exv. 10, 11.)

2d. Who was 'the beauty of Israel,' who had been slain? It was Saul, that noted Spiritualist of his time, who, when he could not get access to God, consulted the dead, through a celebrated female medium of that age, familiarly known as the 'Witch of Endor.' (See I. Samuel xxviii., 3 to 14. Does Dr. Adams consider such men the beauty of all Israel. which he represents? It was Saul, of whom it was said, 'Saul has slain his thousands,' It was Saul, of whom Samuel said. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.' (See I. Samuel, xv. 23.) It was he who, when he had been wounded in battle by the archers (whom he was striving hard to kill,) fell upon his own sword, and thus died a suicide, as well as a murderer.' (See I. Samuel, xxxi., 3 to 6.)

And who uttered the Doctor's text? It was Da vid, who, just before doing so, had deliberately put to death an innocent young man who had brought to him tidings of the death of Saul. Read, with care, II. Samuel, i., 1 to 15. It was David, of whom it was said- David has slain his ten thousands.' It was David, who placed Uriah in the forefront of the battle, so that he might be the more sure to lose his life. See II. Samuel, ii., 14 to 17. It was David, whom God would not allow to build him a house, because ' he had shed blood abundantly, and had made great wars; because he had shed much blood on the earth in his sight.' (See I. Chr., xxii., 6 to 8.)

Now, if Dr. Adams wishes to have it understood that the Israel spoken of in his text was the prototype of those who claim to be the Israel of to-day, that Saul, the beauty of ' ancient Israel,' was the prototype of the illustrious subject of his eulogy, and that David. (Saul's eulogist,) was the prototype of his Reverence, he will find endorsers in a quarter where he least expected it. But, if he wishes us to understand him otherwise, we shall respectfully decline accepting his exegesis, keeping in mind that God has said- If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?' (See Prov. xxvi. 11., 12.)

Other strictures are reserved for a future communication.

Yours, for the truth. JUSTITIA. Boston, Aug. 1, 1859.

THE LIVING PRESENT-THE DEAD PAST

STEAMER EMPIRE STATE, East River, N. Y., July 27, 1859.

We have just passed through Hellgate, in an earnest and animated discussion on The Living Present and the Dead Past. Some two hundred passengers on board. Many slave-hunters, male and female, going to Newport to recreate themselves, and inquire the whereabouts of those whom the Christians (?) and Republicans of the North have consented to allow them to kidnap.

What eulogies they lavish on the dead! How they curse the living! To hear them talk of the dead Washington, the dead Jefferson, the dead Franklin, poreal presence, are dead, and then to hear them speak of the living, you would suppose that veneration for the dead, and contempt for the living, constiview, the living 'have no rights which any man is bound to respect,' and that the dead alone have any claim to their regard.

Is not this, in fact, the most prominent feature in thousands of intelligent women, truthful and tender-American character? Is not this the direct and nec- hearted, declare that they have no interest in politics essary tendency of our literary, social and political as if the political gambling by which youth is delud institutions, to inspire respect for the dead, and con- ed and manhood wrecked past all calculation, had tempt for the living? See how living men, women meaning for sons and husbands, and yet none for and children are treated at home, in the school, in so- mothers and wives; when the help which such percial circles, in commerce, in legislatures, and in courts! sons would naturally give to every effort for justice

Their persons and rights, their bodies and souls, outraged; their lives, their affections and natural relation all despised. Hundreds of millions of dollars expended annually to furnish swords, guns, whips and fetters to scourge, mutilate and kill the living, and train assassins and ruffians thus to outrage the living-while thousands of millions are expended to inspire the people with respect for the dead. The surest way to civil and social promotion and honor is to steal, buy and sell, hunt, mutilate and slaughter time exhaust your energies in love and homage to the dead. What is the Church but a power, whose great of

ject of existence is, to call the attention of the people away from the Living Present, and direct it to the Dead Past, or to some intangible, unreal future? The Church and clergy of this nation ignore the obligations of men to the Living Present, and speak only of obligations to the Dead Past. What are four millions of slaves, with all their anguish, their tears, their agonies, compared to the sorrows, the suffering and sacrifices of dead saints and heroes ? Nothing at all, in the estimation of those who are the recognized Christians and priests of this nation? The pulpits of this land utter ten thousand words about the sufferings and sacrifices of the dead, where they utter one touching the sufferings of the living victims of slavery, or drunkenness, or prostitution. What is that religion good for, whose great aim i

o divert all eyes from the Living Present to the Dead Past ?- to pass by the living in contemptuous silence, and to excite reverence for the dead? What are the sufferings and sacrifices of the dead to me? As corporeal men and women, they have no wants that can supply-no sufferings that I can relieve-no an guish of soul that I can alleviate. As corporeal men and women, their anguish and their sufferings have ended. But all about me are men, women and children, whose anguish and sufferings, that I can relieve, are now living facts.

What are the agony and sufferings of Christ to me Nothing; they are past. He needs no sympathy, no help from me. His spirit, his teachings, and his example are much to me; but all sympathy expressed on account of his sufferings is utterly lost. Those who weep most over his sufferings have least regard for the spirit of love, forgiveness, justice and humanity, which he illustrated in his holy life.

Four millions of slaves lie at the door of South sid adams's church in Boston, held and used as s-scourged, hunted, shot, and torn by dogs; their souls and bodies tortured and filled with anguish-without hope, without home-without marriage, and trodden under foot as dust. But that Reverend South-Side priest passes those living sufferers by, and enters his pulpit and points his people to the sufferings and anguish of the Martyr of Calvary, as more deserving their sympathy and their concern, than the anguish and tears of these millions of living men and women! Anxiety for the Dead Past-indifference to the Living Present! How long shall such a religion curse the world? Oh Lord! how long? . HENRY C. WRIGHT.

> A FAITHFUL MINISTER. HAVERHILL, August 1st, 1859.

You may be pleased to know that the Anniversary of Emancipation in the West Indies was appropriately noticed in one of our pulpits yesterday. Rev. Mr. Clark, pastor of the Unitarian Society, preached a grand discourse upon Emancipation. It was an elaborate and highly-finished production, and parts of it were elequent. He reflected severely upon the fact that this occasion received so little notice; no other pulpit in town was announced to speak of the subject

and but very few public gatherings would be held in America, while we celebrate everything else, from the finishing of a railroad to the success of a chess-player, He contrasted the occasion with the 4th of July, and showed how superior it is to that anniversary. He gave a brief sketch of the Anti-Slavery movement in England, and of the effect of Emancipation upon the population and prosperity of the islands. He closed by drawing three lessons from the success of the Emancipation movement-faith, effort and patience. The losing passage was very fine. The sermon was listened to with closest attention by a large audience. Ministers are such a trimming race, that it is best to notice the few instances of fidelity. They are precious few here.

LETTER FROM REV. SAMUEL JOHNSON. PASTOR OF THE PREE CHURCH, LYNN, MASS ...

Yours, A HEARER.

To the late Yearly Meeting of Progressive Friends.

SALEM, Mass., May 23d, 1859. DEAR FRIENDS :- Although, in your noble zeal for progress, you may not specially emphasize your belief that the principles you stand on are conclusive and not to be revised, no reasonable person can fail to recognize it more clearly than if you had set it forth in the distinctness of an Article of Faith. There is no mistaking the tone in which you pronounce judgment on the shortcomings and the sins. You manifestly know yourselves to be rebuking spurious finalities in the name and by the authority of real ones. You are armed in moral intuitions which argument can neither mend nor man. Your very faith in free discussion goes upon the prior empfidence that these must stand forever. The intensest dogmatism of the creeds is positive fear and dismust, in comparison with this absoluteness of appreiction, which is nevertheless fond of crying out for progress as for daily bread from God. Their traditional 'Evidences, paraded as the sole grounds of religious certainty are shivering with secret presentiments of ruin, while your living assurance is strong enough to welcome reest criticism, and to throw the woors wide open to every promise and to every frown.

For so it is. All vital convictions are of things mmutable. All genuine progress in rooted in a finality of which dogmatism is nut a feeble counterfeit. But this is not the whole secret. There is one eternal condition on which progress is more dependent than upon any definite belief. And you can well dispense with all claim to doctrinal intullibility, all permanent confession of faith, so long as your circle is thrilling with the unspoken pledge, above all things to love Truth.

Herein is your especial title to the gratitude of the community. When men have grown so familiar with the preaching of the highest principles that they dare to treat them as old trumpery they are weary of having about them, it is plain that they are in need of something else than to be told what they should believe. Who shall break that spell of unconcern, which is deadlier than any ignorance, because it has no desire to be taught? Who shall stir in all of us the needed shame of being deluded as to the condition of the nation and the neighborhood, the needed longing to stand face to face with the facts of duty as they are? Who shall teach us, so that we cannot shuffle it aside, what this means, that no falsehood can possibly harm us, for one moment? Open, barefaced wickedness provokes its own antidote. But the dead Pilgrims, and many others, who, as to cor- what shall be done with the subtle stupefaction which creeps over the better instincts themselves? When thousands of well-disposed persons are the ready victims of such a paltry trick for binding the Free to the tuted the basis of their character, and that, in their Slave States, as this of feeding Southern shambles with contributions of Northern patriotism, to build sepulchres of the Fathers upon soil stained to its granite foundations with the blood of the oppressed; when

to woman is not given simply for lack of interest to we afford to forget all the Bibles and all the heroisms is making statistics bristle with horrors; when facts of our consciousness to-day all those majestic certainlike these are among the least guilty as well as the ties, to which the whole structure of our Nature dispensable thing is not the precept upon precept of truths heard and disregarded a thousand times over, but the sight of men and women whose consciences than to lose irrecoverably the one instinct that vital-

Theologies and philosophies profess to save men. But what shall save the theologies and the philosophies, even the best? What becomes of the system to the present, and to the might of this confides its which the love of truth does not continually recast future—therefore every enduring energy in man and in the latest science and the freshest piety, in the lar- nature unites with the humblest well-wisher to speed ger meanings and the grander tasks? The whitest you on your way. manna, kept over night, was not a kind of stock to be desired. It is as easy to die by the dead letter of a higher knowledge as of a lower. Does not the mummy of the philosopher rest in the catacombs beside the mummy of the fool? To hold that God is spen and Truth a bygone revelation, is to lie down in the mummy-pits, where ape and scholar, dog and priest A tradition left unvisited by the love of truth-how

therein! Take an illustration from the history of arms around my neck, and the one that lisps said Doctrine. What has become of that old endeavor, 'Oh, Uncle Joseph, when 'ith thee going to have the natural enough when it began, at some time in the Children's Meeting?' The same day, William Eversecond century of Christianity, to clevate a man into hart said we might have his grove. I don't mean that the place of God, and then to pronounce and keep he offered to deed it to us, but just to let us take the dogma final? It has resulted in the honest con- peaceable possession for one day. In an hour after, I fession of one of the best representatives of the met Prof. Culver, and he said, 'Friend Dugdale, the popular religious belief-that the Father is to him but children are asking me when your meeting is to come an intangible effluence from Jesus, who alone is his off again? We shall turn out facice as many as we did God. Was anything else to be expected? There was last year!' Well, all this happening in one hour, just plainly but this alternative. Either the thought of as a wind will sometimes blow down a peck of chest-Divine Presence, thus crudely conceived, must be per- nuts, made my heart feel a little warmer than committed to grow with the higher consciousness which mon; so I started home, and, the next morning, went, lay folded in it, of an inspiration not limited to with some friends from Philadelphia, over to G. W. person and place, or whatsoever of the Infinite sub- Pierce's grand old Park. The place seemed alive with stance was really associated with the doctrine must birds. You know all the baby birds of last year are fade out of it, giving way more and more to the sub- now full grown, just as many of the boys and girls stituted Finite. If Jesus is God, then how or why who attended our first meeting are now setting up to should there be any other God than Jesus? Or why be young men and women. To tell you the truth, I run out into the unconditioned and inconceivable, was thinking about our meeting for 1859, when my to find the Life of the World? But who will accept cars were arrested by such a torrent of warbling that, this startling version of Christianity? "Better be- if it had been water, I am quite sure it would have lieve with Theodore Parker," cries horror-stricken sprinkled me all over. Orthodoxy? "It is Trinitarianism caught in its own toils," cries Unitarianism, in equal repudiation. And comes, and the cry of no slave child shall be heard in yet, if you leave formal terms and come to practical our dear cherished land! Some people pretend to unmeanings, I see not how it can be denied that Mr. derstand the language of beasts and birds, and they Beecher has but stated the substantial faith of the might have interpreted these as saying, 'Bring the "liberal" and "evangelical" sects alike. No ver- little ones here again, here again, HERE AGAIN; oh, bal distinctions can hide the fact, that their common do, do, Do. Now, just between ourselves, I thought preaching of Jesus as the express image of God, the horses at the Yearly Meeting had, for want of their common assumption that he has exhausted the oats, chewed the rails so badly that perhaps George possibilities of goodness, their sensitiveness to every would feel a little cool about our Convention : but I whisper of doubt respecting his supposed mediatorial tell you, he never looked pleasanter when he was a functions or miraculous powers-in a word the con- boy. I hardly had told him what I wanted before he centration of all worship, rite and creed, of all relig- said, 'Yes-oh, yes, certainly!' Then my mind was ious thought and conversation about this one over- made up instanter, that whatever we may do hereafter shadowing Manhood-amounts substantially to Mr. about the kind offer of friend Everhart, we would hold Beecher's instinctive confession of faith. Here, as our next Convention at Longwood, on Seventh day far as I can see, is the one practical fact that swal- the 3d of Ninth month, 1859, commencing precisely lows up their superficial and purely technical differ- at 10 o'clock, A. M. ences-that whatsoever can be known of God is believed to be revealed in and through the person of Don't forget our obligation, if we are young, to help Jesus, and is identified therewith: that the devout the little ones who have no way of getting to the Pantheism of the Apostle's vision, his 'God all in meeting. If all the horses were like 'old Major,' they all,' is lost in the exclusive defication of one histor- would work freely, provided they had a good mess of ical personage; that the Father, All-wise, All-good, oats and could see the fun. Sort out the baskets and in whose infinity we live and move, and have our kettles, select the biggest, then pile them full; for we being, has become a dreamy effluence from a human are to have a big time, and it would almost make me life, lived two thousand years ago. What if only a cry if one little barefooted urchin should go empty man here and there has the valor and the plainness away. Look out for 'Aunt Dinah's' big basket. of speech to speak out, as Mr. Beecher does, the sad One of the teachers at Media told me, the other day. secret of the Church's heart, or even the self-knowl- they would turn out strong. Lancaster County, and edge to be conscious of it? None the less patent is our little sister State of Delaware, have always been this instance of a belief, exhausted of its vitality, and represented. There are two more acres to be added to turned against the simplicity of the religious senti- Longwood, and the Park extends over ten acres. ment, by reason of being left unvisited by the in- After the meeting is over, and we have had our memostinct of progress, of being put in place of the love ries jogged about The Little Pilgrim, Punctuality, of truth, instead of submitting to its tests.

form of their belief. Bere is an illustration of quite another kind, but to similar purpose:

The American Colonies threw off fetters from their spread our lunch under the boughs of the grand old own limbs, and called it striking for universal liberty. Norways. The old folks will all feel young again! The next age would fain correct the error, by breaking the bonds of a race they, for their own interests, left year, and made them talk like sensible boys. It strikes enslaved. But the children have chosen to rest in the me we ought this year to invite the Editors. But I old definitions; and so, mark the consequence, even must hurry; we are packing up for a trip to New Jerthese are turned to bluster and babble, mere windy in- sey. Did you hear the little folks were going to have flation and collapse. The conscience, fastened to the a great Convention there to celebrate the first of Auconstitutional tyranny, as the fathers were to the royal, gust-Uncle Joseph to be one of the boya? Though yet not daring, as they did, to break the spell, sits a native-born Pennsylvanian, forty years ago I picked down to trembling calculations which they would huckleberries over there, played in the sand, swam in have spurned. When the legislators of Massachusetts the streams and thrashed a boy for calling my little hesitate, upon a constitutional scruple, to decree that plain coat a name which legitimately belongs to one of it shall never go to juries upon her soil to determine the finest fish that swims in the Delaware. I wish whether she will surrender a pure woman, soul and you could all read the sweet little book called A Kiss body, to a plantation ruffian, -when there is such for a Blow, and practise for giveness of injuries in your severity of conscience as to the sacredness of an oath young life, as taught by the Son of God, who laid his to this Union with the 'sum of all villanies,' and such hands on little children and blessed them. By so debility of conscience as to that inevitable and eternal doing, you will avoid many of the bitter repentances oath of human nature to justice and mercy,-need and tears which have fallen to the portion of your you go further to find bitter proof that there is no 'Uncle' and friend, form of liberty, which can become inert tradition, standing in place of the earnestness which should be testing and judging it, without burying the conscience in unutterable sin and shame?

Every system of Theology and Philosophy lavs down some ultimate authority for its disciples-points or the necessary conceptions of the reason, or the common consciousness of mankind. In Theology it is the Bible, or the well-developed conscience, or the spiritual out her own freedom at an expense of \$600. constitution, with its holy intuitions and needs. Some she succeeded by her labor, and by the aid of detions would knir by sour; and I might as well tall the children she has borne and nurtured! As if she down before the Pope of Rome or the Pagan of Washington. The well-developed conscience is surely firm ground to stand on. But underneath that lie the incontinent to buy for them what is their own natural, be followed as we would the God who made us, and this is one of itslegitimate, inevitable fruits. whose constant word they are. But what if I have forgotten that still deeper foundation, whereon, if I do not keep myself planted, all these alike are vain? It is enough to make an honest man ashamed of his country, and cause him to swear eternal hostility to the whole abominable system of bondage. Fathers and mothers of Boston and New England, just make

inquire into a state of things which, in the great cities, that have blessed the world, better afford to let go out commonest forms of moral indifference, surely the in- points, of the Being and Fatherhood of God, of the give them no rest while one false or perverted social izes and effectuates them all. For out of this came relation remains uncorrected, and who cannot endure what was good in book or deed. Out of this can it all the presence of a delusion or a lie. Deeper than doctrine must go the spur that is to rouse the great hosts ery for God, for Progress, for immortal life, by which of the indolent, the conventional, the frivolous, the tness are guaranteed; out of this proceed their ever self-satisfied, the moral cowards, and the theological nobler meanings; out of this shall all they promise be fulfilled.

And because your movement is consecrated-first. midst, and last-to this, in the name of this appeals SAMUEL JOHNSON.

From the Anti-Slavery Standard. CHILDREN'S CONVENTION AT LONG. WOOD.

Ninth Mo. 3d., 1859. UNCLE JOSEPH'S FIFTH ANNUAL LETTER TO THE

the heart silently dies out of it, leaving a shell so DEAR LITTLE GIRLS AND BOYS: The other day, I ghastly and desolate, that when you rightly describe was in West Chester, and, before I was conscious of it, no man will confess that he belongs or has ever lived it, Eva and Jennie, two little pets of mine, had their

Such singing as we shall have when the jubilee Rise early, in time to see the sun put out the stars

Perseverance, Quarreling, Quids, and other P's and But we may not judge men's spiritual attainment Q's, and some good songs about Temperance and Freedom, we will leave the horses at the meeting-house (for that is our bargain) and hie off to the Park and You remember how we magnetized the ministers last

JOSEPH A. DUGDALE.

From the Boston Atlas and Daily Bee. A MOTHER SEEKS THE FREEDOM OF HER CHILDREN.

Mrs. Melinda Noll, a colored woman, is in the to some court of final appeal. How diverse, often ir- city seeking the means to enable her to redeem her reconcilable, these are! In Philosophy it is the senses, son from slavery. Mrs. Noll is a woman of unusual or the necessary conceptions of the reason, or the com- ability and intelligence, for one of her class, as is She was herself a slave, and we of these are better, some are worse fitted to serve the volent persons, in purchasing the freedom of her recessary conceptions' of the metaphysician, howmake no substantial bridge from being to existence.

The make no substantial bridge from being to existence.

make no substantial bridge from being to existence, She has the best testimonials to her good character from thought to life; while the common sense of and the labor of love she has performed, from her mankind, on the other hand, is surely reliable, if you know but how to find it; and reasoning cannot go Kelley of Philadelphia, and many other well-known behind its testimonies. There is no less difference in the worth of the Theological postulates. I cannot go will be liberally responded to in this city. What a to the Bible as court of final appeal. If my moral spectacle does this case present for the contemplation sense did not sit in judgment on the Bible, its contra- of Christian men and women? A mother laboring dictions would kill my soul; and I might as well fall the children she has borne and nurtured! As if she tuitions and needs of the spiritual nature, which must God-given right. But such is American slavery, and

not keep myself planted, all these alike are vain? Where is the system which lays down the Love of the case of this poor woman your own for a moment Truth as the final principle, as the life and the way of all others? And yet this is the very organ by which we behold truth, and he who is blind here is altogether and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent, and after that when life is more than half spent. wrapped in night. This is the love that educates all other loves to breadth and clearness and holiness. There can be no infallible authority to step in behind this. It will not endure such bonds, nor does it hind this. It will not endure such bonds, nor does it need them. If we have it not, there is nothing which can teach us. If we have it, there is nothing which can teach us. If we have it, there is nothing which the burden of anxiety which this can mislead us far, or delude us long. Better could poor slave woman carries, with the yearning affection

which impels her to beg and labor for the deliverage which impels her to beg and moor are the deliverage of her captive sons. A hundred years hence our children's children, will look back with asterishment and blush for their fathers, that such a thing ment and outsile for their lathers, that such a thing should have been in this age of the world, as a Christian mother compelled to ask alms to buy her children out of the bondage of the oppressor. Suppose the case were your own, how much ;

tience do you suppose you would exercise toward the Rev. Dr. Adams and the Boston Post, when they at key. Dr. Adams he you by telling you that your children were better in slavery than if made int children were better in slavery than it made first. Yet this is what they say to this poor slave mother and it is their excuse for detending slavery, and voting to perpetuate and extend it. But such as excuse has no effect with a candid mind, nor can it command respect. Such a case considered simply in the light of the facts, without embellishment. command respect. Such a constitution simply a addition of any sentiments, is enough to sweep a star all hunker sophistrics, and leave American slavery a its naked and hideous deformity, a thing to be a spised and hated.

Ayer's Sarsaparilla,

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A compound remedy, in which we have labered to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sang. made. It is a concentrated extract of Para Samparilla, so combined with other substances of sall 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 to the substantial cure. cure. It is beneved that such a remeny is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment or many of the worst cases to be found of the follow.

ing complaints: - SCROFULOUS COMPLAINTS, ERUP. TIONS AND ERUPTIVE DISEASES, ULCER, PROPER, BLOTCHES, TUMORS, SALT RHEUM, SCALD HUAD, BLOTCHES, TUNDES, DATE AFFECTIONS, MERCHAL STPHILLS AND SYPHILLTIC AFFECTIONS, MERCHAL DISEASE, DROPSY, NEURALGIA OF TIC DOTACLET, DEBILITY, DYSPETSIA AND INDIGESTION, ENTURY, LAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from Larcaur

or THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that sea.

By the timely security of the second son of the year. By the timely expulsion of them son of the year. By the timely expulsion of them many rankling disorders are mipped in the bad. Multitudes can, by the aid of this remedy, spare 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 vitiated blood whenever you find its impurities busting through the skin in pimples, cruptions, or sore; cleanse it when you find it is obstructed and skeptish in the veins; cleanse it whenever it is foul, and you'r feelings will tell you when. Eyen where and your feelings will tell you when. 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 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-

tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it, has been egregiously deceived by preparations or a, partly because the drug alone has not all the rittle that is claimed for it, but more because many prepbut little of the virtue of Sarsaparilla or any thing else.

During late years the public have been misled

by large bottles, pretending to give a quart of Ex-tract of Sarsaparilla for one dollar. Most of these have 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 supply such a remedy as shall rescue the nan-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 eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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Turifying the Blood.

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

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

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communication may be had three times a day with Boston and the principal thoroughfares of New Eng.

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