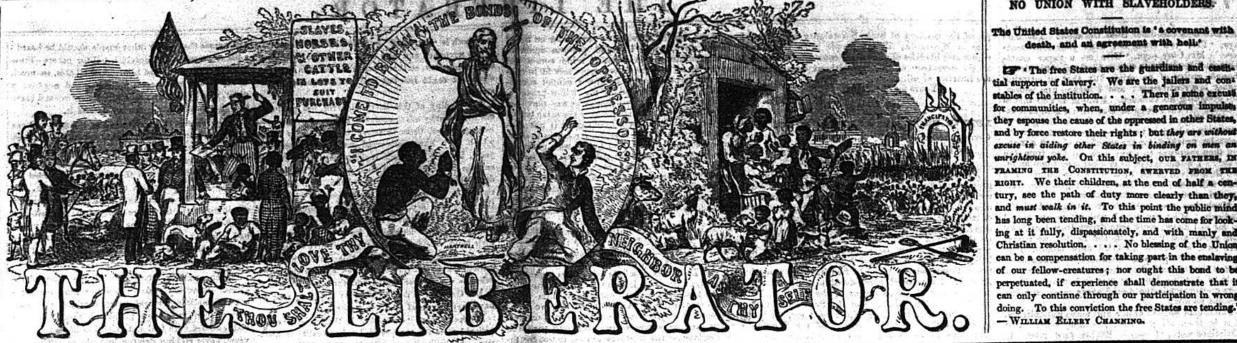
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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the the of the paper, viz:-Francis Jackson, Ed-THE QUINCY, EDMUND JACKSON, and WENDELL



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

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

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

The free States are the guardians and coststial supports of slavery. We are the jailers and cons

and by force restore their rights; but they are without excuse in aiding other States in binding on men an

surighteous yoke. On this subject, our fathers, IN

FRAMING THE CONSTITUTION, SWERVED FROM THE

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

tury, see the path of duty more clearly than they,

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

has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union

can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

WM. LLOYD GARRISON, Editor VOL. XXX. NO. 19.

BOSTON, FRIDAY, MAY 11, 1860.

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REFUGE OF OPPRESSION.

THEODORE PARKER ON WINE-DRINKING. Wine-bibbers, and the opponents of the temperance case generally, seem to be highly gratified with the etter of Mr. Parker, recently published, claiming for wine-growing and wine-drinking countries far less of drunkenness than exists even in New England, and preferring a license law to any scheme of legal prohihition. After making an extract from this letter, the Baston Courier makes the following characteristic comments, which will not be very gratifying to Mr. P.

These are sound and sensible views: our readers will not readily guess the source from which they ome. They are from a man whose learning, vigo of mind, moral courage, and general intellectual power are beyond dispute, but who has not in all things so comported himsell as to carn a reputation for the good sense and practical wisdom which are anquestionably displayed in the above extract. The writer is no less a man than Theodore Parker. Now, it strikes us as a curious intellectual phepomenon, that a man who writes so calmly and reasonably on the subject of drunkenness, should write so absurdly and so madly on the subject of Whenever Mr. Parker writes or speaks on slavery, he reminds us of nothing so much as a drunken Malay, running a muck through the streets with a knife in his hand. He is under no impulse but that of a blind, headlong, insane fury, which has neither eyes nor ears nor understanding Not long since, he sent a letter from Rome on John Brown's foray; commending it, holding it up to applause and imitation, and affirming it to be the true way of dealing with slavery. The sentiments of that letter are simply atrocious: but we do the wnter the justice to believe that, like all closet politicians, he was not aware of the moral significance of the strong language which, under great reitement, he was using. To us, the prominent quality of that letter was its folly. It was wild, absurd, and monstrous. There was no sense, no rason, no knowledge, no comprehension in it. Upcompares, and comes to sound conclusions: when dealing with slavery, he shuts his eyes and his ears, and treats of it like the German philosopher, who, when required to write about the camel, sat down in his study to evolve the idea of a camel from the depths of his own consciousness.

It is singular, that so acute a mind does not perceive that the Maine Liquor Law way of dealing with intemperance, and the John Brown way of dealing with slavery, are open to the same objections on principle: they both refuse to recognize the practical difficulties in each case. The Maine law fanatic maintains that intemperance is an evil so huge and hideous, that it admits of no degrees: moderate drinking is as bad as getting drunk: claret is as naughty as whiskey: he who likes a glass of wine with his dinner is, on the whole, weree than he who besots himself with wine or brandy. Thus sams at entire suppression; and failing that, at

regulate, moderate and control are objects disdains to regard . this side of total abstrawass presents no point which it is worth his while to try to reach. It is in vain to say to him. that the Maine Liquor Law is impracticable; and that it is better to aim at some reasonable reform, which may be accomplished, than to waste one's energie in the pursuit of unattainable good .-Harawer is, the Maine Liquor Law, or nothing

to dohn frown way of dealing with slavery goes no farther than so point out that slavery is an the case, or how to overcome them. Practically, the result was just as complete a failure as have on all attempts to suppress intemperance by prolabitive legislation. He acted as if it were be to be dead than to be a slave : to some men this may be so, but the average man does not think so.

If Mr. Parker were as fanatical upon the subject of intemperance as he is upon that of slavery, the Maine Liquor Law would not be half strong enough He would have the man who gets drunk and the man who sells him the liquor to get drunk with, alike put to death, or at least imprisoned for life. He has, doubtless, in his ample library a copy of 'Leslie's Short Method with the Deist: Parter's short method with slavery might be written on the palm of one's hand; it is just thisstares shall kill their masters, and the remaining whites shall kill the slaves. This would be very efectual, but is hardly practicable. We shall never live to see drunkenness suppressed by prohibitory ligislation; we shall never live to see slavery supessed by extermination, either of master or slave. In both cases, we had better make up our minds to try some other plan.

From the New Orleans Picayune.

THE EVIL SPIRIT. The Massachusetts courts have decided that the process from the U.S. Senate for the arrest of the contumacious witness, Sanborn, was informal. It is by no means certain that a Massachusetts court, under the influence of the dominant anti-slavery passions, would allow any process, for the compul-lory attendance of a witness in the John Brown in-quiry, to be lawful. The grounds for this decision are very weak — mere fetches to excuse the refusal to do a plain duty. Such as they are, however, they give a color of defence to the violence with which the service of the process was resisted, and which the service of the process was resisted, and the attempt made to rescue the witness by force from the hands of the officers. The turbulent men who rushed with the fury of a mob to prevent the Deputy Marshal from making the arrest, now com-placently aver that they have the endorsement of the courts for their conduct, as lawful in resisting un-lawful acts. But it is entirely certain, that this was not the original ground for forcible intervention. The legality or regularity of the process were too thought of when they surrounded the officer, and attempted to take his prisoner from him. They resisted the seizure, without knowing or considering whether whether it was legally made, or not; it was an effort to obtain an unwfiling witness to testify about the complicity of Northern Abolitonism with the coatrage at Harper's Ferry, and the feeling of Masachasetts broke out in the violent demonstration, that he should not be taken away for that purpose. If it was afterwards discovered that there was a technical informality, which would have secured the prisoner's discharge, that is no excuse for the riotous combination to prevent his arrest. The dethe prisoner's discharge, that is no excuse for the riotous combination to prevent his arrest. The defictions combination to prevent his arrest. The deficient is accounted by the law and its even to the forcible resisting of the law and its agents, was as manifest in the obstruction to the lagal course for securing his acquittance, as it would have been in plain resistance to a legal summons. That attempt was equally disorderly; and the resolve to defy the law and its officers, and uphold the abolition emissaries and tools, by open force, was equally conspicuous. It was indeed, subsequently avowed, without qualification or reserve, at public moetings held in the State for the

expression of the public opinion on these incidents.

It was there audaciously proclaimed that a process of that kind could not be executed in Massachusetts, for which the orator spoke. It was not an DANIEL O'CONNELL ON AMERICAN BLAinformal or irregular process which is thus defied. It is every process having for its object the summoning of testimony against the John Brown conspirators. This is the femper-we will not say of Massachusetts, for there are moderate, constitutional, conscientious men in Massachusetts, who denounce these violent men and their acts-but it is the temper which has colored most of its recent legislation, at the monster. and pervades the proceedings of the political conventions of the dominant party, and in the ordinary demonstrations of popular feelings.

The same spirit, roused into a more open act of insubordination to lawful authority, has made it-self scandalously notorious in Ohio. The Marshal of the United States for the Northern district of Ohio had his process to serve for the arrest of one of the young Browns, needed as a witness before the Investigating Committee of the United States They will protect and defend him in refusing to go. infected with the same furious abolition frenzy. He and say, has been obliged to report that he cannot execute the summons without employment of an armed force. Judging from the exhibition of popular power there, the force required would be very John Brown, Jr., therefore, goes at large, in Ohio, guarded by the muskets of Western Reserve Abolitionists, defying the power of Congress to touch him. The rampant declaration flaunts itself in Ohio, in open contempt of the Federal authorities, for no other ground than that they are pursuing investigation into the connection of Abolitionists with the bloody deeds of Harper's Ferry. The courts of Massachusetts, by unworthy quibbles, have given countenance to the same refractory spirit; and the Governors of Ohio, Iowa and Illinois, in their recent action on the same subject, have shown a willingless to misuse their executive functions in pandering to these insubordinate sectional passions.

THE INQUISITION IN SOUTHERN ILLI-NOIS.

its war on the Rev. James M. West in the following

'That he is a circulator of abolition documents, he dare not deny; that while he officiates as a colspect for the general laws of the land. Politically we are his enemy, and shall use all honorable means in our power to subvert his influence; for we know, if his epinions predominate, Democracy cannot, your will; for while you do so, there is a blot on your restricted our former threat as it is termed, that the same blood, as the mere creatures of your will; for while you do so, there is a blot on your execute our former threat as it is termed, that if he cannot conduct himself as a law-abiding citi- tic cannot wash out. zen and a Christian, he must leave for parts more I tell the American slave-owner that he shall and we again repeat that he had better desist.

we doubt whether the citizens of Pope County will. us to propose his banishment from the county; but this we have refused to do, because it would not help on high her banner of freedom and its blazing stars. I point to her, and say, There is one foul blot known, he will suspend operations of his own accord, upon it; you have negro slavare. istle, verbatim, et literatim, et punctuatim. It is a your character !

BROAD OAKS, Pope Co., Ill., April 12, 1860.

Editor Golconda Weekly Herald : DEAR SIR: I notice in your last issue a continua-

n to that instrument of writing.

And so far from those fifty underwriters being my neighbors, there is nine of them that, to the best of my knowledge, I never saw, or heard their names before. Hereafter, I shall expect to utterly disregard anything that may appear in the Herald, that appears in the shape of persecution. Should any persons en-tertaining different views, wish a fair and candid in-

SELECTIONS.

VERY.

EXTRACTS FROM HIS SPEECHES Man cannot have property in man. Slavery is a nuisance, to be put down, not to be compromised with; and to be assailed without cessation and without mercy by every blow that can be levelled

I am an Abolitionist. I am for speedy, immediate abolition. I care not what caste, ereed, or color, slavery may assume. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its total, its instant abolition. I enter into no compromise with slavery. I am for justice, in the name of humanity, and according to the law of the living God.

I will now go to America. I have often longed Senate. The Ohio Republicans do not pretend to muddle the question with any disquisition upon the formality or informality of the papers—the legality or illegality of the demand for the person of my Parliamentary duty, a few days ago, I had the witness, who is wanted to disclose the real his- to arraign the conduct of the despot of the North, tory of the Harper's Ferry conspiracy. They say for his cruelty to the men, women and children of flatly that the Senate shall not have him at all. Poland; and I spoke of him with the execution he merits. But, I confess, that although I hate him they defy the authorities to come and take him, and with as much hatred as one Christian man can hate have given notice that he is surrounded by friends another human being, viz.: I detest his actions who have arms for his protection. The Marshal, of with abhorrence, unutterable and indescribable; yet there is a climax in my hatred. I would adopt course, cannot find a posse with which to compet yet there is a climax in my hatred. I would adopt obedience to his warrant, for the whole vicinity is the language of the poet, but reverse the imagery,

In the deepest hell, there is a depth still more pro-

and that is to be found in the conduct of the American slave-owners. (Cheers.) They are the basest of the base—the most execrable of the execrable. I thank God that upon the wings of the press, the voice of so humble an individual as myself will pass against the western breeze-that it will reach the rivers, the lakes, the mountains, and the glens of America-and that the friends of liberty will sympathize with me, and rejoice that I here tear down the image of Liberty from the recreant hand of America, and condemn her as the vilest of hypocrites-the greatest of liars. (Long continued

Of all men living, an American citizen, who is the owner of slaves, is the most despicable; he is a political hypocrite of the very worst description. The friends of humanity and liberty, in Europe, should join in one universal cry of shame on the American slaveholders! Base wretches, should The Golconda Herald of the 13th inst. continues | we shout in chorus- base wretches, how dare you profane the temple of national freedom, the sacred fane of republican rites, with the presence and the sufferings of human beings in chains and slavery?

porteur for the "American Reform Tract and Book I say unto you, freemen of America, and the porteer for the "American Reform Trace and Boos Society," he cannot be a law-abiding citizen, nor a good Christian; that where such documents as he wind, that God understands you; that you are circulates are read and believed, there cannot exist hypocrites, tyrants, and unjust men; that you are any attachment to the union of these States, nor re- degraded and dishonored; and I say unto you, dare

congenial to his sentiments. Treason and fanaticism not have silence; for, humble as I am, and feeble shall not be taught in our community with impunity, as my voice may be, yet deafening the sound of the westerly wave, and riding against the blast as thun-" He mys that he will hereafter " utterly disregard der goes, it shall reach America, telling the black man that the time for his emancipation has come, anything that shall appear in the Herald in the shape of persecution." Well, he may do so, but and the oppressor that the period of his injustice is

known, he will suspend operations of his own accord, as he will not be aided or countenanced by the people. But he receives \$25 per month for acting Luctra, and point to the rifleman with his gun, as he will not be aided or countenanced by state of the receives \$25 per month for acting louders, and point to the ruceman with the plant of the Abolition Tract Society, of amidst her woods and forests, shouting for liberty as colporteur for the Abolition Tract Society, of amidst her woods and forests, shouting for liberty and America. In the midst of their laughter and tain him. We warrant him, however, that it will their pride, I point them to the negro children be an unprofitable and dangerous method of procur- screaming for the mother from whose bosom they ing a livelihood hereafter in this county. Here is his have been torn. America, it is a foul stain upon

I fling this black dishonor on the star-spangled bander of America—in vain does it wave over every, sea, proclaiming the honor of the boasted republic of modern times-those who fight under it are felons DEAR Sin: I notice in your last issue a continua-tion of this abusive course of falsehoods and misstate-ments, which has been heaped upon a civil and un-offending citizen, for no other cause, than to sink the reputation of an individual, in consequence of enter-taining a difference of opinion, on the subject of Amer-ican slavery. The truth of it is, if the whole of it was divested of error and misstatements, there would be nothing left that would be derogatory to the char-acter of a gentleman or a Christian. be nothing left that would be derogatory to the character of a gentleman or a Christian.

In your last issue you publish a falsehood, and saddle it on 'Elder David Ragains.' And so much of the statement, as appears over the fifty names, as related to the stolen horse, is utterly false, and such a thing never entered my mind; until I heard of it in relation to that instrument of writing.

Let the proud Americans learn, that all parties in this country unite in condemnation of their conduct; and let them also learn that the worst of all aristocracies is that which prevails in America—an aristocracy which has been aptly denominated that of the human skin. The most insufferable pride is that shown by such an aristocracy. And yet I must confess that I cannot understand such pride. tertaining different views, wish a fair and candid investigation, they can be accommondated.

In haste, yours truly,

LAMES M. WEST,

Colporteur American, Missionary Association,

From the Columbus (Ohio) Statesman.

WHERE ULTRA ABOLITIONISM LEADS.
In the first stages of this sectional fanaticism, a deep interest is manifested in the Christian religion, and it is averred that it is because the law of God commands it, that resistance is made to the Fugit tire Act, and all other legal or constitutional provisions with reference to slavery. Ministers unite in this matter, and the pulpit is deserrated; but everything is done because it is alleged to be a high and imperious Christian duty. That is the first step. Gradually infidelity takes hold, and its growth finally absorbs all the members of these anti-slavery churches and communities, until into uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its growth finally absorbs all the members of these anti-slavery churches" and communities, until it not uncommon to bear men of age, "thrift and its provided in the first they one proissed, as they provided in the first they are now elody grounded in morality and progres

I have no superfluous tears to shed for Ireland, and shall show my love of my country by continuing my exertions to obtain for her justice and good

LEWIS, Del., April 2 government; but I feel that I have something Irish at my heart, which makes me sympathize with all those who are suffering under oppression, and forces me to give to universal man the benefit of the exertions which are the consequence. And what adds peculiarly to the claim of Ireland for sympathy and support is, that in the great cause of suffering humanity, no voice was ever raised, but Ireland was found to afford relief and succor.

THE HORRIBLE COOLIE TRAFFIC.

We have received a printed copy of a Report on the We have received a printed copy of a Report on the Coolie Trade made to the U. S. House of Representatives, by Hon. Mr. Eliot of Massachusetts, from the Committee of Commerce. Among the various papers have been taken away, or at least curtailed. I say embodied in it, showing the nefarious nature of the privileges, because there appears to be a doubt about trade, is the following by a Chinese :-

to die away from them; still (in such a case) if he of the day, the extension of slavery into the pecomes diseased and sick, and medicines are unavailing to cure his ailments, he can calmly close his eyes in death, his relatives sorrowing, as they do, for his loss, will yet in time lay aside their

But what is ten thousand times more distressing than this, is what I have myself personally heard and seen, is being kidnapped and sold on board foreign ships-it is a thing that excites the bitterest Recently a set of reckless villains have devised a

cunning scheme, going around from hamlet to village, in cities and fairs, where they kidnap silly people and sell them on board foreign vessels, in which they are taken to foreign regions, there to toil forever in bitter service. This is vulgarly called prints are received here with affection, and hospitality extended. No excommunication for them. Oh! no! Well, dear Tribune, what shall we do? Can you administer to the alleviation of our sufferings? Perhaps the Postmasters will have pity on our sufferings. They are good fellows, and selling pigs, and, in truth, it differs in nothing from the sale of swine.

circumstances of the case suggest; they will tell relieve you which I can recommend; there are foreign ships about going to Australia, to Foo Chow, to Shanghai, or elsewhere, where there is great demand for workmen. You need to be at no expense been so in '56. The names of Cassius M. Clay, for passage or outfit, and if there is any profit they Henry Winter Davis, F. P. Blair, suggest them in with the proposition, and is urged and cajoled to principles are held in better estimation here. go at once on board to see the captain. He knows Saward is esteemed somewhat in these sunny not that once there, (for this man is in league with climes; but only give us true men, and we on our Then, though he had wings, he could not escape, he can only usslessly regret his fate. is thus confined in the hold of the ship, like a man in a dark hellish dungeon, his thoughts recur to his father and mother, whose toilsome care in nurturing him has been, as it were, incontinently thrown into the deep. The love and kindness between husband and wife is thus vilely sundered for no purpose, and children, relatives, and friends can no more

If a man falls sick on board, and his malady i not cured in four or five days, he is tied up with a hempen rope, and cast into the sea or on the beach.

Really I could not bear to hear them, and wished to go to their rescue; but my boatmen strongly urged me not to do so, alleging that the foreigners had pistols in their hands, and I should only get in-

Those who live to reach the foreign country, there to toil in bitter service; if cold, they have only a shirt to cover them; if hungry, only vile rice for food; if thirsty, only water from the hills to drink; and at night they sleep in forests and thickets. Every day they are hurried to carry earth or plough the soil, or made to transport stones, or dig the mines without cessation. If one happens to idly rest, the foreigner cudgels him at his pleasure, and he drags out a toilsome existence, seeking for beasts and venomous serpents which pursue men, and awfully furious storms of rain, all of which grievously injure and weaken the body. How sad, how distressing to endure all these calamities in con-

fail in his duty, support himself and live on the fruits of his labor. Why should he be so foolish as separated from his own flesh and blood while alive, and then become a vagabond devil in unknown re-

gions when he is dead?

I have a nephew who has been to those countries, where he saw more than twenty thousand Chinese who had been thus deceived, but he contrived to escape after many adventures, and has told all this to

I on my part presume to let others know it, in hopes that benevolent and kind gentlemen will circulate this information in villages, so that everybody may be aware of these schemes, and not fall

Kerhaps, they will petition the authorities to rigorously punish such fellows, that others be warned from these bad practices, and the lives of our countrymen be saved. This is what I carnestly hope.

As for these

As for those traculent villains who act so cruelly they no longer retain any trace of heavenly recti-tude, nor even of human feeling.

Even if they escape punishment in this world, they certainly will suffer the destruction of hades.

Let them, therefore, straightway reform their con-duct, nor imagine there is no retribution for such

I hope the readers of this will not cast it away because of its rude style.

A respectful address to all who love virtue.

To be posted every where for the people to see it. Have respect for printed paper, (i. e., do not tear it down.)

The blocks are kept in a shop in Tsiang-lan stre in Canton, where kind persons can get as me copies struck off as they wish.

THE PRESS IN DELAWARE.

LEWIS, Del., April 21, 1860. The Grand Jury of Kent County, Md., have had the Postmasters before them, made inquiries relative to newspapers taken at the different offices, and di-rected the Postmasters to retain and not deliver the New York Tribune and Delaware Republican.

The Postmasters are somewhat exercised upon the subject. They are generally storekeepers, and hence have nothing to gain by crossing those of their cus-tomers who are so eccentric as to receive the obnoxious journals. There appears to be a goodly number of these subscribers, and they are, without any exception that I know of, persons of respectability—

their having rights.

They are law-abiding folks, with a diversity of ar. williams, the Secretary and Interpreter of opinion on the exciting subjects of the day. Severthe United States Legation, translated the following a re-slave-owners, some non-slaveholders, but I argument respecting kidnapping and selling pigs to foreign vessels, which was forwarded by Dr. Parker to the State Department in January, 1857: AN ARGUMENT RESPECTING KIDNAPPING in peace and social intercourse with their neighbors.

Whatever opinions they may entertain upon the justice or expediency of slaveholding, they are united in SELS.

that of considering it their duty to live in conformation of a livelihood,) and There are many, however, that upon the question tories, are with the Republicans, firmly, unfined-ingly, and avowedly. Whether this proscriptive action will not increase the number of such remains to be seen.

These people are intelligent—they have friends and associates. As I have said, they have wills of their own, hence it may be confidently expected that they will not be slow in pouring forth their sorrows into the bosoms of those friends, and striving for a restoration of equal privileges. The Day Book and kindred prints are received here with affection, and

pity on our sufferings. They are good fellows, and don't want to do this thing. Should they, however, then shall we feel exceedingly tried with them, in-These miscreants go prowling about every where, deed; and you must put us in the way of again see-and when they see a poor and sorry man, they eming the light of your countenance by some other brace the occasion to beguile and deceive him, as the process. I hope they will relent; if they do not, then will not we sign their petitions when applying him, for instance: It is very distressing to see you next Spring to be retained in office by the Great Re-live so beggarly and wretched, and I have a way to publican Union Administration.

promise to divide it with you. The poor man hear-selves just now, and there are many others equally ing these crafty and delusive words invariably falls worthy. We are not very particular about men-

the foreigner.) he will be straightway confined in part will give them a plumper or two, though at-the ship's hold, and the hatches locked on him. tended with difficulties it may be. A REPUBLICAN.

N. B .- The Postmasters, as far as heard from, re-

tain the papers. If they would only read them, it would be some consolation.

From the Cincinnati Gazette.

C. M. CLAY AND THE KENTUCKY RAD-ICALS.

EDS. GAZETTE: In your paper for last week, I see the appeal of C. M. Clay to the people of Madison county, Ky. In this appeal, he renews his attack upon a class of Anti-Slavery men who were While I was passing once in a boat, I saw several men thus tied up, who were imploring the gods to deliver them and save their lives.

attack upon a class of Anti-Slavery men who were co-workers in Kentucky. These he is pleased to deliver them and save their lives. sees myself.

What is the amount of my Radicalism as given by Mr. Clay? He says, that on the 4th of July there is no law for Slavery'-that as a citizen of the commonwealth, he (Fee) owed no allegiance to y a on the constitution and laws adopted and enforced for on the subject of Slavery. See his Frankfort

The latter statement places me in a reckless attitude, which I have tried carefully to avoid; and the former is a mode of statement against which I have repeatedly protested, in person, by letter, and by published replies. I now say, as I have said be-fore, that in the sense of human enactment, there is death in vain. Moreover, there are dreadful wild law for Slavery : under it, I pay takes, submit to it, advise no resistance, oppose all insurrection or

nd awfully furious storms of rain, all of which rievously injure and weaken the body. How sad, ow distressing to endure all these calamities in consquence of the deception of one hour!

Now, any man who has received a body from his conference and the second of the sec Now, any man who has received a body from his progenitors, and was born in civilized and affluent China, can, if he be diligent and thrifty, and do not fail in his duty, support himself and live on the fruits of his labor. Why should he be so foolish as to be cajoled by rascals and sold into foreign parts, separated from his own flesh and blood while alive, to talk absurdities.

The next position was, that these rights were 'endowed by their Creutor.' I said, if endowed by the Creator, then it is implous to attempt to take

them away.
I showed that men of God, in Old and New Testament times, claimed that a law or enactment, confessedly contrary to the law of God, ought not to be enforced. I introduced the case of the Herequiring the men-children to be put to death. To chattelize the image of God is as certainly wicked

statesmen:

'Upon the law of nature and revelation, all human laws depend. No human laws should be suffered to contradict these.'—[Blackstone.

Again, 'No court is under obligation to enforce an unjust law; but on the contrary, every court is bound by prior and supreme obligation to refrainfrom enforcing such laws.'—[Gov. Chase—Van Zandt, argument before Supreme Court of United States.

Slavery, then, cannot exist, except for crime, or by the voluntary consent of the enslaved. I have never uttered anything more radical; I like the entiment.

To this testimony in favor of the Higher Law, I might add that of Gov. Seward, in his speech on the admission of California, in which speech he claimed that there is a Higher Law, above all laws and

What was the design of these men in the utterance of these Higher Law sentiments? Not revolution, but simply the utterance of a moral sentiment, that should gradually change public sentiment, strip the enactment of all moral prestige, and thus prepare the way for the peaceable repeal or disuse

f the enactment.

By such utterances, the Black laws of Indiana, in many portions of the State, like the Fugitive n many of the States of the Union, have fallen into disuse, and yet no revolution. When, therefore, Mr. Clay talks about our Higher Law position being revolutionary, it is to us pain; because it does him injustice, and improperly affects the mind of the unreflective. Our work is not revolution, but conversion. All know that we will suffer abuse and injury, rather than resort to vioence. We should deprecate revolution even for the slave. We do not think the result would be good to either black or white.

In the course of my remarks, on the occasion referred to, I said, I cannot obey the Fugitive Slave law-it is contrary to the law of God. What we do unto the least of Christ's brethren, we do

I next referred to the history of our Federal Constitution; showed that it was designed for freedom and that in carrying out the Higher Law of God, we need not come in collision with this.

In reference to State laws, I introduced the admirable argument of Mr. Clay, made some fifteen years since, in which he shows that in all places where Congress had, or now has, exclusive control, where slavery did not previously exist by the sovereign power of the thirteen States, there slavery does not and cannot exist. The argument is, that where slave laws had extended over territory now ceded to the Federal Government, these laws became extinct by deed of cession'- that each slave became free by virtue of that clause of the fifth amendment which protects liberty—and that these persons, having been at one definite period free, could not be debarred the right of habeas corpus, and restoration to liberty, on the ground that the territory had become a sovereign State- once free, always free. (See his writings, p. 243-5.) I introduced this argument to show that whilst we held the Constitution as secondary, we yet did not con-temn the Constitution, and that in carrying out the Higher Law, we need not necessarily come in conflict with it.

Mr. Clay claimed that 'whilst a law was on the statute book, it ought to be enforced and obeyed, until repealed by the Republican majority.'

I replied—this, as a general rule, is correct

and I should urge respect for constitutions, and obedience to laws, not merely as a matter of expediency, but as a religious duty; until we should ed and impious in its requirements: then I would say, such enactments ought not to be enforced—we should obey God rather than man.

Will Mr. Clay say otherwise? If not, let him cease his 'denunciation.' If he will say otherwise,

then he will say courts ought to enforce confer wickedness, and maintain practical atheism. This would destroy the validity of every oath; for if there be no higher law to be regarded, then there is no utility in an oath—then there would be no stan-

dard for legislation or jurisprudence. We took the position we did, not from partisan purposes, but because we felt that the state of public sentiment there demanded it, and that the true religion of Christ demanded it; for if Christians and others may disregard the authority of God in one thing, then for the same reason they may disregard

his authority in all things.

In the course of Mr. Clay's remarks, he said, 'I would not obey the Fugitive Slave law myself. It is contrary to natural right, and I would not de-

is contrary to natural right, and I would not degrade my nature by obeying it.!

In my next reply, I claimed that Mr. Clay had conceded the very point in debate. Here was a law upon the statute book, unrepealed by the Republican majority, and yet Mr. Clay says he will not obey it, and gives as his reason that 'it is contrary to natural right.' Mr. Clay talks about 'the laws being respected and enforced in good faith,' yet here is a law on the statute book, unrepealed by the Republican majority, which he will neither respect nor enforce.

spect nor enforce.

Mr. Clay is like some other men—

Mr. Clay is like some other men—he will obey as a general rule, disobey as the exception. Let him, then, cease denouncing us. Also, he will fellowship in the Republican party, hundreds and thousands who entertain and express the same sentiments we have expressed.

I was then, as Mr. Clay tells the people of Madison, a member of the Republican Association of that county. I was, at the instigation of samebody, read off for my higher law sentiments. I had not claimed with the radicals, that the Federal Government had power, under the Constitution, in times of peace, to abolish slavery in the States—do not now. I think there is a moral obligation on the whole nation to abolish slavery. I had not proposed the organization of any other party. Afterwards, when I saw the higher law of God virtually repudiated, as I thought, and that the party would probably go for the protection of slavery. I thought to try for another organization—did not, do not now propose any other, hoping to see and working to help the Republican party take right ground. If it shall go for the protection of slavery, then many will stand off, as before. But all Mr. Clay can complain of are our higher law sentiments; a part of our religious faith, which we deem identy to carry into all the relations of life.

Had Mr. Clay gone along and made his speech, without stopping to "denounce" my position, the people would have been alienated. Or if he had eaid, 'I differ from Mr. Fee, but he violates no law, and as a teacher of rightconsmens, has a right to his centiments—I will try to correct his errors by constitutional and rightcous means—free speech—and which I award to him, —then all would have been united, and the Slave Power restrained—not by

mial position.

Mr. Clay is generous and noble in many respect
the friend of freedom, and did what he though
seet. We think he erred, but that he should have

le, how does this differ from the mob? The mob ays. Fee, you shall not utter your sentiments ays. Fee, you shall not utter your sentiments ays. Mr. Clay says. Give me a paper enactment, and he shall not stay in the land of his birth, though guilty of no crime but that of uttering nigher law sentiments: and I believe him honest, and designing no violence. I would not do this to Cassius. What? suggest that such a man as Cassius M. Clay, a man who has toiled for the good of

Cassius. What? suggest that such a man as Cassius M. Clay, a man who has toiled for the good of humanity as long as he has suggest that an enactment be provided for the expulsion of such a man, and then rolunteer to drive such an one from the State? I would rather be mobbed nine times more, and then driven as an exile from the State. The time will come, when Cassius will regret this. He has too much nobleness not to do so.

Much has been said about getting rid of the Radicals. Who are they? and where are they? So far as I know, every man driven from Kentucky had noted and voted with the Republican party, save two, and these besitated only because they feared that the party in '56 would, if inaugurated, protect slavery, and thus they be involved in the guilt of holding innocent men in bondage. They were co-workers in the Anti-Slavery cause, and had violated no law.

The others were in action and name Republicans, This is true, all the ministers and many other

The others were in action and name Republicane,
This is true, all the ministers and many other
Christians were, of course, Higher Law men. In
this, they sympathise with the Radicals and all
others who hold up the authority of God's higher
law. God will honor such.
Mobberate care not for the difference between Re-

publicans and Radicals. They mobbed me on the burder and in the interior, before the speech on the 4th of July, 1856, just as freely as after—so they mobbed Mr. Clay before, and hundreds of others since, who never said anything about higher law or Radicals. Makes are united in correction to since, who never said anything about higher law or Radicals. Mobocrats are united in opposition to all active opposers of slavery. In their esteem, as one of their numbers expressed it, in one of their meetings, the difference between a Republican and an Abolitionist is the difference between a pig and a shoat, the one will soon grow to be the other.

Of the thirteen or fourten heads of families driven that last week from Berea, not one was charged with being radical; all were Republicans. They were ordered to leave. After some days of deliberation; it was deemed best to let them slide. Two of them are now in this city. I think this was better than to have resisted. They did resist on the Monday previous, but were the next day overpowered. We think it was best quietly to come away. Though the escrifice of feeling be great, the effect will be good. These outrages will only serve to show the true nature of slavery, and rouse good men to do their duty at the ballot box.

I have written thus much, not that I would wil-

lingly find fault with Mr. Clay, but because such repeated allusions to myself and others, and complaint on his part, is calculated to make the imression that a good cause had been injured by recklessness and insupportunation.
sisted that I reply, and let the world judge.
JOHN G. FEE.

CINCINNATI, April 9, 1860.

From the Cincinnati . World We Live In. CASSIUS M. CLAY AND THE BEREAUS We do not like the course of C. M. Clay, in regard to his connection with the expulsion of the Bereans.

Before Rev. John G. Fee became an exile from

Before Rev. John G. Fee became an exile from Madison county, Mr. Clay was waited upon to see if he would not use his influence to prevent the expulsion of Mr. Fee, which had been previously determined upon.

It is reported to us that Mr. Clay, on this occasion, showed a bitterness towards Mr. Fee rivalling that of the mob itself. He refused assistance in

any shape or manner, adding that Mr. Fee ought to have left Kentucky long before.

Again, in the late troubles in Madison county,

Mr. Clay boasts that he had advised Hanson Mr. Clay has announced, time after time, that

he will defend all Republicans that believe as he does. But, if they are radical, (as he calls them,) he not only refuses to assist them, but he takes especial pains to publish the fact that he has advised such to leave Kentucky. He says that the docsuch to leave Kentucky. He says that the doc trines held by Fee and flanson have a tendency to render slave property insecure—that if there is no law for slavery, then the slaves will be encouraged to become insuberdinate, and to withhold obedience to the master—that, as a majority have de-cided in favor of slavery, the laws tolerating the institution should be respected, and not held up to

But Mr. Clay himself regards the laws tolerating slavery as wrong. Does he then encourage insub-ordination and disobedience? If he teaches the people that a certain law is wrong, do not such teachings cause the people to have no re spect for he remembers the advice he gave about fee and Hanson leaving Kentucky.) if his pro-slavery neighbors should say to him that his opinions are calculated to produce disturbance in the community, and that they have concluded to advise him to have Kantucky. cannot live peaceably in their midst, and that, therefore, they give him timely notice that he must deave?

Had Mr. Clay, instead of matter.

Had Mr. Clay, instead of notifying the public that he had advised Fee and Ranson to leave, pro-claimed in ringing words that these men had vio-lated no law, and that, therefore, they had the same right to live in Kentucky that he or any other man had, his postern would-have been far better, and he would have stood infinitely higher in the estimation

of all true Republicans.

Since writing the above, our eyes have lit upon the following. It seems that the Chicago Press and Tribune does not admire the position which

is not what we expected—not what we had a right to expect, from that courageous and self-sacrificing friend of human rights. By implication, if not di-rectly, it sanctions the lawlessness of the mob that despoiled the peaceful church at Berea, and drove John G. Fee and his brethren out of the State. As lerstand it, Mr. Fee was punished for his

we understand it, Mr. Fee was punished for his opinions—not his acts.

He believed that human slavery had no foundation in law; and that theoretical conviction was the offence. For it, he was driven off. Mr. Clay says he could not defend him. We ask, why not? He had a right to his opinions, and opinions have never been punishable in this country. Since the time of the old Sedition Law of John Adams down to the the old Sedition Law of John Adams down to the date of Mr. Douglas's inquisitorial scheme, by which the principle of the old law was revived, nobody has presumed to arraign conscience in court for its convictions. As a citizen, then, Mr. Fee was guiltless. We did not expect that gallant defender of free thought and free speech could admit that Mr. Fee had pusity suffered. The right to have and hold such opinions as education, conscience or association may develop is sacred; and when Mr. Clay admits that right can be narrowed in the least, lawfully or unlawfully, by a logical conclusion he ought not to complain when his opinions, more moderate than those of his former friends, are made the axouse for inflicting upon him the punishment Mr. Fee has endured. In reference to this right, there can be no concession, no compromise. there can be no concession, no compromise.

"It is vital in all reforms—the very root of all pro-

IN PRISON, U. S. CUSTOM HOUSE.

MILWAUERE, April 18th, 1860. I wish no one, friend or foe, to be deceived in re I wish no one, friend or foe, to be deceived in regard to my position. I have uniformly held one language toward all. My imprisonment is an outrage upon both law and justice, and is the grossest insult to the sovereignty of the State and the rights of all its citizens. Were I the richest man in Wisconsin I would not pay my fine, nor would I be guilty of the hypocricy of asking pardon for an act which I should do again, in like circumstances, and for which, instead of a prison, I deserve the thanks of all liberty-loving men. By the law of this State, and the judgment of its highest Court, I am a free man, guilty of no offence and I have a light.

ple of the mockery of State Sovereignty and Free dom in Wisconsin, till the people learn that the rights and liberties of one citizen cannot be morifice to the despotism of Slavery without en-

Youre for the Right, S. M. BOOTH.

LETTER FROM MR. SHERMAN M. BOOTH ndence of the N. Y. Tribune: IN PRISON, UNITED STATES CUSTON HOUSE, MILWAUKER, April 5th, 1860.

of comity—the Supreme Court stating that they were bound to believe that the United States District Court, on hearing the case, would discharge me. The excitement at the refusal of the writ was great. The Federal officers became frightened, offered to take the same bail they had previously refused, and urged me to come out of jail; and after three days imprisonment I went at large again. At the January term of the United States District Court, the prosecution dismissed the first indictment, and brought in a new one, accusing me, in addition to the original charge, of resisting the United States officers in the execution of process. After a week's trial I was found guilty of aiding the escape of Glover, and not guilty of resisting United States process. A motion for a new trial, on the ground, sustained by the affidavits of eight responsible men, that some of the jurors who convicted me had repeatedly declared, previous to my trial, that I ought to be convicted, was overruled, and I was sentenced, on the 23d of January, to one month's imprisonment and to pay \$1,000 fine and \$461.01 costs, and to etand committed till the fine ond costs were paid. After being seven days in jail, I was taken to Madison, before the Supreme Court, on a writ of habeas corpus, for which I had again applied, and on the 3d day of February, 1855, I was discharged from the sentence and judgment—Justice Crawford, who held to the constitutionality of the Fugitive Act, concurring in the discharge, on the ground that there was no offence under that act charged against oncurring in the discharge, on the ground that there was no offence under that act charged against me in the indictment; Joshus Glover not being al-leged in the indictment to be either a 'fugitive

slave' or a 'person held to service or labor,' and not being proved to be such a fugitive person, he must be held to be a free man, and to aid his escape from slaveholders was no offence.

The Supreme Court refused to send up the papers to the U. S. Supreme Court, or in other words re-fused to make any return to the writ of error, holding that the writ of habeas corpus was a writ original with the States, and that their proceedings under it were not subject to a review by the U.S. Supreme Court. But the Court, at Washington, supreme Court. But the Court, at washing assumed or usurped jurisdiction, without the original papers, and having obtained a copy of them, proceeded, after several years delay, to review the case, reversed the decision of our Supreme Court, and sent down to it a remittitur requiring it to reverse its former decision, aftern that of the U.S. District Court and remand me to imprisonment. This our Court refused to do, adhering to its former decision, and denying the appellate jurisdiction of the U.S.

rested and imprisoned, without any regard to the decision of our Supreme Court, and went so far as to dictate the form of the warrant of recommitment for our District Judge. Accordingly, on the last of March last, I was arrested on my way from the railroad depot to my house, on my return from Madison. I had gone round, anticipating an arrest, for two or three months, but, having come to the conclusion that it was not intended to put the threats which had been made into execution, I had laid aside my revolvers some two weeks previous, and was consequently unarmed. The Deputy Marshal arresting me, told me he supposed it was a mere matter of revolvers some two weeks previous, and was consequently unarmed. The Deputy Marshal arresting me, told me he supposed it was a mere matter of form, that I should have the free access to counsel and friends, and every facility for getting out a writ of habeas corpus; that the Marshal would make a show of resistance, and then yield, and that he presumed I would not be restrained of my liberty over a day or two. But after I had reached the Marshal's room, in the Custom-House, and the key was turned on me, he refused to let me see counsel, or any one save his officers, and repudiated the pledges of his Deputy. Twice, subsequently, I was allowed to see counsel alone a few minutes—not occupying ten minutes at a time—and since then he has peremptorily refused to allow counsel to see ms in regard to my case, and for nearly two weeks past he has refused to allow me to see my wife or any friends, or to have any books or newspapers. I have been treated with great capriciousness, and nover know to-day what change may occur to-morrow. For nearly two weeks a large three-light gas chandelier was left burning part of the time with a full head of gas on all night, shining directly into my eyes, and every fifteen minutes during the night a man with heavy tread turned the key, opened the door, and walked in to see if I had not fied. Of course, sleep in such circumstances, was next to impossible. Then the stables were turned, and the mas all turned sleep in such circumstances, was next to impossible. Then the tables were turned, and the gas all turned

sleep in such circumstances, was next to impossible. Then the tables were turned, and the gas all turned of at 9 P. M. The day after election it was made a dungeon, all light being excluded, but in the atternoon the gas was lighted. I am now not permitted to see the light of day, my keepers being evidently anxious to give me an ides of alavery. Some of the time I have had eight or ten men, armed to the toeth, guarding me, with one hundred stands of arms, belonging to the U. S. Revenue Cutter Michigan, lying loaded and primed on tables in the room fronting mine, with any number of boarding weapons commingled. At present there are a great many, the Gustom House being turned into a U. S. barracks. A terrible fear of rescue seems to posses them. My chief under-keeper is a man named King, from Pennsylvania, who was a recruiting officer for the Lopez Expedition to Cuba, and bosted to me that he had enlisted 2,000 of their piratical fillibusters in the Atlantic States. The kidnspping business comes natural to him, and the Marshal, in selecting his assistant, recognized the fitness of things.

My application for a writ of habeas corpus from the Supreme Court, as you are well aware, failed by a tic rote—Justice Paine declining to act, because he had been counsed for me at another stage of the same case, five years ago. I was apprehensive of such a result, and would have preserted to the judgment of others, who were confident Justice Paine would act in the case, and who thought the moral effect of a writ from the Supreme Courty would be greater than if it came from a County Court. But this does not preclude the granting of a writ by any other Court, and I understand a writ was served on the Marshal, yesterday, from Racine County returnable in twenty-four hours. He, of

I could not sek the President's pardon for an act of Christian duty, which I should perform again in like circumstances. And so, if relief comes not from the State, and the Government sees fit to continue my imprisonment, because I cannot conscientionally pay my fine, and let my fellow-prisoner, John Rycraft, go at large—though he was convicted of the same offence, and discharged the same time I was—the public will understand that it is not fusfice, but vergeance, that it seeks, for labors to oversthrow the Slave Power, and I shall wait patiently for the incoming of another Administration for my release. Allow me to say here, that the various rescue-suits have cost me, in addition to what has been contributed for that purpose, over \$800, beside more than six months' time, a great deal of annoyance, and, to this date, nearly two months' imprisonment.

IN PRISON, UNITED STATES CUSTOR HOURS, {
 MINWAUKER, April 5th, 1800.

 As questions of great public interest are likely to grow out of my rearrest and confinement on the old sentence, from which I have once been discharged sallow me a place in the Tribune to state the outlines of the case. Joshus Glover, an alleged fugitive slave, was rescued from the Milwaukee County Jah on the 11th of March, 1854; and for this rescue I was arrested a few days afterward, and after a lengthy eranimation I was held to bail by United States Commissioner Winfield Smith, in the sum of \$2,000. I afterward surrendered myself, and obtained a writ of habets corpus of the Hon. A. D. It aimed a writ of habets corpus of the Knights, who, after a full hearing, discharged me, on the ground of the unconstitutionality of the Engitive Act. An appeal was taken from this decision of a confirmed Justices of the Supreme Court, at the same time, indicted me simply for adding one Joshua Glover to escape, without alleging that he was a fugitive slave or a 'person held to service or lebor,' the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before given—one of our first the same bail I had before the the same bail I had before the same bai

S. M. BOOTH. The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY -11, 1860.

REMOVAL

The office of the Massachuserrs Anti-Slaveny Society, and also that of the Liberator, have been removed from 21 Cornhill to the Washington Building, 221 Washington Street, directly opposite Frankvery desirable one, and the accommodations are more spacious and agreeable.

NEW TRUTH WITH OLD FALSEHOOD IN THE INDEPENDENT.

The New York Tribune, speaking of the newspaper press of the South and West, uses this expression respecting the technically 'religious' portion of it:-. We are sorry to say that we have found the secula papers, in the cheap qualities of good nature, common sense and veracity, far in advance of those which are printed avowedly for the promotion of the Christian

This, certainly, is strong language; but the large experience of the editor of the Tribune, added to his freedom from sectarian bias, gives much weight to this opinion; and why should we hesitate to believe it when we see that the same characteristics in the Inde pendent do not interfere with its popularity, or caus its readers to demand a practice corresponding with its professions of plety. A long course of impunity in falsehood has emboldened the editors of that paper to trifle, more and more, with the credulity of their readers, and to expect implicit belief, even when they have furnished the means, to a carefully observant reader, for the detection of their falsehood. There is and denying the appellate jurisdiction of the U.S. Supreme Court over their proceedings.

Now what was the proper course for the Court at Washington to pursue, if it wished to enforce its decision? Clearly, to attack the Supreme Court at Wisconsin, and compel it to obey. This was its right and duty, if its decision was right. But it did nothing of the sort. But, Attorney-General Black sent instructions to the U.S. District Attorney of Wisconsin, D. A. J. Upham, to have me arrow of Wisconsin, D. A. J. Upham, to have me arrow of Wisconsin, D. A. J. Upham, to have me arrow of without any request to the however, a tide in the affairs of men, and when the tion of opposing testimony.

In the course of a recent attempt to fix the stigme of infidelity upon Mr. Garrison, (as the most effective means of neutralizing his exposures of the complicity with slavery maintained by their churches,) the editors of the Independent asked- What is an infidel in the common meaning of that word ? -evidently thinking that the foundation of deceit which they have long been laying, is now strong enough to bear the superstructure of deceit designed for it.

The conductors of the 'religious' press, (so called, taking advantage of that divorce of reason from heology and religion which they represent as essen tial to the full success of their theological system have so long practised a misuse and perversion of th language belonging to this subject, as now to be able confidently to appeal to a false meaning which has come, among their readers, the common meaning'

of the words in question. For instance: it is very important to that class clergymen to which the editors of the Independent belong, to fix some stigms upon the character of those who have sufficient regard for the honor of God and the welfare of men to discredit their theory respecting the irrevocable eternal continuance in sin and misery, of all who, on reaching the boundary of this mortal life, are not prepared to enter immediately upon perfect holiness and happiness. Of all who disbelieve this theory, the Reverend calumnistors in question have been accustomed to say that. They deny the doctrine of future retribution ! Thus not only assuming the absurdity that the former of these implies the latter-that there can be no future retribution spart from 'hell'-but uttering this calumny in face of the fact that the persons thus accused had always taught an exact and thorough system of future retribution, namely, God's system, that all sin, alike in this world and the next, must inevitably produce evil and suffer-ing to the sinner, the experience of which urges, with cumulative force, towards repentance and reformation.

Other specimens of this deliberate perversion of language are found in the words 'blasphemy' and 'inguage are round in the works 'biasphemy' and 'in-fidelity,' which have been so systematically misused by the pulpit and the 'religious' press, that not one in ten of their hearers and readers uses either of these words in its proper signification, or is able to state its words in its proper signification, or is able to state its exact meaning when called upon. And so assured does the *Independent* feel that its false interpretation is inextricably affixed to the word 'infidelity,' that it not only ventures to appeal to this as the e but to quote the materially different tru meaning, but to quote the materially different true meaning from Webster's dictionary, and declare its perversion justified by that also, trusting that the faith of its readers will mislead even their eyesight.

In another column will be found a letter, written

as a footh is 'extracted' by a dentist; that is to say, it was wrenched and torn from its natural situation onnections, so that those who read it in the In-

The reading of this letter, however, has pr one note-worthy effect upon the Reverend gentlemen having caused them to retract one particular lie is which they have persevered for a long course of years, in spite of much remonstrance from friends anxious for the credit of their paper. This is their declaration, never before disavowed, that Mr. Garrison was 'an insidel of a most degraded class.' Of this they now say, (after a detail of circumstances their word received as the representative of facts)—
So far then as the editors of this journal are concerned, the appearance of such an expression in our columns was an oversight; and the application of it Cross. From boyhood we find this man braving a to Mr. Garrison is not justified by anything that we have ever known of that gentleman."

It appears that 'oversight' is the modern gelical' term for the particular immorality in quesmiracle were past, this fact would settle it, that the penalty of 'oversights' is no longer what it was in the time of Ananias and Sapphira. For, if we reckon one 'oversight' for each week that the Independent has left its calumny above-mentioned unretracted, the number will amount to many hundreds, and yet its editors continue in good (bodily) health.

When the villain, in Schiller's 'Robbers,' at lasdefeated and ruined, prays in despair—O Lord, help me this once, for Thou knowest I have not troubled Thee with many petitions!'—the honest steward ex-claims in horror—'Good heavens! even his prayers are sins!' . I regret to be obliged to say that even this retraction of a calumnious falsehood, by the ed- duty of IMMEDIATE EMANCIPATION. His was the itors of the Independent, seems to be only under con- heart so divinely touched as to be first to waken to straint, from the force of Mr. Phillips's representation, and to be unaccompanied by either repentance or amendment. In the same article they e eat other false statements, other malignant insinuations. The lapse of time and the change of tide will bring other changes, as it has brought the one just mentioned. And by and by, when the readers of the Independent shall have made acquaintance with Mr. Garrison by reading or hearing him, and thus be assured of the gross and utter falseness of the statement that he sneers, or ever did eneer, at the Bible, the editors of that paper will hasten to represent that too as 'an oversight'; a statement not justified by anything that they had ever known of him .- c. x. w.

THE 'INFIDELITY' OF WILLIAM LLOYD GARRISON.

LETTER TO THE INDEPENDENT. BY WENDELL PHILLIPS.

Will you allow me a place in your columns? I ob

serve that one of your editors calls my honored friend, Mr. Garrison, 'an infidel.' His character place in history, and eminent services to our age are now too well settled and recognized to need further assertion or any defence. This attempt to make him odious, pitiable in itself, takes fresh ridicule from its laughable parade of Dictionaries to settle the meaning of a word about whose signification, as your editor shows, all the Dictionaries differ, and which has no definite meaning, any more than 'short' and tall.' large 'and 'little,' but takes its color from the position of the speaker. Originally meant, probably, to designate Mohammedans and Pagans, it now, at Rome, includes all Protestants, and, at London. more than half of us; while for popular use, for all, as your editor confesses, except those well read in the history of opinions, and intelligent in the use of language, it stigmatizes the low, sensual and selfish foe of all religious sentiment and belief, the blasphemy of Voltaire and the debauchery of Paine, as he chooses to phrase it. After allowing this, your editor still persists in its use. Is the Independent, then, (edited by one man, at least, who cannot understand an English sentence,) published only for men who sit with Ritter's and Cousin's 'Histories of Opinions' in their hands, Webster's Dictionary on one side, and Quixotic. Holding up the most unpopular and mo-Worcester's on the other? Or, pledged to 'speak not mentous cause that our age has stirred, instead of as pleasing men, but God,' has it so little sympathy aid from organizations that call themselves Christian, servants of our age that, with lazy indifference, it speaks' of him in words which, it allows, more than half its readers must misunderstand? Using an epithet which, in controversy, every candid man avoids mindful that as 'Orthodoxy means my doxy, and Heterodoxy means another man's doxy,' so Fidelity (to coin a word) means believing as the speaker does, and Infidelity is disagreeing with him; an epithet which your editor insists on using solely to fix un merited odium on the object of his hatred-being one whom it is yet sale and gainful to misrepresent—wel knowing, and throughout his articles showing that he knows, that the simple statement of the real truth, that he and Mr. Garrison differ as to the inspiration of the Scriptures, would bring no odium at all. A lie is the use of words which you know your reader will misunderstand. How long shall theological not us. hate' keep the unenviable preëminence of being the most unscrupulous of all? What were Mr. Garrison's words?

· We commend this [Dr. Cheever's] work to all who profess to revere the Scriptures; at the same time pro-esting against making the rights of man to depend

ipon any parchment whatever. No candid man, competent for the service of a pub lic journal, would ever infer from these words that Mr. Garrison did not ' profess to revers' the Scripture." or was an infidel, denying "the divine origin of Christianity. Your editor would never dare or dream to say of Moses Stuart that he did not 'revere the Scriptures,' and was an ' infidel,' though it would be hard to class his creed under any theory of Plenary, or any other, Inspiration. No man can point to word or act of Mr. Garrison which denies the divine origin of Christianity. On the confrery, his whole life and utterance have been one sublime confession of his faith

doubled down in dog's cars,' to contest this epithet ('infidel') with one who, judged by his criticism of Mr. Garrison's language, needs a conscience or a grammar far more than a Dictionary. But you may aber that though Salem's idea of witch remember that though Statem's idea of witchefait, in 1692, is of no consequence in a scientific point of view, still the antiquery values it as an excellent test of the intelligence and humanity of Salem at that time In the same way, by recalling some of the promi-nent traits of Mr. Garrison's character and career re shall get this writer's notion of an ' infidel of iterating this charge from year to year, uno ed by his associates, may be considered to the opinion of the Independent,

The foregoing paragraphs the Independent refuses outlish. To those which follow it gave place.] to publish. To those which follow it gave place.]

Who, then, is William Lloyd Garrison? The most hated man in all America, upon whom the malignant eyes of twenty million of people have been fastoned for thirty years. But, though living under such a crutiny, and while press and pulpit have vented without atint the grossest misrepresentation of his jurposes and creed, no lip has yet been found reck-tast enough to breathe a doubt of the spotless purity if his private life; or to suspect that he acts, or rest in from acting, speaks or keeps allenes, from fear of man, love of gain, or desire of applicase. Utter prightness, honest lutention, transparent sincerity, egricantes in speaking his own thoughts, and entire

mees that every other man's should be heard t life of ceaseless and unselfish toil for others—these have never been denied him. And all this, so much o say of any man, seems so trifling and negative a nesit, side by side with his eminent services and brave ife, that hardly any one takes note of it.

Temperance is the watchword of the first, and one of the hardest battles which this generation has been alled to fight. On how many a Christian profession m friends has it written 'Ichabod'-while the world, wel knowing the ferceness of the struggle, has pitied the conquered almost as much as it condemned him. In the bloom of his youth, (1827,) we find Mr. Garrison this they now say, (after a detail of circumstances the editor of the first paper devoted to the principle which may or may not be true, for the editors of the of total abstinence, at a time when hardly one pulpit independent have long since lost the right to have their word received as the representative of facts)— then, he has stood the consistent and devoted servant of this hard reform.

· OVERCOME EVIL WITH GOOD ' is the lesson of the corrupt public opinion at every sacrifice, shrinking from no peril, yet, when plundered, assaulted, mob-bed, pursued with foul and relentless likels for thirty years, never seeking defence by violence or damages at law, but bearing patiently the scorn of pulpit and press, and charged even with infidelity for his non resistance-for being willing, when smitten on the right cheek, to turn the other also. But meanwhile he was the leader whose company was publicly thanked by Dr. Channing, 'in the name of freedom and humanity,' as having 'saved the right of free

In a nation calling itself Christian, when every sixth man was a slave, and every sixth woman was doomed to prostitution by law, and while all men cowered in the belief that they could not safely charge this state of things, he was the first to trust it God that it was safe to do right, and to preach the this sin, and to speak God's rebuke. . My sheep hear my voice. Your face may reflect sunlight on block or marble without effect for three-acore years and ten; but let it fall once on the prepared metal, and you likeness is there forever.

A devoted attendant, at that time, on the service of the church, he seeks at once, with undoubting trust, her aid. Several of the Boston ministers lister to his statement and wishes. Worse than priest and Levite, passing by on the other side, they join the thieves to strip, wound and leave him half dead, Undaunted, alone, he resolves, I will not equivocate, I will not retract, I will not retreat a single inch, and I will be heard.' Young, steeped in poverty to the very lips, yet full of talent, and able to have carved out for himself a career as easy and successful as the editor of the Tribuns, with no greater ability and in the same path, has done, he devotes himself disinterestedly to the help of the slave; living on bread and water, and sleeping beneath his printing forms, that he may have wherewith to preach to a besotted nation the gospel of humanity and justice. The envious pulpit, rebuked by his fidelity, spits at him its continual venom. He answers year by year only with entreaty and appeal, hopeful and trusting that soon the Christianity of the land will rally to his side. Slowly, with sad reluctance, he sees his mistake, and girds himself to rebuke the pretenders whom he had mistaken for servants of the Master whose footsteps he seeks to follow.

The most familiar book to his lips is the Bible and the first suspicion of infidelity he excites come from his asserting that the ' Book of books,' as he calls it, does not sanction human bondage, while the whole Church, through the lips of Andover and Princeton,

asserts that it does. In all these pure and Christian labors, he seeks aid against slavery and intemperance but that of en lightened reason and a Christian conscience; appeal only to the highest motives; attacks slavery as a six hateful to God, and as such, calls on men to quit it holds the standard of moral purity and rigid right so high that a grave Senator derides him as ' too virtuous, amid the plaudits of his fellow church members: resigns his vote and his chance of civil place and office from a scrupulous delicacy of conscience, which the careless ethics of the pulpit deem dogged his steps. The most Christ-like man of the age, tested by his spirit and labors—engaged in those tasks which alone save our faith, here and now, from the well deserved scorn of the unbeliever-will be truly known only when history digs out his character from benesth the lies with which professed Christians have cumbered and blocked his path.

Reckless aspirants mount into office by calling him fanatic: well-fed pulpits keep the favor of their rich news by denouncing him as an 'infidel.' Heedless of both, he holds on his even way till, at length, God gives him the seal of his spostleship, and an awakened nation girds itself to its duty.

And John answered him, saying, Master, we say me ceating out devils in thy name, and he followed not us; and we forbade him, because he followed

But Jesus said, -Forbid him not : for there is no men which shall do a Minacle in MY MAKE, that car lightly speak evil of me. —Mark ix. 38, 39.

Mr. Garrison called the Tribune into being with o hand, and the Independent with the other. The first planted in the soil of his labors and grown rich from the dew with which he has watered it, has yet to give him the first fitting word of acknowledgment or re spect; and the last still persists in denou heart and brain which dug both it and the nation out of the New York Observer, as 'an infidel of a m degraded class'; while the heartiest recognition the services of both to the slave's cause could culled from the generous pen of the man they malign.

A man of peace, hated of the world because testi-fying of its evil—seeking not his own—instant in seaon and out of season about his Father's businessing himself unspotted from the world—thking no thought for the morrow, but busy in life-long, untirng and unselfish toil for the highest interests of ow-men-with a serene faith that bates no jot of ope in the darkest hour-merciful, pure in heart, a Mount, since men revile and persecute, and say all manner of evil of him falsely for Christ's sake moulding all who approach him to a kindred self-denial and devotedness, and filling them with a profound interest in all that tends to make men purer happier and better—his labors crowned with a success which only God on his side could give—he breathes a spirit which leads him to say of the Bible :-'To no other volume do I turn with so much

Thou art endowed with Immortality,

And canst not perish—God's own Live is Trive!

(Garrison's Writings, p. 114) Read, too, the following confession of his Christian

What is before me, Lord, is known to thee;
To me all is unknown, except thy will,
That I in all things should obedient be, Come weal or woe, come present good or ill— Nor fear those who the body only kill. Thy will is mine, and let thy will be done! Thy light and love my spirit aweetly fill: Following with zeal the footsteps of thy Son. With martyrs I rejoice the Christian race to run.

'E'en to this hour, to public gaze I stand, An object feared, rejected, and abhorred; And for my labora to redeem the land, Reproach and infamy are my reward; But time shall justice unto me accord. But time snatt justice unto me accord. To him who, for thy sake, takes up his cross, Thy promises are rich and sure, O Lord! Fire from th' adulterate ore extracts but dros. But the pure gold sustains, and can sustain, as loss

*Courage, O friends! a thousand fields are von!
Ten thousand foes lie prostrate in the dust!
Your task, though onerous, is nearly done;
Buill in the LORD JEHOVAH be your trust, And victory crowns you, for your cause is just."

(Garrison's Writings, p. 371.)

(Garrison's Writings, p. 371.)
[Here the Independent rested, meanly refusing to print what follows.]

Bitter enemies of Mr. Garrison will allow all I have

claimed. Now, if such a man, the writer of what I have quoted, is an 'infidel,' how shall we paint a have quoted, is Webster's Dictionary can tell us-and he seems the ultimate and infallible authority of your editor and a Christian be as he says :- A real disciple of Christ; one who believes in the truth of the Christian religion, and studies to follow the example and obey the precepts of Christ; a believer in Christ who is characterized by real plety;' how few lives would as well answer this description? If, indeed, as your editor has discovered in his last article, many of these traits are often exhibited by those who really do not believe in the divine origin of Christianity-if one dowered with all these virtues and crowned with all these graces is, after all, no Christian, pray where is the need of being one, and what is the use of Christinnity ! Taught by the Bible, long before the light of the Independent dawned on me, that the tree is known by its fruit,' and that 'every good gift, and every perfect gift, is from above and cometh down from the Father of Lights, I cannot, as a Christian afford to allow that such grapes as these grow on isfidel thorns. I honor John Calvin, sympathing with him in the disgust he doubtless feels for many who take his name; and, for that very reason, I protest against bringing a dry, leafless tree of mere Cal. vinistic doctrine, with a New York or South-side Doctor of Divinity snugly perched on its topmost bough, into comparison with this luxuriant pride of the cechard, bending under ripe fruit. Pope, I think, six what must be the priest where a monkey is the God!" Let me change the question and ask, 'what must be the pulpit in whose sight the man I have sketched is an 'infidel of a most degraded class') Shall we seek our ideal of Christianity in a pulpit

whose 'manhood is melted into courtesies'; whose pews eloquent and unscrupulous attorneys seek on Sunday as a place of rest, sure never to be reminded of their day's work'; whose conscience, like that of the timid neutral in Cromwell's time,

That troubles neither Church nor King';

whose gospel is preached in New Orleans without making a ripple, and is one that rumsellers delight to honor; which, like the Jesuit, 'lengthens the creed and abortens the Decalogue'; which claims to hen educated for us two generations, speaking with such bated breath and whispered humbleness' that to-day we stand without sufficient mercantile integrity to manage our great moneyed corporations, or lar enough to punish the plunderers; with statesmen who do not even pretend to vindicate the morality of the Constitution which they swear to uphold, and a mtion which, making right an appendage to expediency, and patriotism a mantle for plunder, is madly in low with the vilest system of slavery the sun eyer say! Such a pulpit calls Garrison an 'infidel of a mon degraded class.

ded class, the sixteenth century the Pope excommunicated Luther, and Luther excommunicated the Pope. The startled crowd doubtless thought the Pope's word, seated as he was in a pulpit and dressed in canonical, was both the first death and the second to the por monk; and when Luther retorted, they trembled a what seemed his blasphemy. But to-day we see the the Pope's excommunication was mere sagry noise, and that Luther's was the voice of God. WENDELL PHILLIPS.

BOSTON, April 20, 1860.

NEW PUBLICATIONS.

THOMAS PAINE: A CELEBRATION. Delivered is the First Congregational Church, Cincinnati, Ohio, Jas. 29th, 1860: by M. D. Conway, Minister of the

Church,-pp. 15. Cincinnati, 1860. A celebration of the birth-day of Thomas Paint held in a Congregational church, and as soles delivered on that occasion by the minister of the church, are certainly novel and remarkable circusstances. They have tempted me to read the par phlet named above, to which the name of its be

would have proved no attraction whatever. This pamphlet speaks of Thomas Paine as h ing been introduced by Benjamin Franklin to John Adams, Benjamin Rush, and George Washington and having been not only the valued friend and it cient coadjutor of these men in the struggle the gained American Independence, but their prospe at its commencement; the suggester, to them, of the very idea of seeking Independence. It represent the historians Ramsay, Gordon and others, as una imous in their opinion that Paine's book, 'Comma Sense, was the primary cause of the sim and rest to which the Revolution was guided. It represes the half-starved and more than half-discouraged sidiers of Washington as having been stimulated t win the battle of Trenton, the Keystone of the Art of Revolution, by the burning words of Paint second book, The Crisis; ' its opening sentence h ing been made the watchword of that battle, in Washington himself having set the pen of Paine short any sword wielded that day. And it reheares the honorable proofs of the public recognition of his men that, after his subsequent labors for the delirers of Prance from its tyranny, Jefferson sent a Germ ment ship thither to invite him to our shore, Wasington invited him to share Mount Vernon with him and Barlow described him as tome of the most bear olent and disinterested of markind."

So much for Paine's early life, as a love of P litical liberty, and an earnest worker for it. But the pamphlet goes on to speak as follows of his sales quent career, and of other parts of his character.

All efforts to stain the good name of them since have recoiled on those who made them, so so are of the same of priests and tract-societies, miserable are some forward to cast mire upon him; but the tributions have been swift and terrible. One thorough, who was set up to brove Paine's interpretable of the priests and tract-societies, miserable as the priests and tract-societies, miserable are been swift and terrible. One retributions have been swift and terrible. On Thorburn, who was set up to prove Paine's interpance, has only succeeded in uncovering a mea the of his own early life; and Mr. Cheetham, who his fang to strike the whiteness of his purity even in the godly city of Philadelphia, before a joint of alander and libel against the dead hero and ing and noble woman. Paine's old friend, Elizable ing and noble woman. Paine's old friend, Elizable ing and mobile woman. Paine's old friend, Elizable in the paried in which he is said to have been displaying whose hopered as an impression of the paines.

The pamphlet quotes this statement of Paine's re belief from his own words:-Island believe in one God, and no more; and I hope for happiness beyond this life. I believe in the spanity of man; and I believe that religious duties consist in doing justice, loving merey, and endeavoring to make our fellow-creatures happy.

He always honored Christ as a pure and elevate who taught a perfect morality, and who took his side a fatal sheaf of the arrows of Ignorance isto his side a Islai sheaf of the arrows of Ignorance and Selfshness, to breek a pass for human souls through the ranks of priestcraft and tyranny into the rail of Liberty of mind and conscience. In all his relings, not one disrespectful word to Christ has ret been or can be found!

The ideas contained in these quotations are entirely see to me. My notions of Thomas Paine have been rived solely from the writings of the clergy, and the publications of the American Tract Society. Assuming that their representations of the man and his books were just, I took for granted that the latter were penicious, and never read one of them. I now find president confronted by two directly opposite statements respecting this man's sentiments, language and charseter. Which shall I believe, until I have time to examine for myself?

There remains to me only this means of discrimina-

tion between the two, the trustworthiness of the dif-

1 have never known of Mr. Conway anything bu what was manly, honest and honorable. Every selwast was manny, indicate and nonoracie. Every setgold, by silence, the calumnious reproach which is sure to be hesped upon him for such a statement, even if every particular of it is true. On the other hand, I can conceive of no reason for his saying such things unless he verily knows them to be true.

As to the Tract Society, and the 'religious' news papers (falsely so called) - whose representations I repapers (tases) so implicit confidence while I was under their tuition—a long experience in subsequent years, with a careful sifting of many details of evidence, has given me conclusive proof that they are mendscious and malignant; and that their testimony respecting any person theologically varying from themselves is not for a moment to be credited, however made plausible by the (declared) quotation of his own words. They contrive to deceive by what they quote, as well as by their abstract, summary or paraphrase, of what they refrain from quoting. They are

Jesuits under Protestantism.

Knowing that these men have lied, and still lie, about persons so pure, noble and excellent as William Lloyd Garrison, Wendell Phillips, Adin Ballou, Parker Pillsbury and Theodore Parker, why should I suppose them just and true in their statements respecting Thomas Paine? It is better to wait for further evidence; and Mr. Conway says this is truly and faithfully given in the record of Paine's life by Mr. Vale; of which I knew not even the existence. - c.x.w.

Those who do not already possess Judge Stroud's valuable . Sketch of the Laws relating to Slavery' are referred to Messrs. John P. Jewett & Co's advertisement of it in this paper. This book tells us how vast an amount of the wickedness and cruelty of slavery is directly allowed by law. When we know, in addition to this, that the laws are so framed for the convenience of slaveholders that a little precaution on their part will enable them to perpetrate sny additional wickedness or cruelty with impunity, we shall be prepared to form some faint idea of the atrocity of that system which the Democrats are trying to extend, and which the Republicans are not shamed to protect where already established, in spite of the outrages it has committed on their Sumner, their Hyatt, and their Sanborn, and its proscription of themselves generally throughout the slave region; Read Stroud, and then join the abolitionists in a war of extermination against slavery .- C. K. W.

Echoes of Harper's Ferry. By James Redpath. Boston: Thayer and Eldridge, 114 and 116 Washington street. 12 mo., pp. 513.

Of this valuable contribution to the history of there is room here to say only that it re cords some of the memorable words that have been emilien of Captain John Brown, and that the proceeds offits sale are to aid the families of his deceased asserustes. Buy it for their sakes, and read it for your

The New Traces. Packages of these Tracts, especially of The New Reign of Terror in the Slaveholding States, seem sont out last week to the following places, and we shall be gled to learn that they reached their destination reafely :- To Lydia Mott, Albany; Samuel J. May. Spracuse; Susan B. Anthony, Rochester; Alonso J. Grover, Barlville, Ill. J. B. Campbell, Clinton, Iowa; T. Chandler, Adrian, Michigan; William Crow, Grinnell, Iowa; Rev. N. T. Johnston, Topeham. Vt. ; Rev. John E. Palmer, Lower Waterford, Vt. Larger packages were previously sent to New York City, Philadelphia, and Salem, Ohio. Friends, wanting these publications, will please address SAMURL MAY, Jr., 221 Washington street, Boston.

The Christian Examiner for May is at han and contains the following articles:-1, The Apocalypse Analyzed and Explained; 2, Worcester's Die tionary ; 3, T. Starr King's White Hills ; 4, Arminius and Arminianism; 5, The Franklin Search and its Results; 6, Darwin's Origin of Species; 7, Review of Current Literature. Also, a list of New Publications and the Index to Vol. VI. The Examiner is one of the ablest of our Religious Magazines, and the subjects treated in its pages are sure to find a vigorous pen, refined scholarship, and a liberal, Christian spirit.

DUBIOUS, IF NOT DOUBTFUL. The Atler and Bee, is a notice of Mrs. Child's admirable tract, 'The Right Way the Safe Way,' informs its readers that this work is written from the stand-point of the radical Aboli tionists; and it adds, that the doctrine that immediste emancipation would not be dangerous to the gen eral welfare 'is attempted to be proved' by example from the West Indies, and announces its conviction that Mrs. Child's logic is unanswerable 'if the premises be absolutely correct, and the conditions the same in the United States to-day as in the West Indies at the time of emancipation.

Not even a clergyman could have guarded him more carefully against the suspicion of radicalism.

One would think there was no great danger in the concession that justice and humanity would work well in practice, both for the giver and the receiver. But some people are cautious, slike by constitution and education; and we read of a man who pulled off his hat to the statue of Jupiter, and begged him to remember, if any change should restore him to power, that he was civil to him in his adversity.

The same paper, in a notice of the meeting of the The same paper, in a notice of the meeting of the Church Anti-Slavery Society' in New York, reports Dr. Cheever as having said that 'he could see no teason why they should be attacked by the church and the press' for doing battle against slavery. Dr. Cheever must have been incorrectly reported. Surely the cause of the church's dislike of anti-slavery can be seen without spectacles. She would lose half her Doctors of Divinity, if alavery and caste should be adjudged and obristian.—c. z. w.

EFA Democratic crater, addressing a meeting of his party in Philidelphia lasely, exclaimed,—If any one dares to come into any neighborhood and presch, such treason as that of G. W. Curtis and Wendell Phillips, by the everliving God he shall never leave the place slive! Such is the spirit, such the love of free speech, which animates the great man of the slayery-extending party.

MRS. DALL'S BOOK.

happy to learn, is receiving more and more of the public attention which it merits:—

public attention which it merits:—

'While I am speaking of women of genius who have done faithful work in art, let me allude to a woman's book which is attracting a good deal of attention in New England—a book which is a work of art at the same time that it is severe and faithful, dealing with hard facts. I mean Caroline H. Dali's "Woman's Right to Labor, or Low Wages and Hard Work." Mrs. Dali is not a fanatic for furious reform—an ignorant enthusiast—such as disgrace the cause which she advocates and disgust the community. She is a woman of the best social position and the highest culture, and she brings her unequalles powers, not to the composition of essays which would not to be tolerated from a man, but to the laborious collection of facts, to faithful induction of principles from facts, and to clear and brave admonitions, encouragement and instruction in the light of well grounded principles. In the quality of her work she stands pre-sminent. George W. Curtis and Wendell Phillips alone approach her out of the throng of reformers who profess to a wocate woman's rights. She has delivered a large number of lectures in and about Boston, many of which will undoubtedly be published. An English committee, including the most distinguished radical masters of Parliament, has recently published one of these—a lecture on the "Formation of Public Opinion in Regard to Woman," for gratuitous distribution committee, including the most distinguished radical manbers of Parliament, has recently published one of these—a lecture on the "Formation of Public Opinion in Regard to Woman," for gratuitous distribution throughout England. This is to be issued here at once. Mrs. Dall does only faithful work, and anything which she publishes is worth having and worth reading. Any one who would know how women must, and can and may work, should get the book on "Woman's Right to Labor." It tells the whole, briefly and clearly, and with convincing force.

NEW BERIES OF ANTI-SLAVERY TRACTS. The new Series now consists of Four Tracts, to which we would again call the attention of our readers and of all friends of Anti-Slavery Reform, as just the publications which the times and the cause now require. Call for them-send for them-circulate

No. 1. Correspondence between Lydia Maria Child and Governor Wice and Mrs. Mason, of Virginia. 28 pp.

No. 2. Victor Hugo on American Slavery, with letters of other distinguished individuals, viz., De Tocqueville, Mazzini, Humboldt, Lafayette, &c.

No. 3. An Account of some of the Principal Stave In-surrections during the last two Centuries. By JOSHUA COPPIN. 36 pp. No. 4. The New Reign of Terror in States, for 1859-60. 144 pp.

Price of the first three of the above, five cents single 50 cts. the dozen ; \$3 50 the hundred. Of No. 4, ten cts. single; \$1 the dozen; \$8 the hundred.

To be had at the Anti-Slavery Offices, 5 Beek man street, New York; 107 North Fifth street, Philadelphia; and 221 Washington street, Boston. LET The AMERICAN ANTI-SLAVERY SOCIETY has also just published, in a neat pamphlet form, the able and elequent speech of THEODORE TILION, Esq., of New York, in reply to Rev. Henry Ward Beecher, on the American Board of Poreign Missions. Orders for

these should be sent to the Secretary's Office, No. 6 Beekman street, New York. Price, three cents single; \$2 50 per hundred. A PAMPHLET FOR EVERY HOUSEHOLD THROUGHOUT THE FREE STATES. The American Anti-Slavery Society has just published an edition of ten thousand copies of a most important pamphlet, entitled . THE NEW REIGN OF TERROR IN THE SLAVE-HOLDING STATES, for 1859-60. It is a record of the multitudinous outrages and atrocities which have been visited upon unoffending Northern citizens NEW REIGN OF TERROR IN THE SLAVE-

about cost price. Single copy, only 10 cents; by the hundred, \$8. For sale 21 Cornhill.

RETURN TRIP OF THE S. R. SPAULDING FROM CHARLESTON.

ry of a Fugitive Slave on board the Vessel-The Fugitive put on board the Ben Deford, bound for The steamship S. R. Spaulding arrived at this port | Pe

at 2 1-2 o'clock this morning. The letter of our special correspondent is received, but we are able to give only so much as relates to the return of a fugitive slave, and the abrupt commencement of the follow-ing may thereby be accounted for.]

At SEA, Sunday 12 M., May 6. I expressed above somewhat of a lament at the probable, almost certain, want of incident on our I expressed above somewhat of a lambda on our probable, almost certain, want of incident on our probable, almost certain, want of incident on our course, disappear. This morning has witnessed a course, disappear. This morning has witnessed a most exciting and unusual episode—the rendition of a most exciting about the time many of which Norris will be making about the time many of our city and suburban readers are reading this paper at their breakfast-tables. We trust that he will have a pleasant and successful journey, and that he may find Canada, if not so sunny a land as the Carolinas, at least as pleasant, and that he will be among a people where color is no disgrace, and where no institution makes men machines and chattels. are from an eye witness of the whole affair, and may be relied upon. It is a common fear with masters salling to and from Southern ports, that slaves may secrete themselves between decks and lay low, until such time as it may be safe to show themselves. Capt. Howes is not an exception to the rule, and your correspondent now readily calls to mind a conversation had in the wheelhouse on the outward passage, wherein the captain told him that he should deem it his bounden duty to return, under any and all circumstances, a fugitive discovered aboard a resall circumstances, a fugitive discovered aboard a ves-

sel under his command. He should consider it a duty he owed to his em-He should consider it a cuty he owed to his chaployers, whose interests were immediately at stake, and all considerations of private feelings or prejudice should have no practical weight while he thus represented the rights and trusts of others. It was consequently the constant care of Capt. Howes at Charleston that no person owing service at the South should

pass to the concert. He gave his name as Williams and said that he came on board the year

selves within hailing distance of the elater steamer. The colors were hoisted at half-mast, with Union down, and guns were fired as signals that we were in trouble. An understanding having thus been secured, both reasels, after a short run, and when within shout three hundred yards of each other, hove lo, and preparations were at once made for transferring the fugitive. A boat, manned by two of the crew, and under command of the first officer, Mr. Atkins, was lowesed from the Spaulding, and Blocker having been brought on deck and given a seat therein, was rowed to the Deford. Before being pushed off, and while alongvide, one of our passengers asked,—'How do you feel, Blocker!' Very well, sir, was the smiling response.

When reaching the vessel that was to return him to his home, the fugitive turned toward us, and waving his hat, bade us good-bye. He sppeared very cheerful, and made we complaints to those conveying him from us. The seene was one of considerable excitement, the decks of both steamers being alive with passengers. Upon the deck of the Deford were several ladies, who waved their handkerchiefs in response to our friendly greetings. 'Take good care of him,' sang out Capt. Howes from the apper deck, at That we'll do,' was the ready and emphatic response. Mr. Atkins when returning, stafed that the negro had been assured the best of treatment, and a just and fair presentation of his case before the properly constituted authorities at Baltimore. Capt. Hallett had at first thought the Spaulding was an English steamer bound for New York; but said that when we were recognized he readily guessed our trouble.—

Boston Post, May 7.

From the Atles and Bee, 9th inst.

From the Atlas and Bee, 9th inst. ESCAPE OF A PUGITIVE SLAVE ON THE STEAMER S. P. SPAULDING.

STEAMER S. P. SPAULDING.

There was no little commotion in our city yesterday, and the more especially among the colored population, at the announcement that a fugitive slave had arrived in the city. This was made still livelier when it became known that he came from the distinguished but now quiet city of Charleston, and in the sisted steamer S. R. Spaulding. Such is the fact. He was the fellow passenger of the Massachusetts delegation to the great Democratic National Convention, though we cannot say he was in good standing among them. He was nevertheless a passenger, is a colored man, and was a slave up to the time of the steamer sailing from the sunfly region of the Carolinas.

The name of the escaped slave is Norris. He is about 35 years old, is decidedly African, and belongs to the cetate of Thomas Dixon, Ga., of Mason & Dixon's line fame. He was second engineer on a tow-boat running between Savannah and the river Tiber, S. C. He was regarded as a good hand, reliable, safe and all that, and had performed a great amount of hard labor for his masters. Norris looks as though he could do much service yet, even in a Northern atmosphere, where he proposes to spend a few years or more, having taken his liberty in his own hands.

We shall not quite relate how he got on board the

have been visited upon unoffending Northern citizens by the lawless minious of slavery, while travelling or sojourning at the South, within the last four or five months. A perusal of it is enough to 'create a soul under the ribe of death,' and to 'stir a fever in the blood of age.' Head it, men of the North! and sak yourselves of what value is the Union to you!

This pamphlet makes 144 pages, and will be put at about cost price. Single copy, only 10 cents; by the

bor, and Norris, no donot, has the freedom of state type after a fashion.

It is pretty certain that he went on board several times; that as a boatman he was a sort of boos companion with the crew and hands for the time; that he concluded to take passage; and finally that he did take passage. We give the suppositions first, and the facts next. It seems that he got a good position on board, (in the fore part,) that he was not discovered, and that he arrived in Boston without putting the captain or anybody else either to the trouble or excaptain or anybody else either to the trouble or ex-

Norris, no boubt, felt much relieved when he turned his back upon the boat and proceeded up town to the West end. He reached the place arranged for him by friends who had been apprised of his arrival, and was made, we can easily believe, quite as comfortable as in his limited accommodations on board the

It seems that the S. R. Spanding drove quite a business in kidnapping slaves. It wouldn't be surprising if it should turn out that they stole one for every delegate, which is rather more than we predicted they would do. We know that such rank abolitionists as the majority of the Massachusetts del-egation were would be up to stealing a few, and so said; but we didn't suppose they would go into the

THE HORRORS OF THE COOLIE TRADE.

more interest were immensionally as states and all conditions on prejudice should have no practical weight while he thus represented the rights and trants of others. It was consequently the constant care of Copt. Howes at Charleston that no person owing service as the South should surrepitiously secure. accommodations ebourd the Ryankider, and a watch was kept at the gangwey both night and day to prevent he present of prevent of the present of the prevent of the fore the prevent of the fore the prevent of the discovery to the chief enginest, who in turn transmitted the intelligence of the captas.

Here we trouble, and at an hour, too, whose the full prevent of the times and place have one course only marked out for him, that course was, to return the fugitive at 11 based. The question near presenting itself was, as to whether the steamer's head should be turned toward Northi, Va., to whether the should be turned toward Northi, Va., to whether the flooten or Ballimors at J. M., Saward, Which left Hoston for Ballimors at J. M., Saward, Which left Hoston for Ballimors at J. M., Saward, Which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for Ballimors at J. M., Saward, which left Hoston for

The Charleston Convention.—On Thursday, the tenth day of its session, the Democratic National Convention adjoined to meet in Baltimore, June 18th, having failed to make a nomination. Fifty five ballots were taken. Douglas started with 145 votes and closed with 1512. On several ballots he received 152, which was just a majority, but as two-thirds of the whole number of the Convention (303) or 202 votes had been voted as the number necessary to nominate, no choice was effected. The confident declarations of Mr. Douglas's friends that he would have a majority on the first ballot, and two-thirds soon after, wholly failed of realization. Previous to voting, the Convention sdopted the Cincinnati platform with the Dred Scott decision, and the denial of the right of Congress or Territorial Legislatures to prohibit alsveholders from carrying their chattels into the Territories. The leading candidate against Douglas was Guthrie of Kentucky. The delegates from the Cotton or Guilf States, who seceded, formed an organization but took no decisive action. The general impression of Douglas's friends is that he has been chested and betrayed.

Monograph in Baltimone. A State Republican Convention assembled in Rechabite Hall, Baltimore, on the 29th ule, to appoint delegates to the National Republican Convention, to be held in Chicago on the 23d inst. Forty delegates were present, representing all the Congressional Districts, though not all the counties. Judge Blair, of Montgomery, presided The Convention had been in session only an hour when it was broken up by a mob of desperate rowdies, set on, it is said, by prominent citizens of the city, who thought it little better then treeson for such a body to assemble there. One of the Baltimore delegates, Mr. William Gunnison, had a narrow assape from bodily harm, if not from death. The mob ran after him in the street, halling him as 'Old Osawatomie,' and crying, 'tar and feather him.' lynch him,' kill the secundrel,' &c.; but the police finally rescued him. The Convention subsequently met in a more private place and completed its business. The press of Baltimore unites in condemning the outrage as disgraceful to the city, and calculated to advance the interests of the Republican party.

'Honor to Whom Honor,' &c. We were mistaken in saying, as we did a few weeks since, that Mr. Sedgwick was the only man who had ever made 'respectful mention of Garrison' on the floor of Congress. A friend has called our attention to a passage in the speech of Gerris Smith on the Nebraska Bill, (see the volume of his speeches, p. 196.) in which he speaks of 'Garrison, Phillips, Goodell and Douglas,' in commendatory terms. We take pleasure in acknowledging our error, more especially as, in so doing, we have opportunity to honor the courage of Mr. Smith. It is true, however, that Mr. Sedgwick is the first man who, on the floor of Congress, has distinctly recognized Garrison's heroic relation to the Anti-Slavery Movement as its founder and planeer.—A. S. Standard.

papers, and, although somewhat mouse-eaten, I could decipher that she was manumitted on 'the 18th of January, 1804,' and, after giving her size, color and marks, it states, that 'she will be 56 years old in the January next.' If, then, she was 56 years old in the 1st month, 1805, she must have been fully one hundred and eleven years and two months old at the time of her death, which occurred, as above stated, without much apparent suffering. She seemed desirous of endeavoring honestly to support herself, even since the commencement of her second century; secusioned to farm work, she gave that the preference, and only a few years ago she was seen 'husking corn.' eustomed to farm work, she gave that the preference, and only a few years ago she was seen 'husking oun' in quite cold weather. For the last three or feur years she was so nearly blind as to be unable to get about much; but she persevered in her habits of industry, and took in carpet rags to sew, at a small compensation, and she was dependent upon her neighbors, or passing children, to thread her needles. She seemed to have an abiding care to avoid talebearing, remarking; "I never carries nothin" bout but my own color. In many respects she was a good example to these who occupied a more conspicuous position in life.

A SLAVE ESCAPING IN A CHOCKERY CRAYE. Among the freight of a certain steamer, which arrived at this port night before last, was a crate, which the captain innocently supposed to be illled with queen awars, but which in reality contained a live negro. The shipment was made at a town on the Cumberland river, and none of the officers ever suspected the concents to be other than were represented in the bill of lading till yesterday, when one of the firemen of the boat made a revelation of the fact to the astonished captain. It was then too late to remedy the matter, for the crate had been delivered to the consignee, and the adventurous negro, who had pursued freedom under difficulties, was safely under the roof of one who believed in that portion of the Mossic dispensation which says.—'Thou shalt not return unto the master the servant which is escaped from his master.' &c.—Cincanacti Enguerer.

GENEROUS GIFT TO REV. DR. WALKER. The su GENEROUS GIFT TO REV. DR. WALKER. The sun of twenty thousand dollars has been presented within a few days past to Rev. Dr. Walker, the retiring President of Harvard University, by a few gentlemen of Boston, who desire by this addition to his resources to relieve his mind altogether from care which might perhaps in some degree prevent his from spending the remainder of his life in such pursuits for the benefit of his fellow-men, rather than advantage to himself, as are most congenial to his character. The gift certainly was well deserved, at the quiet and easy manner in which it was bestowed says the Advantager, is creditable to the civilization the age. It was simply proposed to raise a subscription of \$10,006, but in a few hours the paper willed to the amount we have stated, and the this was accomplished without exertion.—Boston Treasler.

Five Negroes in Charkston.—A recent letter from Charleston to the Spirit of the Times 1878: "The most notable feature in the list of taxpayers of Charleston is the tax on property paid by "free persons of color." The number of colored persons taxed is 356, and of these, 304 are owners of real estate, while 236 of them own real estate to the amount of \$1000 or more—some of them nearly \$50,000 worth; the entire amount owned by the 226 above referred to amounts to \$717,495." In addition to this I may as well inform you that the 255 "persons of color" who are free own 277 stayes.

The intrinsic worth of woman is fully appre-lated in Hichmond, Va. From the report of a late section sale, we learn that black women were valued and sold as follows:—Girls, 18 to 14 years old, \$1,150 as \$1,200; Women, \$1,200 to \$1,500.

NEW ENGLAND ANYI-SLAVERY COMextron will be held in the (new) MRLODEON, in

Let this Convention, in numbers, spirit, and tone, qual and exceed these which, with such marked efect upon the public mind and conscience, have preceded it. Let every New England State be fully represented to the men and wo en of New England find clear and full utter

ostor, on Wednesday and Tevesday, May 30th and 31st, commencing on Wednesday, at 10 o'close,

hen of New Augustion.

Friends of the Anti-Slavery cause, from beyond.

New England, are cordially invited to attend.

A large array of faithful and eloquent advocates of freedom will be present at the Convention. [Further particulars hereafter.]

rusetta Anti-Slavery Society.
FRANCIS JACKSON, President. ROBERT F. WALLOUT, Sec'y.

DR. WISTAR'S BALSAM OF WILD CHEE

The unequalled success that has attended the ap-olication of this medicine in Coughs, Colds, Asthmo Beonchial Affection, Discuses of the Throat and Lungs, Incipient Consumption, has induced many physicians of high standing to employ it in their practice, many of whom advise us of the fact under their own signa-

DR. WISTAR'S BALSAM OF WILD CHERRY

S. W. Fowla & Co: Sixs—I most cheerfully admy testimony in favor of the Balsam. We have use it in our family in Pulmonary affectious, Coughs an Colds, and esteem it a most valuable remedy, an have recommended it in various complaints of the nature with invariably happy results.

W. B. LYNCH, M. D.

MANSFIELD, Tioga Co., Pa., Aug., 1858.
GENTLEMEN—Having used in my practice, the last four years, Wistar's Balsam of Wild Cherry, with great success, I most cheerfully recommend it to those afflicted with obstinate Coughs, Colds, Asth-H. D. MARTIN, M. D.

CAPE VENCENT, N. Y., July 17, 1858.
GENTLEMEN—After using Dr. Wister's Balsam for long time, I can say, from repeated observation, that regard it as one of the best kind of Cough mediines, and take great pleasure in recommending it the afflicted. W. H. WEBB, M. D. BROWNVILLE, N. Y., July 18, 1858.

GENTS—Having sold Wisters for two years past and having used the same myself with great success I cheerfully recommend it to all who are suffering with Asthms or Consumption.

A. A. GIBBS. Prepared by S. W. POWLE & CO., Boston, and for sale by druggists and dealers everywhere.

April 20.

PENNSYLVANIA YEARLY MEETING PROGRESSIVE PRIENDS.

The eighth Yearly Meeting of Progressive Friends ill convene at Longwood, Chester County, Penn-Ivania, on First Day, the 3d of the Sixth month

will convene at Longwood, Chester County, Pennsylvania, on First Day, the 3d of the Sixth month, June, June,

JOSEPH A. DUGDALE, MARY A. W. JOHNSON. MANY F. SMITH, EUGEBIUS BARNARD, MARY L. BARNARD, OLIVER JOHNSON, WILLIAM BARNARD, MIRIAN C. WORKELL, ISAAU MENDENHALL, MARTIN KIMBER. MARY P. WILSON, JOHN G. JACKSON, SARAH MARSH BARNARD, DINAH MENDENHALL, J. WILLIAM COX, ALICE JACKSON, CORA WILBURN, ANNIE M. STANBACH, M. D.

nunications for the meeting may be address to Joseph A. Duodale, Hamorton, Chester County, Pa., or to Oliver Johnson, Anti-Slavery Office, New

TENTH NATIONAL WOMAN'S RIGHTS CON-VENTION.

The TENTH NATIONAL WOMAN'S RIGHTS CONVEN The TENTE NATIONAL WOMAN'S REGING CONVEN-TION will be held in Cooper Union, New York, On Thursday and Friday, May 10th and 11th. Sessions at hilf-past 10, A. M., and helf-past 7, evening. Wendell Phillips, Elizabeth Cody Stanton, Ernes-tine L. Rose, J. Elizabeth Jones, Rev. Antoinette Brown Blackwell and others will address the Con-

On behalf of the Central Committee, E. CADY STANTON, President. SURAN B. ANTHONY, Sec 9.

SALLIE HOLLEY, an Agent of the Man Concord, N. H., Sunday, May 13.
Henniker, "Tuesday, "15.
Bradford, "Thursday, "17.

HENRY C. WRIGHT will lecture in Andover, on Sunday, May 13, in the Town Hall, three times. At half-past 10 o'clock, A. M.—On the Suremacy of Man over his Incidents. At half-past 1, P. M.—On What shall I do to be saved? or the true and only fountain of salvation. At 5, P. M.—On Slavery as an Educational Institution.

He will also lecture in the Town Hall, West Newbury, all day, Sunday, May 20.

New Edition of a Great Work. HELPER OUTDONE BY JUDGE STROUD, IN HIS MASTERLY WORK,

A SKETCH OF THE SLAVE LAWS OF THE UNITED STATES.

EVERY man should own and read this book.

Rev. Dr. Wayland says of it, in a letter to the
author, 'I wish there was a copy of it in every famity in the United States. No work could be more timeity, or better serve the purposes of humanity.'

We want 500 Agents to soil this work during the
present Presidential campaign. No more effective
document can be circulated. Price, \$1. Large dis-

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English and Classical School. PHR Summer quarter will begin on Wedness

via Wat Thirter Wisheredilon P. O. Box 1912, New York

NOTE OF A ANDROYS WORLD'S

HAIR RESTORER. The only preparation that has a BUROPEAN BEPUTATION.

Warranted not to contain deleterie pleasant and valuable preparation has been r many years by hundreds of the most disguished and wealthy persons, who have previously tried all the nostrums of the day without success, some even injuring their hair and health. This is entirely different from all others.

IS THERE ANY VIRTUE IN Mrs. S. A. Allen's Hair Restorative " We can answer this question by saying that we have stready seen persons who have derived benefit from it.

Persons personally known to us have come voluntarily, and told us of good results to either themselves or friends, who have used it before it became known in St. Louis.

St. Louis Presbyterian.

MRS. S. A. ALLEN'S HAIR RESTORATIVE ha given universal satisfaction, wherever it has been used. It can be used with perfect safety, and its perfect freeness from all solling, renders it a very desirable article for the utilet.

CA's Widness and CA. Adoccate, Boston, Mass.

IMRS. S. A. ALLEN'S WORLD'S HAIR RE-

Incomparably the best preparation we have ever used. All are compelled to acknowledge Mas. S. A. AL LEN's as the Hair Restorer. N. Y. Independent

Mrs. S. A. Allen's World's Hara Restours taken its place at the head of all articles of kind. Dispel all doubts as to its efficacy.

Knowville Presbyterian Witness.

There never has been a prescription or remedy for improving the hair, published in the Advocate, which was so fully endorsed by men of unquestion-ed standing, as in that of Mrs. S. A. ALLEN'S.

Another objection to dyes is the unlife-like colcr another objection to dyes is the unlike-like colfr and appearance they cause the hair to assume, and the only way to have grey hair assume its NATURAL YOUTHFUL COLOR, is to use that which will be effect-ual and yet not a dye—Mrs. S. A. ALLER'S WORLD'S HAIR RESTORER will do this. U. S. Journal.

HAIR RESTORER will do this. ** U. S. Journal.**
In these times, when every cosmetic is warranted as the greatest discovery of the present day, it is refreshing to come across that which is what it freezens to be. A really excellent article is Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. As an assistant to nature, it is of great service; and a man by using it often prevents a serious and unnecessary loss of hair. Its properties are perfectly harmless, it being a chemical compound of ingredients calculated to facilitate the natural growth of hair.

Saturday Evening Gazette, Boston,

Saturday Evening Gasette, Boston Those of our readers whose hair is turning grey or losing its color, and who are opposed to using a dye, will find in Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER a preparation that will speedily change the hair to its natural color, and at the same time

the hair to its natural color, and at the same time render it soft. It is superior to any heretofore produced for restoring and beautifying the hair, rossussing more of the hunning collings the hair, rossussing more of the hunning qualities of a dyr.

There is no Hair preparation, we believe, that has acquired more popularity than Mrs. S. A. Allen's World's Hair Restorer. Why is this t Simply because it is a preparation of real ment, and has never failed, in a single instance, to produce the good effects ascribed to it on the part of its proprietor. Its sales are constant and most extensive, and we begin to think that it is denominated most appropriately the World's Hair Restorer.

Nevert Register. We have reason to be assured that Mrs. S. A. Al-

We have reason to be assured that LEN's World's HATE RESTRIES is among the best articles of its kind ever discovered; indeed the wide circulation and immense sales it has achieved, fully demonstrate that its efficacy is generally appreciated.

Enhance Register Mrs. S. A. Allen's World's Hair Restours. The

most successful remedy of the day. We know of instances where its good effects have been remarkable. Weekly Visitor, Franklin N. Y.

From individual cases that have come under our own observation, we are satisfied that 'Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORM' performs all that it promises, and that instead (as is the case with other restoratives extensively used and highly recommended) of being a useless wasts of time and money, it is just what it is represented to be, and money, it is just what it is represented to be, and will perform all its proprietor engages it to perform. We therefore most cordially commend it to the no-tice and use of those of our readers who need a remedial agent of this character.

Mrs. S. A. Allen's World's Hair, Restorer. Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORES.—As we were travelling in Massachusetts a short time since, we met a lady whose appearance indicated that she had strained the age of sixty. So we inferred, and but for her beautiful hair, we should have added several years. After some conversation she spoke of her hair, informing us that two years ago at least one half of it was grey, and that she had feared that before then the whole would have turned or fallen off. But our friend read the reago, at least one half of it was grey, and that she had feared that before then the whole would have turned or fallen off. But our friend read the papers, and acquainted herself with the various remedies for decaying hair, and at length determined to obtain Mrs. Allen's Restorer. She did so, and applied it according to directions, and before a year had passed, she assured us that she had as luxurious, even and beautiful head of hair, as when she was but sixteen years old. Her statement was confirmed by other members of the family, while we were informed that in the same neighborhood there were other instances where the same happy and signal effect had been produced by applying Mrs. S. A. Allen's World's Hair Restorer.

Providence Daily Tribune.

Among the very few preparations that we deem deserving of mention, we are by no means inclined to omit. Mrs. S. A. ALLEN'S WOELD's HAR RESTORAR. It has been thoroughly tested, and found to be all its inventor claims for it; and to deny its excellence would be to deny the assertions made in its favor by socres and hundreds of the most respectable persons. Raheay Adecade and Register.

Mrs. S. A. ALLEN'S WOELD'S HAIR RESTORER is the best preparation extent for the various diseases inclident to the hair and scalp, and is surranted to restore the hair and whiskers, however grey, to their natural color. It having been before the public for many years, and its efficacy in restoring, invigorating, and beautifying the hair fully catabilished, by hosts of persons throughout the country, has led to the manufacture of many worthless imitations, which have been successfully palmed off in numerous instances, upon the public as genuine.

Brooklys Morning Journel.

This preparation is superior to any horstofore produced for restoring and beautifying the hair. It possesses none of the burning, cauterating powers of the old dyes, but gives the hair a beautify, glossy appearance almost instantaneously. The Restorer is easily applied, and well sot state the faces lines. The effect is sure in every instance, if applied according to the directions. Mercury Philadelphia.

We are satisfied that the statements in tisement of Mrs. B. A. ALLEN'S We tisement of Mrs. B. A. Brains Obj.

It is just what it purports to be. Cless Less We might swell this list, but if not cons. TRY IT.

or are superseding an or of the princip of United States.

It does not soit or stain, Sold by all the princip wholesale and retail merchants in the U. S., Caba.

for circular, terms and information. Gen d, Mrs. S. A. Allen, written in fins. Bove

POR SALE RVERY WHERE

POBTRY

Por the Liberator MY REV. S. T. POWERS. We are slaves! poor slaves! No spangled banner waves Above our heads; we are not free; For as are chains—not liberty!

We are slaves I our toll-worn hands We are slaves! our toil-worn hands
Are forced to labor for the lands
Of our oppressors; whilst lash and rod,
Wielded by tyrants in the place of God,
Bid streams of gore to flow from out our vels
Such is the heritage of those in chains!

We are slaves I bought and sold.
For shining ore called gold I.
Sold in the shambles, like beasts of the field,
Unto the highest bidder; what we yield. There is no curse, nay, no disaster Like unto ours—us men call slaves; For us no spangled banner waves!

We are slaves! O God! how long Shall we be LAWFUL prey unto the strong?

Does Thou not hear our cries, nor count our tears?

Dost Thou not watch us struggling with our fears Make haste, great God I to succor and to save, And rid our land from every wretched slave! Carlisle, Mans.

A DEOP OF GIV.

Gin I Gin I a drop of Gin I What megnified monsters circle therein I Begged, and stained with fifth and mud, Some plague-spotted, and some with blood Figures that make us loathe and tramble; Creatures scarce human, that more resemble Broods of diabolical kin, Ghoul and vampyre, demon and Gin! Gin! Gin! a drop of Gin! The dram of Satan ! the liquor of Sin !

Distilled from the fell Alembics of hell. By Guilt and Death, his brother and twin ! That man might fall Still lower than all

The meanest creatures with scale and fin.
But, hold—we are neither Barebones nor Prynne The sins of the age; Then, instead of making too much of a din,

Let Anger be mute, And sweet Mercy dilute, With a drop of Pity, the drop of Gin-Gin! Gin! a drop of Gin ! When, darkly, Adversity's days set in And the friends and peers

Of earlier years Prove warm without, but cold within And cannot retrace

That's steeped in poverty up to the chin:
But snub, neglect, cold shoulder, and cut
The ragged pauper, misfortune's butt;
Hardly acknowledged by kith and kin, Because, poor rat!

He has no cravat,
A seedy coat, and a hole in that!—

No sole to his shoes, and no brim to his hat! Nor a change of linen-except his skin; No gloves, no vest, Either second or best; And, what is worse than all the rest.

No light heart, though his trousers are thin-While time elopes With all golden hopes, And even with those of pewter and tin;

The brightest dreams, And the best of schemes. All knocked down, like a wicket by Mynn. Each castle in air Seized by giant Despair,

No prospect in life worth a minnikin pin; No credit, no cash, No cold mutton to hash, No bread-not even potatoes to mash;

to coal in the cellar, no wine in the bin-Smashed, broken to bite, With judgments and write; ones, hills, and cognovits distracting the wits,

In the webs the spiders of Chancery spin-Till, weary or life, its worry and strife, Black visions are tife of a razor or knife; Of polson-a rope-' louping over a linn.'

Gin | Gin | a Grop of Gin |
Oh | then its tremendous temptations begin,
To take, slast To the fatal glass ;-

And happy the wretch that does not win To change the black hus Of his rain to 'blue'— While angels sorrow, and demons grin-Chill of his attic,

By plunging into the palace of Gin! Hoon.

BETHLEHEM AND GOLGOTEAL O, march we not in martial band, But with the Spirit's flag unfurled?
Let us subdue the Holy Land,
As Christ himself subdued the world.
Let beams of light on every side Fly, like Aposthe, far and wide, Till all men eatch the beams that play O'er Bethlehem and Golgotha.

O'er Bethlehem and Golgotha.

With pilgrim stuff and scallop-shell.

Through Eastern climes I sought to roam;
This counsel have I found to tell.

Brought from my travels to my home;

With stuff and scallop do not orare
To see Christ's cradle and his grave;
Turn inward! there is clearest day
View Dethlehem and Golgotha. O heart I what below it, that the knee

Upon His natal spot is builded?
What helps it, reverently to see
The grave from which he soon ascent
Let him within thee find his birth; And do thou file to things of earth,
And live Him;—let this be for aye
Thy Bethlehem and Golgotha.
—Rueckers, translated by Dr. Prothin

O'COMBELL'S GRATORY.

Walled by wide air, and roofed by boundless heaves flaneath his feet the frames worse lay.
And were on wave flowed into space away.
Methought no clarion could have sent its sound.
Even to the other of the hyste around;
And as I thought rose the sonorous swell,
As from some church tower awings the allver bell.
Aloft and clear, from airy tide to tide

Aiolt and clear, from stry tide to tide
It glided, easy as a bird may glide;
The the list verge of that vast undished unit,
It played with each wild passion as it went;
Mow stirred the aproxy, now the maximur called
And sobe in lengther enswered as it willed.
Then did I know what spall of infinite choice.
To rouse or full, has the human voice;
Then did I beam to stire the midden cleo.
To the grand treathlout Life Antique—to view
Unded the rock stand of Demostrance,
Mainbly Athens heave her noisy sees.

THE LIBERATOR

FURLIO OPINION.

A Locture delivered in the Oily of New York, AY KARL HHINEN.

Thussied by the Liberste tens the Generally Mary L. Booth market. A roin without a fixed stamp, or an oblitariated bank note, is refused by every one; but in the presence of considerable number of such coins often have the greatest considerable number of such coins among us; for example, I need only to remind you of the words, Epith of the Times, 'the People,' 'Virtue,' etc. But none circulates more rendity, and is at the same time more indistinct and undefinable in its value, then then the his easied Public Opinion;—every sam, though he may never have hed an opinion of his own, knows how to speak of Public Opinion;—every sam, though he may never have hed an opinion of his own, knows how to speak of Public Opinion;—every sam, though he may refuse to tolerate any other opinion than his own, has yot respect for that which is called public opinion; and this public opinion is an confident of nothing as that it is the greatest of all existing powers. And yet, who knows this mysterious power? who can define, who analyse it? It is a spirit, a phantom, a demon, a law, a caprice, a reality, a finor?

It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth while to make it an object of It is certainly worth whil It is certainly worth while to make it an object of

special investigation, for since every one has a share in it, every one, through its criticism, criticises him-

public comprehension or conviction—this would be too presuming; we content ourselves with public opin-ion. An opinion is not even a view, it is only a timid insinuation of a belief, a bashful or shrinking obliquity, as it were, of the mind, which cannot establish a certain judgment, but can only encourage and jus-tify an attempt at a judgment. The people of Opin-ion are those who have invented the might be and could be, and who are always ready the next minute to mean something different from what they had meant the minute before. And shall these people form the power to rule the mind? On the Rhine there is a proverb that says, 'Who means, lies.'

But, independently of the question, what value opinion has to truth, it must next be saked how many men themselves possess the feeble mental endowment which we call a personal opinion. If there is a pub-lic opinion, then this can only be considered as the sum of the personal opinions of the individuals who constitute society. But among these millions of individuals, there are proportionally but very few who viduals, there are proportionally but very few who have a personal opinion, or who dare to follow it, and therefore the opinion of the majority is only the echo of that which has proceeded from those few. Thus, on the whole, we cannot speak of public opinion. In this view, the expression 'public echo' would be much more suitable. If ten millions blindly accept much more suitable. If ten millions blindly accept the processing the processi much more suitable. If ten millions blindly accept and repeat the expression of a single individual, is which no human reason dares to deny, and which their opinion any thing else than that of this single individual? Real thinking is a task which single not always against such principles and truths that individuals must always perform for the millions; Public Opinion, that is, the majority of opinions, reamong these, there are again a number who think bels? And is not the mental and moral 'twice one over what has before been thought, and really appropriate two a stumbling-block and offence to the masses? prists it to themselves; but the majority only catch at its passing sound, if it happens to flatter or impose upon their ear; and in mechanically repeating what they have heard, they express what is called precisely the men who are account of the masses? Are not these upon their ear; and in mechanically repeating the men who are account of the masses? public opinion. Was a single one of the Germans. who help to form the Democratic party, of the opinion upon his disemberkation on these shores that the sale of men could be a republican institution? But after they have learned here that the trade in negro flesh is truly democratic, they all became of the public opinion, that a German betrays the republic if he does not join in the cry that negroes are not men! But if we take into further consideration, that even what is repeated by the opinionless is in truth only brought of the people is the voice of God, and the voice of to public expression by the very few-that only upon God is the voice of falsehood? Wherefore, then, apextraordinary occasions, such, for example, as revolu-peal to Public Opinion, if experience proves that the tionary outbreaks, the people, the mass, are in the right to such an appeal generally conveys a suspihabit of expressing what they feel and mean upon certain questions, it becomes the more doubtful whether by public opinion a general opinion of the word-leaders of the first or second rank is not to be understood. In this case, even 'public echo' would appear a daring expression. Only from the fact, that very few men have an individual opinion, can we explain why things of the most universal interest so often and so long leave the great mass indifferent. explain why things of the most universal interest so often and so long leave the great mass indifferent. He who really has an individual opinion cannot look on quietly, and see it actively opposed. In respect to lager beer, for instance, all Bayarians have an individual, yes, even a decided public opinion; therafore they rebet when the price of beer exceeds this opinion. Had a republic been so clearly within the range of their comprehension, they would long since have rid themselves of the measure would more them just as little as the mere mental or moral interest, if they approximated as little to their opinion, if they did not go hand in band with the common necessities of their opinion, and if this opinion did not bring every thing in contact; whilst, on the other side, nober or better educated men are determined chiefly by mental or moral interests, because their opinion. Was prisocoupled with them. There are, notwithstanding, interests upon which all hen have an individual and unanimous opinions, in the sundant and unanimous opinions, and the question whether public opinion, to a fraced laws and accessition, which indirectly produce fixed and unanimous opinions. Hut with culture, whose sternal vocation it will be to discover anture in the numbatural, necessity in freedom, laws in general development, begins deviation, dependence, confusion of opinions; and the question whether public opinion, to a fixed laws and accessition, whether public opinion, to a fixed law, has a definite universal meaning, can point out a safe mode of action, is always contains a mixture of old truth and lawys on the structure in the numbatural, necessity in freedom, laws in general development, begins deviation, dependence, confusion of opinions; and the question whether public opinion, to a fixed law, has a definite universal meaning, can point out a safe mode of action, is always at least capable of being answered by public opinion latelf.

How little public opinion is taken by competent:

lie opinion, as a fixed law, has a definite universal meaning, can point out a safe mode of sction, is always at least capible of being answered by publis opinion likelf.

How little public opinion is taken by competent judges for what it should be is unconsciously demonstrated by the fact of appeal to it where no publicity exists. To public opinion, two things certainly belong if first, opinion; and asteondly, publicity.

Where in Europe, most of all in France—where does the one axist, and where the other? Do we not daily hear the tyrant in Paris himself appealing to public opinion. Where has it its organ in France? Perhaps on the Bourse. Where has this hypocrite heard it, who permits no other opinion to be spoken than that of serviture, and suffers no other publicity than that of serviture, and suffers no other publicity than that of serviture, and suffers no other publicity is a series of the paople, ascribes to the mass an opinion, in order to came his oppression and deception. It is appealed to public or summent, and universal turntees of continue measure be lieve in the opinion than forced upon them. Were not this the seco, a universal turntees of secret governments and universal numbers as often as these governments and universal numbers as often as these governments while and the value of God, Vroz pool, we belt with the important while a five world while public opinion was about the fresh and mind, the original invention of the world of the five that comprehend them I' was this the seco, a universal turntees as these governments appealed to public opinion as the opinion as a color and a the opinion was a five body to came the public opinion. Year, and the public opinion are the opinion to be opinion to be apparently sanctioned by those, who have the most the world the human heart and mind, the mean of the state, as well to make the opinion than the opinion than force the contract means to be apparently sanctioned by those, who have the most the world the human heart and mind, the mean of the state, as

called public. It should, on the on

which, without giving or listening to reasons, prescribes to us our external appearance, domestic arrangements, etc.? Does it proceed from the acknowledgment, the consent, or the will of those who obey
it? Any person or any place of influence gives to
longing humanity a fashion, and in a few weeks a
whole world of dress and other necessities is condemned, and another arises in its place. "It is not fashion. in it, every one, through its criticism, criticises himself. In fact, such an investigation would be a criticism upon society at large, as well as its history; but
we who are confined to the limits of a short essay
can only glance briefly at the principal points.

It is characteristic that the greatest power which
men acknowledge is 'Opinion.' We do not speak of

wledge is 'Opinion.' We do not speak of prehension or conviction—this would be too ; we content ourselves with public opinion is not even a view, it is only a timid of a belief, a beahful or shrinking obliquifashionable, to-morrow, short ones; to-day, loo trowsers, to-morrow, tight ones; to-day, boots with heels, to-morrow, boots without them ; to-day, peak ed hats, to-morrow, round ones; to-day, modern furniture, to-morrow, archaic. And wherefore all this Because a courtier and a tailor, a queen and a manu facturer of Paris or some other place, have set the example or given the signal. When it comes to pas that every man can arrange his dress and surround-ings in accordance with his ludividual tastes and needs, it will be a token that the world of mind and matter has undergone a complete revolution. But, at present, men are, generally speaking, as well in their views as in their dress, the slaves of fashion.

The surest of all tests by which to try the efficien and value of so-called Public Opinion is the indis putable fact, not only that truth always proceeds from individuals, and in the beginning is represented by

precisely the men who are excommunicated, and held o dions by mankind in general, whilst the representa-tives of falsehood are glorified and chosen as its leaders? Is there an expression which is more generally acknowledged by Public Opinion than the old Latin proverb. 'Mundus valt decips' -the world wishes to be deceived? Does not Public Opinion, through this seknowledgment, condemn itself to nothingness, as the servant of falsehood? Does not the universal recognition of this proverb say, in other words, The voice

gress and the success of fruth. Every representative of truth and promoter of enlightenment would therefore be sure of the consent, approval, even love of the world, if he but understood the art of prolonging his life indefinitely: wherefore it would be advisable before all things else for him to study the macrobi-

ion is wrong in respect to the truths of the present, and only occasionally does justice to the truths of the pest. For this assertion, there are conclusive proofs in plenty. I will only remind you of the well-known fact, that the public opinion of the whole world acknowledges Brutus as a great man, and William Tell as a liberator; yet the successors of these in modern times are only protected from public insult, even in America, by a comparatively small examples of partisans.

number of partisans.

But we have chiefly to sak of what this public opinion consists, what its value may be, and how this mysterious thing may be analyzed? In the analysis of this, two elements are first of all to be considered, namely, the contested questions of the present, and the settled questions of the past. While public opinion absorbs the latter, it receives a solid basis and lasting value. In respect to that which experience and knowledge really secure to it, it has a right to appear as authority. It is in this respect the whole foundation of further developments, the universal intellectual depot or storehouse from which progress continually takes its material and its weapons. That the sun stands still and the earth moves, no one will beneaforth call in question, since it is now universally acknowledged by public opinion. In the like manner, there are a thousand other results of investigation which are ceded without dispute by the critical judgment to public opinion, but because they are approved by this public opinion, but because they have stood, and still stand, the test of examination. The credit of public opinion is becoming more doubtful in relation to such truths of the past as have not been discovered through positive science, but through so-called wisdom and moral reflection. These relate

| His sister, Mr. Pierco, of Norwich, (a lady who.) discovered through positive science, but through socalled wisdom and moral reflection. These relate
mostly to man himself, who, though he has progressed
so far in the investigation of nature, still remains the
greatest mystery of all, since progressing culture continually brings him into new relations, and calls
forth his activity to solve new problems. How suspictously, too, the wisdom of public opinion, in respect to the treasures bequeathed to it by past ages, is
to be regarded, is test proved by the proverbs, by those
dogmatical sentences of popular life-experience socredited through the roice of the people, the 'voice
of God,' and the testimonies of centuries. Many a of God, and the testimonies of centuries. Many a one has done good service to the public by collecting these proverts, but he would have done a greater one by criticising them, and this would be a fit theme for special lecture; for the greater part of these proverbs, bequeathed by public opinion from one gene-ration to another, and quoted as infallible truths, conrist of superficial assertions and untenable falsehoods

which continually do great harm as vehicles of igno-rance and pillows of stupidity. The mystical ides which is generally connec with the words 'public opinion,' is in no point more exaggerated than in relation to the 'power' which is said to be exercised by public opinion. Without doubt, this power exists wherever the narrowness and fanaticism of the mass pursue and proscribe a single individual; for public opinion is despotism towards the weak, and servility towards the strong. We perthe weak, and servility towards the strong. We perceive its power, too, upon every occasion in which a general outbreak of passion or wild frenzy of rashness accomplishes a so-called act of the people—s
Presidential election, for example, for which no one has to atone more deeply than the people themselves. But public opinion is always more powerful in playing atupid tricks then in repairing them in season, and has often pushed the car so deeply in the mud in a single day, that ten years have not sufficed to drag it out again. But what influence has public opinion in its very progress, in vanquishing its obstacles, in destroying its enemies? For this influence only can be meant when we speak of the power of public opinion. From the ideas that prevail in respect to this power, one would think that an exemy of freethis power, one would think that an enemy of freedom, of public morality, and of the public welfare, would only need to show himself to be struck down at once by the voice of public opinion; and yet we see every where the enemies of the public welfare, who have been called to power by public opinion, but whom public opinion is unable to remove from it again. Had not all the tyrants of Europe, from the one in Rome to the one in Paris, the majority of opinions with them in the beginning? But now, when these would undoubtedly be turned against them, could they be openly expressed, does public opinion threaten to overthrow them? Is it possible to put public opinion to a more shameful test, or to glut it more fully, than has been done by the wile sets of the French monster and bis collesgues? And how and with what does public opinion meet all these? So long as their soldiers remain trusty, their police vigulant, and their subjects pay their taxes, there is nothing from which they have so little to fear as from public opinion. That they are indifferent to it comes from the fact that they do not hear it. Comprused by the anguish of their evil comesers, they also labor under the mystical idea that nublic coming to the mystical idea that nublic coming to the mystical idea that nublic coming to the mystical idea that nublic coming the mystical idea that nublic coming to the mystical idea that nublic coming the mystical idea that nublic comi comes from the fact that they do not hear it. Confused by the anguish of their evil consciences, they also labor under the mystical idea that public opinion is what it always should be, namely, a unanimously destructive condemner of the bad, and a unanimously ruling upholder of the good. They also confound the future, wherein public opinion will condemn them, with the present, wherein it bows to them. We have before remarked that the public opinion of the future is always in the right, in contrast with the wrong of the present; but will it afflict the tyrants of the present, that the public opinion of the future will triumph over their graves? And what avails this future the present; but will it afflict the tyrants of the present, that the public opinion of the future will triumph over their graves? And what avails this future triumph of an unborn generation to the people of the present time who must suffer under tyranny? Herein lies the greatest evil, that public opinion is not prompt in its justice, that its justice comes too late, that its voice falters when it should prove its power, and, that it only first discovers its attempth when mated at last with despeir. Only in revolution, wherein the dim impulse of oppressed mankind finds relief in a passionate outbreak, and public opinion becomes not merely a voice but a hand, does it become a real power. But for how long? We have lived to see.

To-day it rises to overthrow tyranny, and to-morrow. passionate outbreak, and public opinion becomes not merely a voice but a hand, does it become a real coath, over. But for how long? We have lived to see, To-day it rises to overthrow tyranny, and to-morrow it turns and helps again to establish the tyrants. Because the passionately impulsive opinion of the masses has no lasting judgment on its side, in there oughly cultured intellect for its foundation, and no consistent will for its executive power, they build up to day what they destroyed yesterday, and will dearroy to-morrow what they have built up to-day. Were public opinion is truth what it is generally declared to be, revolutions would not be necessary still ites could their effect ever come to nought.

But, it will be objected, this whole theory will do indeed for Europe, where Public Opinion can pass through no school, but it will not do for America, where Public Opinion sits in judgment daily, and has its trusty organs. Well, let us speak then of America (Conclusion need week.)

E. Several aleves belonging to Mr. Grilg, residing back of Corington, Kentucky, recently made their escape. They walked all the way to Cleveland, following the railway track. One of them though it was a hird road to taval, and when about half way to Cleveland, proposed to go back; but his companions were in gone course, and permanded nime to keep on with them which he did. They took she attended to be a made journey to fall on her knees before an amplitying Governor of an amplitying State. She may that he he diought the moment of her entering the Governor's of its housel into the Quyen's dominions.

2 **Indoor of the present of the present of the present of the present of the moment of her entering the Governor's of the

On her arrival at Charlestown, before her first entrance into the cell, Capt. Avis considerately removed the chains from the prisoner's feet, that she might not be unnecessarily reminded of the discomfort of his confinement. Stephens, in speaking afterwards to his sister of this act, said of Capt. Avis: 'He is the finest man in Virginia, there is not another like him.' A photograph which we have seen of Capt. Avis shows a face of unmistakable decision, courage, and kindness.

'I asked my brother,' said Mrs. Pierce, 'what was his intention in going to Harper's Ferry.'
'It was for good,' he replied, 'it was to help my fellow-men out of bondage. You know nothing of slavery: I know a great deal. It is the crime of crimes. I hate it more and more the longer I live. Even since I have been lying in this cell, I have heard the cryings of slave children torn from their parents.'

parents.'
He then narrated, in detail, that, during his im-

'Joyfully, joyfully, onward we more'—
'To-day the Savior calls'—
'We're travelling home to heaven above.'

He was so greatly comforted and cheered by his sister's companionship, that on one occasion he said to her—'I may ask you to go on the scaffold with me; and if I do, I want you to go.' This he said

playfully.

His moral courage under his trial, and in view of death, is clearly manifest in his numerous letters written in prison. The following extracts are equal to the best sayings of Capt. Brown:—

fice in the Capitol; 'but,' said she, 'the moment I looked into his eye, I saw that there was nothing in him to which I could make an appeal.' It is sufficient to say that she was coldly received sat coldly dismissed by the Governor, who had already taken the pains to say that he could not are to prisoner's lite, and that he would not if he could Dridge and the pains to say that he would not if he could prisoner's lite, and that he would not if he could prisoner's lite, and that he would not if he could non yet in the passage-way of the prison, before a final separation. Mrs. Pierce, on entering the cell, was so overous by the sudden realization of her final visit, that she hastily retired until she could return with now composed feelings. Miss Dunbar burst into san but was soon calmed by her friend's cheerluines of but was soon calmed by her friend's cheerluines of spirits. At an hour which he himself had grey viously appointed, a carriage was driven to the jail to convey the visitors away from the town, before the preparations for the execution were begun.

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