The following gentlemen constitute the Fins

WM. LLOYD GARRISON, Editor



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

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BOSTON; FRIDAY, JUNE 14, 1861.

WHOLE NO. 1590.

Refuge of Oppression.

GOD AND OUR COUNTRY !-- OUR COUNTRY AND THE RIGHT!

our war cries. Our brave soldiers en-onflict with an approving conscience, see is sanctioned by patriotism and hal-ligion. Sanctioned by patriotism, be-fighting for inalienable rights,—rights the Declaration of Independence, the titution, and all the State Constitutions on the view and suread of the religious

se successors of the old United States, when were beed under her special protection. All the principles of human right and civil law, which were the damental basis of that old government,—at once body and its spirit,—are ours, and ours alone, are the lamful successors of that government?—We heirs, in the eye of human justice and Chrisascience. Lincoln has, in almost every impact the surface of the ignominious administration, agest powers specially committed to Congress, a withseld from the Executive; and in not only beniting to, but in supporting his usurpation, the squided masses of the Black Republican States, as accessories, white of the heinous crime of irrpation committed by their valgar master.

We tell our Catalohe friesads in the North that eduty of allegiance to legitimate government indees the corollary of opposition to unlawful power. I are from being under any obligation to sustain eliminate under the surface of the surface o

RECREANT IRISHMEN IN THE SOUTH.

REGREANT IRISHMEN IN THE SOUTH.

One Captain Monaghan, in New Orleans, made this speech, on receiving a stand of colors presented by women of New Orleans to "Company B of the lish Brigade":—

"You have been pleased, kind sir, to refer in terms of collogy to the gallant and glorious deeds of our brave countrymen in other lands. A bright, glorious opportunity is now afforded us of fighting wite by side, and shoulder to shoulder, with our gallant and chiculrous brethren of the sunny South; fighting too, in a cause kallowed by God and man. Animated by the justice of our cause, cheered by the prayers and kind wishes of our mothers, wives and swethearts, can we fail? No—never, never, never!

As I have just said, reverend sir, the history of the Irish, Brigade has been written, but the history of the Irish Brigade has been written, but the history of this company yet remains to be written. That it will be a bright and glorious one in the annals of this war, I have not the slightest doubt—I feel it in every fibre of my frame; but should we fall, it will be as Lochiel said:—

"With our backs to the field and our feet to the fee, Ash large to best to be field and our feet to the fee, Ash large to best to be field and our feet to the fee,

With our backs to the field and our feet to the See,
And leaving in battle no blot on our name,
Look pressly to Heaven from a death-hed of fame, "

It appears that a rebel priest, Father Moynihan made the presentation on behalf of Mrs. John Armstrong and Mrs. Redmond, and that the reverence gentleman relieved himself of the following:—

Your cause is a just and holy one. You are challenged to the contest. You buckle on your aren, not for the purpose of conquest or acquiring military glory, but to defend your homes, your properties, your firesides and your altars from Northern Agreesion.

Agreement. You will not suffer Southern soil to be contaminated by the polluted footprints of Northern vandals, whose am is to subjugate the South, to reduce her brave, warm-hearted, martial sons to a state of service degration; that they will know it to their cost—their hearts are toe cold and phlegmatic to stand the edge of Southern steel."

The policy which dictated and directs the war now waged by the North against the South is one of unmatched and unmitigated atrocity. The or-dinary sentiments of humanity and the benevolent principles of the Christian religion are stifled and ignored. Schemes of bellish cruelty and outrage, such as never before were conceived by the most bloody tyrants or relentless savages, are freely and shamelessly discussed and advocated by the satanic

NORTHERN BRAVERY.

THREATENINGS FROM VIRGINIA.

The Richmond papers are savagely ferocions over the invasion of the sacred soil of Virginia. The Enquirer sounds the alarm as follows:—

dicrous, if it were not sad to think of a grate of society in which a public journal can solemnly print such extravagant, palpable, manifest lies.]

If the hungry and ravenous pack of hyenas who are sent upon their hellish missions of plunder and rapine are driven back into their dens, they will turn upon their silly betrayers, only to make them the victims of their devouring wrath.—Memphis Ap-

Is the North peopled with Christians or with savages? Is the light that shoas from Calvary's blood summit extinguished, and are on Northern fose only guided by the dark and lurid flame that pilots devils to their carnival? Has the Congress of Hell had jits session, and have they commissioned all the legions of the damned to demonize our feemies? Has be established his church in every Back Republican's heart, and has be ordained Belial and Molock, his High Triests? Are we to have a war with menor with devils? These questions must be answered. Our implacable fose, goaded on by a lattred that is removedes and unrelenting, because deep have insulted and injured us, have already answered them. They have inaugurated a war of externiastion—regiven. Let it be not The South has never asked a house of the third of the first in the control of the state of the st The Richmond paper are savagety fercious over the invarious of the sacret soil of Virginia. The Richmond of Virginia has been such a strategant, palpable, maniest lies.]

"This is the first response of the Lincoin deepodement of the response of the Lincoin deepodement of the sacret soil of the response of the Lincoin deepodement of the sacret soil of the response of the Lincoin deepodement of the sacret soil of the response of the Lincoin deepodement of the sacret soil of the response of the Lincoin deepodement of the sacret soil of the sa

Selections.

THE ARMY AND FUGITIVE SLAVES.

claimed, and with the perfect knowledge that every slave so returned is affording aid and comfort to the enemy. We hope there may be a stop put to these acts of gratuitous wrongs.

We have tried to speak of the matter as mildly as possible. But when we see from week to week, and sometimes from day to day, accounts of fugitives escaping, and without complaint, without warrant or process, without claim, being sent, not adrift to help themselves as best they could, but sent back to their masters to writhe under the lash, and then to be used for our own destruction, it is difficult to sustain an even temper; the provocation being so great, the excuse so unworthy of humane consideration.

But we will still try to preserve our equanimity, while we mildly but earnestly remonstrate against any more voluntary slave-catching by our army. That army of freemen, which sprang into existence arrayed in the full panoply of war at the cry of Freedom, to fight her buttles, and to sustain her glorious banner, must not degrade its hosts, stain its escutcheon, and provoke divine retribution by pandering to the very curse which the war is deathed to cripple in its energies, if not to remove altogether Besides, there are gallant, freedom-loving hearts almost without humbor, in that army, which would be wrong with anguish, stout arms which will be enervated, willing hands which will drop listlessly if these practices are repeated hereafter. It would be bed enough if the soldiers of liberty were to tent from their heaven-inspired mission to aid friends in the recapture of their fugitive alaves; but when this is done in behalf of the very enemies with whom they are at war, a chill strikes at the heart, a hudder seizes upon the frame, and it is with a twinge of removes that we exclaim.

"In God be our trust."

—Afflorousee Free Democral.

HON. CASSIUS M. CLAY'S LETTER TO THE LONDON TIMES.

The following letter was sent to the London 7 by Hon. Cassius M. Clay, on his arrival in Engerouse for St. Petersburg, as minister to Russia. To the Editor of the London Times:

To the Editor of the London Times:

Siz.—Allow me, in your journal, to make a few remarks upon the complications of the United States of America, which, I am surprised to find, are so little understood on the side of the Atlantic.

1. "What are we fighting for?" "We, the people of the United States of America, which, I am surprised to find, are so little understood on the side of the Atlantic.

1. "What are we fighting for for "We, the people of the United States of America," (to use the language of our Constitution,) are fighting to maintain our nationality, and the principles of liberty upon which it was founded—that nationality which Great Britain has pledged herself, both by past comity and the sacred obligations of treaty, to respect; those great principles of liberty, that all power is derived from the consent of the governed; trial by jury, freedom of speech and of the press; that "without line, there is no liberty"—which we inherited from Great Britain herself, and which, having been found to lie at the base of all progress and civilization, we desire to perpetuate for ourselves and the future of all the nations. The so-called "Confederate States of America" rebel against usagainst our nationality, and against all the principles of its structure. Citizens of the United Statesof the one government, (not of Confederate States as they would have the world believe—but of "us, the people,") they propose, not by common legal consent, but by arms, to sever our nation into separate independencies. Claiming to "be let alone," they conspire against us; seize by force our forte, stores and arms; appropriate to themselves our mints, moners, and vessels at sea; capture our armies, and threaten even the capitol at Washington!

The word "secession" is used to cover up treason and delude the nations. They stand to us in the relation of one "people." The idea of "State sovereignt," is utterly delusive. We gave up the old "confederation," to avoid just such complications as have now occurred. The States are, by our Const

upon the citizens of the States themselve—to that highest of power, the right of 1/2 and death. The States cannot keep an army or navy, or even repelinvasion, except when necessity will not allow time for national action; can make no treaty, nor coin money, nor exercise any of the first great essential powers of "sovereignty". In a word, they can no more "secede" from the Union than Scotland or Ireland can secede from England.

The professed friends of the independence of nations and popular rights, they have not only overthrown the Constitution of the United States, but the Constitution of the United States, but the Constitution of the "Confederate States" themselves, reluxing, in every case, to refer their new usurpations to the votes of the people, thus making themselves doubly traitors to both the States and the nation. The despotic rulers over 4,00,000 of enslaved Africans, they presume to extend over us, the white races of all nations, the same despotism, by ignoring the political rights of all but their own class, by restrictions upon the popular franchise, by the suppression of the freedom of speech and of the press, by the terrorism of "lynch law," or tyrannical enactments, backed by standing armies, to, crush out the independence of thought, the incradicable instincts of our world-wide humanity—with the arrocious dogma, that negro slavery is the only basis of real conservatism and progressive civilization, and that the true solution of the contest of all time, between labor and capital, is that copital should own the laborer, whether white or black.

The success of such demands would send the tide of barbarism not only over the millions of the new world and the isles of the western oceans, but roll is back over England and emancipated Europe, and blot out from history this, the greatest glory of our times.

hlot one from history this, the greatest glory of our times.

2. "But can you subdue the revolted States?" Of course we can. The whole seven revolted States (2,173,000) have not as much white population as the single State of New York (8,851,564) by 1,500,000 people. If all the Slave States were to make common cause, they have only 8,907,894 whites, with 4,000,000 slaves, while the Union has about 29,000,000 of homogeneous people, as powerful in peace and war as the world has seen. Intelligent, hardy, and "many-sided," their late apparent letharpy and weakness was the self-possession of conscious streigth. When they had made up their minds that force was necessary, they moved upon Washington with such speed, numbers and steadiness as are not surpassed in history. We have the money, (at a lower rate of interest than everbefore,) the men, and the command of the seas and the internal waters. We can blockade them by sea, and invade them by land, and close up the rebellion in a single year, if we are "let alone!" For the population of the Slave States is divided, perhaps equally, for and against the Union, the loyal citizens being for the time overawed by the organized conspiracy of the traitors, while the North is united to a man,—the late allies of the South, the Democratic party, being now more carnest for the subjugation of the rebels than the Republicans. norratic party, being now more earnest for the jugation of the rebels than the Republicans. ... But can you govern a subjugated people, and

subjugation of the rebels than the Republicans.

3. "But can you govern a subjugated people, and reconstruct the Union!" We do not propose to the "subjugated people, and subjugated the Union!" We do not propose to put down simply the rebel citizens, We go to the rescue of the loyal Unionists of all the States. We carry safety, and peace, and liberty to the Union-loving people of the South, who will of themselves (the tyranny overthrown) send back their representatives to Congress, and the Union will be "reconstructed" without a change of a letter in the Constitution of the United States. Did England subjugate Ireland and Scotland? Are the United kingdoms less homogeneous than of old, before wars against rebelliop? So will the United States rise from the smoke of battle with renewed stability and power. In turn, now let us ask the British public some questions.

power. In turn, now let us ask the British public some questions.

1. Where should British honor place her, in this contest? We overthrow that political element in America which has all through our history been the studied denouncer and real hater of the British nation, while we have been always, from the beginning, the friends of England. Because, though under different forms of government, we had common ympathies, and a common cause, and therefore a common interest. England was the conservator of liberty in Europe—the Old World; we in the New. If "the Confederate States" are right, then is England wrong. If slavery must be extended in America, then must England restore it in the West Indies, blot out the most glorious page of her history, and call back her freed men into chains! Let her say to the martyrs of freedom, from all the nations who have sought refuge and a magnailmous defence on her shores, return to your scaffolds and

tory, and call scale her rece men into cannis. Let her say to the martyrs of freedom, from all the nations who have, sought refuge, and a magnanimous defence on her shores, return to your scaffolds and your prison-house; England is no more England Let the Times cease to appeal longer to the enlightened opinion of the world; nay, let the statues of the great dead, through which I passed in reverence yesterday to the houses of her political intelligence, be thrown from their pedestals, when England shall forget the uiterances of her Chathams, her Wilberforces, and her Broughams—that natural justice is the only safe diplomacy and lassing foundation of the independence of nations.

2. What is the interest of England now? If we may descend to such inferior appeals, it is clearly the interest of England to stand by the Union of the States. We are her best consumers to tariff will materially affect that fact. We are the best customer of England, not because we are cottongrowers or cotton-spinners, agriculturists or manufacturers, but because we are producers and manufacturers, and have money to spend. It is not the South, as is urged, but the North, who are the best consumers of England commerce. The free white laborer and capitalist do now, and always will, consume more than the white master and the slave. The Union and the expansion of the States and Republican policy make us the best market for England, France or any of the powers to gain, by reducing the United States to a Mexican civilization?

3. Can England afford to offend the great nation which will still be "The United States of American," even should we lose part of the South? Twenty millions of people to-day, with or without the Slave States, in stwurty years will be 40,000,000! In another half century, we shall be one hundred millions? We will rest upon the Potomac, and on the west banks of the Mississippi river, upon the Gulf of Maxico. Our relivades will run 4000 miles upon a single parallel, binding our enpire, which must master the Alamic and the Paci

to secode from that beneficent governmented Kingdom, which now lightens the property, and endanger the li-zens of the British Empire al-enter not into the discussion of then, is our natural ally. Will tions? If she is just, she ough orable and magnanimous, she

U. S. Minister Plenipotentiary, fr. Morley's, London, May 17.

LETTER FROM MR. EVERETT.

The following private letter was written, with any thought of publication, to a correspondent Virginia. A copy has been furnished by request insertion in our columns.—Boston Adoctiser.

Nymins. A copy has been furnished by request for insertion in our columns.—Boston, 15th May, 1861.

My Drar Mrs.——: Your letter of the 9th reached me vysterday. I read it with mingled feelings; gratified that your friendly regard had as yet survived the shock of the times, and deeply grieved at the different view we take of the existing criss. It is well known to you that I sustained the South, at the almost total sacrifice of influence and favor at home, as long as I thought she was pursuing constitutional objects. This I did, although the South had placed the conservative North in a false and indefensible position, by the repeal of the Missouri Compromise, and the persevering attempts to force slavery into the territory of Kansas, by surprise, fraud and violence, against the known with of an overwhelming majority of the people. I pursued this course for the sake of strengthening the hands of patriotic Union men at the South; although I was well aware, partly from facts within my personal knowledge, that leading Southers politicians had for thirty years been resolved to break up the Union, as soon as they ceased to control the United States government, and that the slavery question was but a pretext for keeping up agitation and rallying the South.

Notwithstanding this state of things, and the wholly unwarrantable manner in which the policy of

pretext for keeping up agitation and rallying the South.

Notwithstanding this state of things, and the wholly unwarrantable manner in which the policy of secession was initiated by South Carolina and followed up by the other cotton States, and in spite of the seizure of the public establishments and the public property,—which, in the absence of any joint act of partition, was sheer plunder,—it was my opinion that, if they would would abstain from further aggression and were determined to separate, we had better part in peace. But the wanton attack on Fort Sumter, (which took place, not from any military necessity, for what harm was a single company, cooped up in Charleston harbor, able to do to South Carolina? but for the avowed purpose of "stirring the blood" of the South, and thus bringing in the border States,) and the subsequent proceedings at Montgomery, have wholly changed the state of affairs. The South has levied an unprovoked war against the government of the United States, the mildest and most beneficent in the world, and has made it the duty of every good citizen to rally to its support.

Tperceive that my having publicly expressed that

made it the duty of every good citizen to rally to its support.

I perceive that my having publicly expressed that sentiment, and contributed my mite toward the regiment of Mr. Webster, (who inherits the conservative opinions of his illustrious father.) has caused surprise on the part of some of my Southern friends,—yourself among the most valued of them,—as if my so doing was inconsistent with the friendly feelings. I have ever cherished toward the South. But these friends forget that as early as the 12th of Arnil. that

on the part of some of 'my Southern friends,"—yours and among the most valued of them,—as if my so doing was inconsistent with the friendly feelings, have over cheribbed early as the 12th of April, that is, before the Proclemation of President Lincol, the Scerctary of War at Montgomey had threatened that, by the 1st of May, the Confederate flag should float over the Capitol at Washington, and in dustine over Faceul Hall. When General Beautre of the Confederate flag should float over the Capitol at Washington, and in dustine over Faceul Hall. When General Beautre or the Capitol at Washington, and in dustine over Faceul Hall. When General Beautre or the Capitol at Washington, and in dustine over the Capitol at Washington, and the Capitol at Wash

to five and a half millions (the Baltimore and Ohio Railroad); the right to dragoon the State of Maryland and the western part of your own State, with Kentucky, Missouri and Tennessee, into joining the Southern Confederacy; the right to occup the fortressee which protect the trade of the Gulf of Mexico; the right to shut up the outlet of the Ohio, Mississippi and the Missouri;—and finally, she claims the right for any State, that chooses to pass a law to that effect, to break up the Union. In enforcing these unconstitutional, monstrous, and unheard of usurpations, she asks to be "let alone;" and when the government of the United States, in obedience to the solemn oaths of its members, (from which the leaders of the revolt dispense themselves.) takes

the government of the United States, in obedience to the solemn oaths of its members, (from which the leaders of the revolt dispense themselves,) takes measures to defend itself, the Capital of the Union, the public establishments, and the rights of the whole people against this invasion, long premeditated by ambitious and disappointed politicians, (for Mr. A. H. Stephens trily declares that to be "the source of a great part of our troubles,") she exclaims that the North seeks "to subjugate the South."

I cannot describe to you, my dear friend, the sorrow caused me by this state of things. Circumstances, as you well know, had led me to form personal friendly relations at the South, more extensively than most Northern men, and the support given, especially in the border States, to the ticket on which my name was borne at the late election, filled me with gratitude. If the sacrifice of all I have could have averted the present disastrous struggle, I could have averted the present disastrous struggle, I could have averted the present disastrous struggle, I could have awarded the willingly, joyfully. But I pray you believe me, that I speak not only my own conviction, but that of the entire North, when I say that we feel that the conflict has been forced upon us, to gratify the aspirations of ambitions men; that it is our duty to ourselves, to our children, and to the whole people to sustain the government; and that it is, if possible, more the interest of the South than of the North, that this attempt to break up the Union should fail.

The Tiberator.

BOSTON, FRIDAY, JUNE 14, 1861.

ANTI-SLAVERY GELEBRATION OF THE

FOURTH OF JULY.

al Anti-Slavery Celebration of the meeting, will be held in the

cean to ocean.

Special trains will run from Boston, Worcester, Mi farlboro', &c., at half price. [Particulars bereafter.]

There will be no lack of able and eloquent speake

WM. LLOYD GARRISON, SAMUEL MAY, Ja., HENRY O. STONE, WILLIAM A. HOVEY, E. H. HEVWOOD, GEORGE W. STACY,

HAYTI AND COLONIZATION.

GUIDS TO HAYTI. Edited by James Red

A GUIDE TO HAYTI. Edited by James Redpath. Boston: Haytian Burdau of Emigration, 221 Washington Street. 1861. [Tenth Thousand.]

Mr. Redpath states that, "first interested in Hayti by the rare elequence of Wendell Phillips," he sailed for Cape Haytian in January, 1859, for the purpose of describing the country and its people. Finding on his return that his Notes were incomplete, he visited the Island a second and a third time—the result being this handsomely printed and useful volume, which contains interesting papers on the history and geography of Hayti—its animal, vegetable and mineral kingdoms—its soil, climate, seasons, temperature—its kingdoms—its soil, climate, seasons, temperature—its people, character, origin, language, industry, and numbers—its religion and education—its navigation and commerce—its territorial divisions, revenue and debt, army, navy, laws, currency, weights and measures—its diseases and their remedies; seather with the Constitution of the Haytian Republic, with the legislative modifications in full—various official letters—report of the Secretary of the Interior to the President of Hayti, on emigration and the vacant lands, with the decree of the President in relation thereto—&c., &c. It also contains a mezzotint engraving of ms-its soil, climate, seasons, temperature &c., &c. It also contains a mezzotint engraving President Geffrard, and a well-executed map of the island of Hayti, embracing both the French and Span-

Ish portions.

The fact that this is the tenth thousand of

by Goffard, found things quite different from what they were represented by Redpath and his associates. They were compelled to work two days in the week for the government, until their passage out, some \$18, was paid. They were only allowed \$3 Haytian cur-rency per dlem to live on and support their families, which is equal to about 25 cents of our money. They were also impressed in the army, and being marched to the frontiers. The Haytians took good care to put them in the front ranks. A person arrived in the Echo, a friend to the free blacks, to stop any further emigration."

How far this intelligence is to be-relied on, we do not know, but time will soon determine. We wish unbounded prosperity to Hayti, and success to all emigrants thither, seeking to better their condition; but let all "look before they leap."

BITTERNESS OF THE SOUTHERN SPIRIT.

part of our troubles.") she exclaims that the seeks "to subjugate the South."

In the Spirit of the South towards Northern Freemen and Soldiers defending the American Flag against Traitors of the Deepest Dye," is the title of a tract of seeks when well know, had led me to form perfeculty relations at the South, more extensive, ally in the border States, to the ticket on which the was borne at the late election, filled me relatitude. If the sacrifice of all I have could averted the present disastrous struggle, I could averted the present disastrous struggle, I could wave test that of the entire North, when I say that but that of the entire North, when I say that but that of the entire North, when I say that but that of the entire North, when I say that but that of the entire North, when I say that but that of the entire North, when I say that but that of the entire North, when I say that but that of the entire North, when I say that but the conflict has been forced upon us, to y the aspirations of ambitious men; that it is not that of the entire North, when I say that the conflict has been forced upon us, to y the subjectives, to our children, and to the people to sustain the government; and that it sossible, more the interest of the South than of orth, that this attempt to break up the Union I fail.

I remain, my dear Mr.

EDWARD EVEREIT. "The Spirit of the South towards Northern Free

WHAT OF YOUR PEACE PRINCIPLES

which lead to war, and these dispositions are absolutely forbidden by the gospel "; and with Soame Jenyns, that "if Christian faitons were nations of Christians, all wars would be impossible and unknown among men." But we would have no people tamely submit to the yoke of oppression, or to the spirit of usurpation. "Resistance to tyrants is obedience to God," is sound Christianity; but it is the resistance of disinterested self-searcifice, of manly protest, of sturdy non-conformity, of unconquerable will, of martyr like endurance, with spiritual wespons—not with cannon and grance-shot.

ssertion without argument or proof. That shot emonstrated nothing but the murderous spirit of the

demonstrated nothing but the murderous spirit of the traitors who fired it; and, as the result of it, the determination of the government to assert its constitutional supremacy.

Again says the Lidependent, "It has been maintained that war is, under all circumstances, sinful—a sin perse—and, therefore, as truly sinful when waged for the defence of liberty, as in aggression upon the territory or the liberties of others." Does the Independent, then, subscribe to the doctrine, that "the end sanctifies the means," and that "it is right to do evil that good may come"! There is a difference between offensive him, principle, they are all wrong, however good and desirable the object in view. If, by lying, we can save our lives, shall we lie! If, by robbing the wealthy, we can supply the wants of the poor, shall we steal? If, by cheating, we can circumvent another who is seeking our detriment, shall we cheat? And If, by killing our enemies, we can successfully defend ourselves or others, shall we slay and destroy?

Will the Independent tell us what is "war under all circumstances" but—war? Its object may be "good, bad, or indifferent"—but does that transform and justify it, as absolutely right, on the part of those whose symbol is the cross of Christ?

"If war is a sin per se," says the same paper, "then, of course, a holy and good God could nover command, men to engage in war." Of course he could not; nor do we believe he ever gave such a command; and we are prepared to say, as our conviction, that "a book which represents him as com-viction, that "a book which represents him as com-viction, that "a book which represents him as com-viction, that "a book which represents him as com-

for eye, tooth for tooth, burning for burning, wound for wound." It does not belong to the gespel of Christ, which enjoins returning good for evil--pa-tience, long-suffering, martyrdom, the cross--in order that the noblest example may be set, and all enmity

"Nor is the victory lost when those Whom love assails disdain to yield; A host of spiritual foes
Lie vanquished on the field."

"Courage," says the lamented Channing, self considered, is not virtue, is not moral excellence It belongs to the perves rather than the character. In some, it is an instinct bordering on rashness. In one man, it springs from strong passions obscuring the idea of danger. In another, from the want of imagination, or from the incapacity of bringing future evils near. The courage of the unedneated may often be traced to stupidity; to the absence of thought and sensibility. Many are courageous from the dread of infamy ab another. A builet is less formidable than a sneer. To show the moral worthlessness of mere courage, of con-tempt of bodily suffering and pain, one consideration is sufficient—the most abandoned have possessed it in perfection. The villain often hardens into the thorugh hero, if courage and heroism be one. . . . There is, however, a virtuous, glorious courage; but it hap-pens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of daty. It is the courage of benevolence and piety, which counts not whilering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intenses its falls the body; which thirsts so intenses in the falls the body; which thirsts so intenses in the falls the body; which thirsts so intenses in the falls the body; which thirsts so intenses in egotiation, will return the accustomed policy of commal life without fear; in which the idea of moral, sniritual, celestial good has been unfolded so brightly their utmost efforts to provide that freedom and just as to obscure all worldly interests; which aspires after immortality, and therefore heeds little the pains or

ttributes of our nature." holde
The war principle has been tried for more than six to the

But this is, obviously, not the time to expect a dis-passionate hearing on this subject. After the wind, the earthquake, and the fire, comes the still small voice. The war must go on to its consummation; and among the salutary lessons it will teach will be the impossibility of oppressing the poor and the needy, or consenting thereto by entering into "a cov-enant with death," without desolating judgments fol-lowing in its train. "Because ye have not proclaimed liberty every man to his brother, and every man to his neighbor, behold, I proclaim liberty for you, saith the Lord, to the sword, to the famine, and to the pes-tilence."

THE WORK OF THE ABOLITIONISTS.

Rev. James Freeman Clarko, in one of his excel-lent sermons recently given on the state of the nation, referred to the diversity of opinion existing among Abolitionista respecting the omission of this year's Annual Meeting, and indicated his own feeling by a

could not; nor do we believe he ever gave such a command; and we are prepared to say, as our conviction, that "a book which represents him as commanding or approving war cannot," in that particular, "be an inspired or authorized representation of his will." The oracular conclusion of the Independent, that "thus the ain-per-se dogma, as applied to war, has led some to deny the sacred origin and authority of the Old Testament Scriptures," gives us no uncasiness. The difference between that paper and ourselves is this: we believe in the sacredness of human life, "under all circumstances"—it does not; but it believes in the sacredness of an ancient parchment, and whatever is written therein—and we do not.

Retallation belongs to the code of Moses:—"Eye respondent the properties of the sacredness of the similar our canses? Could not. our labors-continuing to be despised and rejected as they are-have gained in half a century so near an as they are—have gained in half a century so near an approach to success as this? Could our labors possibly have persuaded Lincoln and Butler, Everett and Hallett, to nid in gaining it?

Our wisdom and duty seem to me to be, while this new and strange force continues to operate—continues to unite the North in action which (however

differently intended) impairs and exhausts the Slave differently intended) impairs and exhausts the Sinze Power-wool let it have this unanimous and immensely effective action, undiverted by any attempt on our part to modify it. We cannot modify it advantageously to the slave, since our idea and our method are alike re-pudiated by those who are now maintaining their own ust quarrel against his master. By thrusting in our just quarrel against his master. By thrusting in our undesired cooperation against the slaveholder, we should break the unity of his present opposers, drawing upon us part of the resistance which now acts with one consent against him. In short, the Slave Power is infinitely more impaired by the present action of the United States Government, than it could be by any action of the Abolitomists. Whenever the rebels are defeated, the slaveholders will necessarily be defeated. Show me a vanquished traitor, and I will show you a vanquished slaveholder.

vanquished slaveholder.

Whoever shall assume, from language like this, that those who use it think that Abolitionists have no more to do, will make an enormous blunder. "They also serve who only stand and wait." But the waiting of true and faithful servants is only for the time appropriate for active service to arrive. This unanimity of the North against the rebels is but a temporary thing. When the exigency which has produced it subsides, the unanimity will necessarily subside; when it becomes plain that the rebels cannot take the capital, cannot overthrow the Government, cannot hold the forts and arsenals they have stolen, cannot maintain themselves in the position of war against the legitilife dear in withstanding error, superstition, vice, op-pression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy, that force of will in adopting duty, over which menace and tice be conspicuously and unmistakably incorporative the Constitution of the United States and immortality, and therefore heeds little the pains or pleasures of a day; which has so concentrated its whole power and life in the love of godlike virtue, that lie even finds a joy in the perils and sufferings by which its loyalty to God and virtue may be approved. This courage may be called the perfection of humanity; for it is the exercise, result, and expression of the highest attributes of our nature."

The way religible has been tried for more than six to the man as robels.

o them as rebels.

This is the first reason for a certain amount of qui-

The war principle has been tried for more than six thousand years, and with what result? It is estimated that billions of the human race have been stain, and the whole earliest periods, have armed themselves in self-defence, and to preserve their liberdes—And where are the liberdes of mankind. What of Europe, Asia, Africa. What of our own country? One seventh portion of our vast population stripped of all rights—no liberty of speech or of the press in all the South—Bunker Hill and Yorktown ending in civil war and the dissolution of the Union!

The newspapers are making themselves merry with the alleged warlike preceedings of the American Peace Society, at its late anniversary in this city; and perhaps not unfairly. The Independent (whose moral basis in every direction is a allippery one) is particularly jubilant at the action of the Society—With a policy at once ingenious and ingenuous, they enlisted the Peace Society under Abraham Lincoln for the war.'. All honor to the Peace Society under Abraham Lincoln for the war.'. All honor to the Peace Society under Abraham Lincoln for the war.'. All honor to the Peace Society under Abraham Lincoln for the war.'. All honor to the Peace Society under Abraham Lincoln for the war.'. All honor to the Peace Society under Abraham Lincoln for the war.'. All honor to the Peace Society under Abraham Lincoln for the many and inspiring tone?'

the South is showing to these very persons, by sheadance of practical illustrations, that what we said was true. They have always violated some Northern job. dance of practical illustrations, that what we said was true. They have always violated some Northern sight but they now trample upon them all, and that wish alacrity. They add insult to injury. They samps algustice with brutal violence. They not only clear and rob, but demand, as one of their rights, to be all and rob, but demand, as one of their rights, to be at atone." In so doing! They not only refuse to py acknowledged debts, but inform their debtors that the will only, not the power, is wanting; and that the will only, not the power, is wanting; and that the will only, not the power, is wanting; and that the will only, not the power, in some provincer to a sail their commerce! Are not these as continent and ball to batter their towns, and upon privateers to a sail their commerce! Are not these as continent and the province of the past of th

their own character!

Then, in the course of the war which is just bega, another aspect of the slaveholding character will te forcibly exemplified. The brutality, the freely, the ferocious animalism of the slaveholding tile will have free course, and display thetheelves in unmissible colors. The Southrons are shout to prove to so that they regard "honor" no more than justice that, so far from practising magnanimity, they do not comprehend it when manifested by others id out distinguish it from cowardice! In the approaches contest, by numerous violations of recontest, by numerous violations of responsible. distinguish it the contest, by numerous violations of parole on the parol of Southern officers, by the slaughter of Northern of Southern officers, by the slaughter of Nothern men after surrender, and by various sorts of sensitive men after surrender, and by various sorts of sensitive surrenders whose lives are spared, the South are about to prore, to the perfect conviction allike of our most prejudiced hunker and our most ignorant laborer, that what Phillips, Summer and Emeroran lave said is indeed true, and that ours is the one test of civilization against barbarism. When the our-raycous language of Southern newspapers' respecting the Worth, its citizens, its institutions, and its rights, shall have been translated into action; when the citizen soldiery thus grossly maligned shall have found their defeated comrades scalped by the Cherokre and Choctava siltes of the South, and treated with equal brutality by the white slaveholders of Missisters. brutality by the white slaveholders of Mississippi and Arkansas; then they will see in its true light the character formed by slavery, and the absolute necesracter formed by stavery, and the absolute neces-aity of recessarructing their political system upon the plan of "No Union with Stavmolters"! I say, the Southerners will do this part of our work faster and more thoroughly than we can do it. Just

Then, when the rebellion is crushed -

when the Indian scalpers and the Southern white har barians are driven back, as they will be when the slaveholders, having scorned justice, are compelled in one for mercy, and to yield to the or sue for mercy, and to yield to the outraged nation sed meagure reparation as shall be possible to them-when the pent takes the place of the sword, and conditions are to be framed for a new settlement of affirs be-tween North and South—even if any perion of six-very shall yet remain undisturbed, stillshese immorae, changes will have arisen to modify the tilinate ar-rangement—the slavetablers will be been the prorangement :-the slaveholders will no longer be considered a power capable of dictating terms to the North; and the North will no longer be under the de-lusion that alayeholders are specially desirable part-ners in trade, or allies in State affairs, or "bretheen" in the church! These three enormous humbugs will have been effectually exploded. And when, after the war, we, the Abolitionists, renew the declaration that there is neither justice, nor wisdom, nor honor, n safety in the allowance of any pretext to remain, by which the United States Constitution shall seem to admit even the possibility of slaveholding among the rights of citizenship, we may confidently expect this point to be admitted as already manifest and unquetionable, by vast numbers of Northern men who have hitherto opposed it .- c. k. w.

*See the new tract, entitled "The Spirit of the Seth towards Northern Preemen and Seldiers"—complet fee the speeches and writings of Southern men since the co-mencement of the rebellion.

WHY IS THE NORTH UNITED?

Among the few exceptionable points in the excellent discourse of Mrs. Lippincott (Grace Greenwood) at the Music Hall last Sunday, was the taking for grants that the war now in progress is actually recognized by the majority of Northern people as a war in behalf of liberty, without respect of persons; as a war in which the extermination of slavery is to be kept in view as the main object, the indispensable pre-requisite to any reconstruction of the flation, any return to the ordinary

business of life.

The good wishes of our friend, rather than a care ful survey of the facts in the case, must have prompted this idea. Abundant evidence shows that compromise (our Northern term for concession) is not dead, but steeping. Abundant evidence shows that the incit-ment to this war in the minds of most Northern mea is patriotism, an upholding of their government, (which stands to them for their country,) in the sha sault now made upon it, and that they view this proad of the South as the act merely of rebels, not yet perceiving the fact that they became rebels because

they were slaveholders.

Take, as one of the details of this eridence, the keter of the Rt. Rev. Alonzo Potter, Blahop of Pensylvania, to a citizen of Alabama, dated May lab, published. lished in the Mobile Tribune, and copied in the New Fork Observer of the 6th inst., which contains the

"I do not believe that at the North one man is fity desires an invasion of your soil, or the destruction of your social system. ... Only the smallest number of finanties think or talk of slavery. The whole species is one of self-defence, and of Government or no Gerernment."

Here we have the result of the Bishop's obse and also his own feeling in regard to the slavery ques-tion. His feeling is directly opposite to ours, since h esteems those "fanatics" who care for the righter the interests of slaves. But his observation precise agrees with ours, when he says that the greatenated of Northern men are not even disposed to intering with slavery. These see fighting the heavenment. with slavery. They are fighting for the government of the or the country, and for nothing else; and, so unasseably besofted are they by their long tolerance of severy and fraternization with slaveholders, that if, ers now, the rebellion were abandoned, a vast majority of Northern men would agree that the slaveholding night

Northern men would agree continue undisturbed!

Plain as the baseness, the meanness, the falseness, the dishouesty, the prodigacy of the slaveholders and have been for a quarter of a century, to so, the majority of Northern men actually need the display of those features of Southern character which this way will bring out, to enlighten them as to the evil is dencies of political, commercial and ecclesiastical man with slaveholders. They have refused to accept, accept the stem took at, our demonstration of these things. They have chosen, rather, to accept the stem taskings of experience. And I, for one, feel no dealings of experience. And I, for one, feel no dealing, in the coming year, they will make rapid progratin knowledge under her tuition. As the reledited in recisitality drawn them to oppose a certain set of act as traitors, so the developments of the way will in irresistibly drawn them to oppose a consisting of the war will is evitably show them the necessity of opposing the samen as shaveholders. And thus, in spite of the lame table delusion which Bishop Potter chronicles and shares, this war (if protracted a year or two a) think it must be) will inevitably prove the overhose of shavers. K. W. of slavery .- c. K. W.

ADMITTED TO PRACTICE. Mr. Edwin G. Walker, ADMITTED TO PRACTICE. Mr. Edwin G. Wandof Charlestown, has been admitted to practice as a
Attorney and Counsellor at Law in all the Coart of
this Counsonwealth. Mr. Walker is a colored maand a gentleman of high moral character and intertry, possessing a strong, quick, active mind and sond
judgment; and has attained his present position on
by untiring labor and uncessing study. His examination before Judge Russell was thorough, and high
astisfactory.

OUR WAR AND ITS MEANING.

is uppermost. All reflecting persons ask, for over fighting ! Some say for the flag, some correquent. Good government, which em-the ideas of law and order, can never be had in s the ideas of law and order, can never be had in suntry till slavery, that infernalist of "institu-is sunk ten thousand fathoms below the bottom or," is sunk ten thousand rathoms below the bottom the bottomless abyas. This is the cause, not of our sins, (for there will be sinners any how,) but, the existing necessity on us, viz. war; and war, have missed its end, after the expenditure of mil-as of treasure and rivers of blood, unless this cause, rable separation; but, with and South are not at the Union or out. North and South are not apposite than Northern and Southern ideas on apposite than Northern and Southern ideas on a condict irrepressible." nent, as long as a vestige of slavery exists. complicity is partly responsible for this onal crime. Let the North now repent of omings in this regard, and nobly shoulder hortcomings in the Seath. Northern framers of constitution, Northern statesmen, and Northern have had their full share in the building up of sainity march hand in hand with justice, coupled with the sword, if need be. Buy out slavery with Yathern gold, if met on equal terms; or, if opposed by disloyalty, then crish it out by the stern exigen-

such of the acquisition of which she has been d into against her conscience; and she is legoned into against her constraint, he legel bound by the nineteenth century — bound a highly advancing civilization, as an educator a inguly advancing civilization, as an endeator present and future generations of map—to see to it, in the next century, the population of that see, shall freely participate in the blessings of good-centurent, and religious, moral and intellectual cpt. If the North will not inaugurate this era by

inc. If the North will not inaugurate this era by gis war, then the war is in vain, and we sink to the endition of Goths and Vandals. Let us hope and be-iere, because we see the same hope and belief crop at every where, irrespective of former party or secta-nan bias, through countless modes of expression, of-stailent, half uttered and deep, but more cloquent can the gifted tongue—that such is now, whatever it may have been heretofore, the right, and ought to be the end and object of this war. In spite of shorteighted men, of vain conceit and small ambition, the
hand of Providence is in this contest, and to gives of
bener vision more perceptible than ever before. To
the hopeful, this beautiful country, with such infinite
capabilities, is not only destined to be most fruitful of
inelligence and the products of rightly directed interry but, higher and better than all a great signifand and object of this war. In spite of short dustry, but, higher and better than all, a great civiliz ing agent in the world, and a fit seminary for preparation for a higher life beyond.

In the meantime, both sections will have learner

the truckling of principle to expediency, for a at the trucking of principle to expediency, to a resent or seeming good, can only end, sooner or later representation in bitter regret to ourselves and to

memoring to have a season of fresh, green impulses, committeed in love of country and sympathy for a down-troublen. If slavery be struck down now, an upward progress, an upward progress, assurbout all sections of this broad demain, hardly be dreamed of. Northeen capital, and labor discreted by skill, will flew to the South like water. ted soils will be respectated. Agriculture arts and manufactures, will scatter their regen known before, will infuse themselves into the people and, instead of a sparsely settled and wretched country as we now behold, and as it will ever be so long as the incubus of slavery rests on it, it will become the

Let none of us fail to keep steadily in view the cause and the object of this war. Let the sover which is its agent, how their blood and treasure shall be pent, and where, when and how this war shall

THAT AGGRESSOR-GUN.

What a substantial position the South have lost by that one unjustifiable act,—the assault of several thou and men with several batteries against the meagre force of Sumter! They had guarantied to them, by the constitutionally elected President, an amicable policy. They had the uninterrupted course of trade at their control. They administered their own tariff, while the North co-operated with them, though unin-tentionally, in accompanying their entries of merchandise by protests against the constitutionality and equal ity of compelling one section of the country to pay duties, and allowing the other section to be exempt therefrom. Thus was their low tariff operating upon the Government like a two-edged sword; for the pro-test had the Constitution to back it. They had the fort within the purlicus of a speedy and voluntary sur-tender from necessity; and if not, it was still at their nerey. They had a very large portion of the North in sympathy with them, and exerted a tremendous in asympany win mem, and exerce a reneason was a figure among us. And, in three years and a half, the ballot-box would have constitutionally re-instated the Democracy of the nation in power. What Union man

Democracy of the nation in power. What Union man can sanction that unfortunate onslaught? What their position, now? They have squandered away their vantage-ground to their Republican oppo-neuts, with all its appurtenancés, and thus declared how unreliable they are even to their old Northern advocates. Their expectation, that part of the North would indorse that outrageous act, and thereby involve themselves, their families, their property, and their desiness, as well as their social connections and happibusiness, as well as their social connections and happi less, by intermedine war, in one common and inevita-ble rain, has been disappointed. They have a united aso a resolute North arrayed against them, and not the smallest crumb of comfort from abroad. Any ally st them, and not broad. Any ally would see destruction only before it. They have no North to sustain them, so cordially, as before, in the vent of a negro insurrection, nor to return their fugi-ive slaves, if they persist in a sectional separation. afatuated men! condemned by an enlightened world

Is there nothing more for us to do than to defend the capital! What say the slaughtered remains of the capital! What say the slaughtered remains of the schusetts men at truculent Baltimore! The im-prisoned Northern men for not denying their allegiance to the Union! The peaceable visitors at the South, impressed or corred by the South into military scivice, —in fort and army? The indignities practised, in various ways, on Northerners, and the banishment of them from, Southern cities, with a threat of imprisonment, enlistment, or death. The menaced capture, and consequent monopoly of the Capital, the common Property of the nation, by men whose vituperation has been incessant against their own verbally denied right occupy in common our public territory, as a com

Are these no cause for indignation, no fuel for patroic fire, so copious in the Northern breast? Is it nothing that so much expense, toll, anxiety, privation, sacrifice, and risk of life, has been incurred already, and the meaning of the second se sacrifice, and risk of life, has been incurred already, and that more is yet to come, all thrown upon innocent Northern men whose Democratic counsel has ever been amicable and ingenuous? That we cannot pass through our national cities to our common seat of government, without being waylaid and massacred? Surely, these are eloquent wrongs, hard to be endured, and cravingly entitled to redress; more especially, as they have been aggravated by the harbingered piratical commissions upod our Northern commerce.—those hald letters of marque and reprisal, scorpion-scourges of the noble-hearted mariner. Our fellow-clirens

must be protected every where on the United States soil; they must be released from prisons, forts, armice, and other involuntary positions; our Government must be guarantied against danger and menace; our flag must have universal away all over our public domain; our national laws; civil, military and naval, must be observed by all the citizens of all the States; our public property must be released from monopoly; no State must, with impunity, scize what belongs to all the States; loyalty must be secured, if we would perpetuate or even continue the integrity of the Union. To these strictly reasonable and constitutional objects are the North, the West, and some of the South, now plying their earmest exertions; and we hope that, ere long, "the sober second thought" will persuade our Southern brethren of the fatality of their course, and of the judicious, protestive, self-defensive policy adopted by their own follow countrymen,—all well-meaning men. main; our national laws, civil, military and naval, must be observed by all the citizens of all the States; our public property must be released from monopoly; no State must, with impunity, seize what belongs to all the States; loyalty must be secured, if we would perpetuate or even continue the integrity of the Union. To these strictly reasonable and constitutional objects are the North, the West, and some of the Sonth, now plying their earnest exertions; and we hope that, ere long, "the sober second thought" will persuade our Southern brethren of the fatality of their course, and of the judicious, protective, self-defensive polley adopted by their own follow countrymen,—all well-meaning men.

Such are the contrasted outline predicaments, at present, between North and South. The serious question arises,—Are they irretrievable by the latter! If not, shall all hands join for the cordinal support of a well-tested and invincible Union! Who utters the destructive and treasonable, No!

Until this Union question is demonstrated affirmatively, no more superfluous deference can be lavished by the North to the constructive opinions of the South. We have now taken the resolute stand to have equal rights,—to maintain the occasionally disputed tenets of the Declaration of Lodonanders— freedom, and

rights,—to maintain the occasionally disputed tenets of the Declaration of Independence,—freedom and equality; to have as free pass through Southern States, and as great personal security there, as Southerners have when visiting us. As an earnest of this, we have baptized our whole section, till it is actually animated and canopied and decorated with the American flag,—the star-spangled banner of self-governing Columbia; and the contest will be waged, if need be, till its cheerful folds freely wave over every anot of our targeter. the star-spanged is and the contest will be waged, if need be, till its cheer-ful folds freely wave over every spot of our territory, from the upper line of Maine to the Florida reefs, and from the sea-shore of Cape Cod to the water-edge of HANCOCK. HANCOCK.

LETTER FROM SQUTHERN ILLINOIS.

ALTON, (Ill.) June 4, 1861.

WM. LLOYD GARRISON:

DEAR FRIEND—Notwithstanding we are engaged in a war with the Federal Government, and its right to rule, a large portion of the people of the North are aroused in behalf of their own liberties, rather than the rights of mankind. It may be good policy, in the the rights of mankind. It may be good policy, in the beginning of this conflict, to refuse the aid of regiments of colored men, from the North and from Canada; but there is no necessity for being over-zealous in behalf of sharry. Even Gen. Butter has at last discovered slaves to be "contraband of war," and is employing such as escape to his camp in military service at Fortress Monroe.

But in Southern Illinois, our old-fashioned Demo-

crats are discovering that it is a great crime for the free colored people of Missouri, driven out from that State, by an attempt to enslave them, if they remain, to seek the free soil of Illinois as a place of refuge.

For years, we have had a code of laws on our stat-ute-books, called the Black Laws of Illinois, which the humanity of the people has rendered practically "inoperative," except in a very few instances. These laws are, of course, a disgrace to our Christian civilization; but the Democratic party, which enacted them, has retained them on the statute-book for years, and the Republican party has not yet strained suffi-cient strength and unanimity of sentiment to effect their repeal.

Recently, in this city, in the midst of our patriotic efforts to crush the pro-slavery rebellion at the South, we have had a new manifestation of pro-slavery zeal that would disgrace a Hottentot. The following proclamation is now a standing advertisement in our Daily Alton Democrat.—

Daily Alton Democrat:—

"NOTICE TO THE 'FREE NEGROES'!—
I hereby give public notice to all free Negroes, who have arrived here from a foreign State within the past two months, or may hereafter come into the city of Alton with the intention of being residents thereof, that they are allowed the space of thirty days to romove, and, upon failure to leave the city, will, after that period, be proceeded against by the undersigned, as by law directed. The penalty is a heavy fine, to liquidate which, the law officer is compelled to offer all free negroes arrested, at public auction, unless the fine and all costs of suit are promptly paid. I hope the city authorities will be sparred the necessity of putting the above law in exceedings. All railroad companies and steamboats are also forbidden to land free negroes within the city, under the penalty of the law. No additional notice will be given. Suits will POSITAMELY be instituted against all offenders.

JAMES W. DAVIS,

JAMES W. DAVIS,
May 27. Prosecuting Attorney Alton City Court."
This Mr. Davis is the Alton Democratic City Attorney. He is the man, who, in a speech at Saint Louis, last winter, informed the Missourians, that any attempt to put down rebellion by the North would be resisted by one hundred and seventy thousand Demo crats in Illinois, who stood ready to fight for the South Finding his prophecy not likely to be fulfilled, he has discovered a new method of skowing his sympathy with the slaveholders. His motto seems to be,

"Down with the negro!"

His last exhibition is contained in a reply in the Allon Democrit to a caustic article that appeared a few days ago in the Allon Telegraph, the Republican paper of this city. To the honor of the Telegraph, it may be said that such an advertisement as the foregoing would not be inserted at any price, its editor being a high-toned Christian man—a native, too, of North Carolina. As the official paper of the city, the Demohigh-toned Christian man—a native, too, of North Carolina. As the official paper of the city, the Demotor to every reader, were sptly stated, and his comments cial document.

sented them as comparing favorably with the Prose-cuting Attorney himself. The next Democrat con-tained a card from Mr. Davis, in which be thus exhibits his morality and Christianity. Alluding to the

"The article appears 'editorially.' I much doubt whether it is the creature of a 'tapient editor's' discased imagination, or whether it may not have been extracted from the cranium of some bair-brained pupil extracted from the cranium of some knie-brained pupil of 'the John Brown' order. Possidly, it might be some of the celebrated New England clergy, who 'steal the livery of Heaven to serve the devil in '—whose acuteness of intellect and perfection in logic enables them to prove from 'Holy Writ' that the efforts of John Brown are Christon, and to establish the additional fact that 'negro-stealing' is a cardinal virtue. I care not whe may be the author, whether he wears 'the editorial or clerical robe,' if he desires some Mock not order to patronage to statian his paper or his purse. I sincerely hope he may be gratified. I cleare him to enjoy fully his Mack associations, which seem a matter of choice. However much I dislike slavery in its moral and political aspects. I heartily despise an Abolition press, and its colitors, who associate themselves with those contemptible sycophants who, under the cloak of religion, advise gross infractions of all law. I ply one of these 'Gospel sharps' who can only read from a certain text-book, and would enslave his white equals, mentally and physically, in order to pander to his Abolition taste, and manifest his pious regard for his poor, deladed 'Mack bradder hones.' My political complexion will not permit any further consumption of time on such graceless 'fanatics.' The powder may become valuable in arresting our rebellion, and hence, I do not desire to kill any worthless game.

I commend the author to the very kind consideration of his colored friends' from Missouri, residents of our city, all of whom will, doubless, revere his acreel memory, when he 'shuffles off this mortal coll.' Requires of the heards' for memory and the poster. order. Possible, it might be

JAMES W. DAVIS, City Altoracy."

The terribly cutting remarks concerning the New England Clergy were designed for the benefit of your correspondent, whose labors and preaching are not agreeable to the notions of Christianity and liberty entertained by this public officer of the city of Alton. Although this man is able to command the realous support of those who are like-minded with himself, it remains to be seen whether he can be redicted to the office which he is now prostituting for tile purpose of persecuting an inoffensive race of people, who are seeking among us a refuge from oppression.

J. G. F.

FROM AN OLD AND TRIED FRIEND.

GREENLAND, N. H., June 2, 1861.

DEAR BROTTLER GARRISON:

I feel moved to write you a fraternal and sympa hiring epistle, although it will, probably, cost you more to decipher it than it will be worth.

the observance of the first day of the week as the Sabbath.

Do not suspect me of flattery; and yet permit me to say that our principles and feelings are so much in unison that I never hear you speak, or read your writings, without being morally elevated, and, for the time at least, being made a better man; and this sympathy of feeling is my apology for inflicting this letter on you.

I freezemity read over the "dancers of the nation,"

letter on you.

I frequently read over the "dangers of the nation," in the Selections, and reflect upon the reasonableness of your appeal, the call upon the ministers, churches, &c., and upon what would have been the result of heeding it. If people, or the ministers and churches, had gone to work in a truly Christian spirit, emancipated their slaves and educated them, aided them in acquiring houses, and lands and in contractions. pared their save and clands, and in every way elevating them—the clergy teaching, and, so far as implicated, setting the right example, would have carried the church, and the church would have converted the the church, and the church would have converted mation—what peace and quietness and prosperity would have prevailed, instead of the present state of things! The slaves would have been grateful to their ward consciousness that they had done right: the prosperity of their former slaves would have added greatly to their happiness: and they would have ap-preciated the truth, "Great peace have they that love thy law." But they have chosen a different course; have tried the fearful experiment of defying God, and disregarding the claims of eternal justice and right. With all their pretence of piety, they have practically adopted the language of the second Psalm, and now With all their pretence of piety, they have practically adopted the language of the second Psalm, and now are reaping the result, being dashed like a potter's vessel. This is true of the religious bodies, the political parties, and of the nation; and I hope will be true of the cause of all the mischief—slavery.

I was at Portsmouth, last Sunday, and visited the barracks, and was led to various reflections. Can it

barracks, and was led to various reflections. Can it be in accordance with Christianity to arm and dis-cipline these young men to go down South to kill their fellow-men! Is it in accordance with the pre-cept. "If thine enemy hunger, feed him"—to even blockade their ports! Is it in accordance with the sacredness of the Sabbath, (so called,) to drill these men, and have all the noise and confusion incident to the camp! But the question comes up, What would you do! It will not be deemed sufficient to say that, if our siven had been followed heretofore this crisis you do? It will not be deemed sufficient to say that, if our advice had been followed heretofore, this crisis would have been avoided. The American Peace Society seems to be in a quandary. They have always insisted upon a distinction between the use of force against a foreign foe and a domestic one. But this seems to very much resemble war, at least in its spirit and mode. With the war snirt bereading the comseems to very much resemble war, at least in its spiri-and mode. With the war spirit pervading the com-ponent parts of the nation, its religion and its consti-tution of government, it certainly would not be prac-ticable, if possible, to act out non-resistance under these circumstances. They must fight it out. Our sympathies must be with the party nearest right, however imperfect their motives and means, trusting that an overruling Providence will bring good out of all this cvil.

all this evil. government direct, the derangement and suspension of business, the loss of life in camp and battle, the depreciation of morals attending the strife, it confirms my non-resistance as well as Anti-Slavery principles.
O, let our minds be stayed on God, that we may have
peace in this time of trouble!
I will close with an apology for troubling you, and

by assuring you that you have my hearty sympathy in all your labors. BENJAMIN CHASE.

DEAR GARRISON,-This faithful and persevering advocate of the slave gave us two earnest and timely lectures, last Sabbath, at Lyceum Hall. Subject, in he morning, "The Issue—what is it?"—evening,
'The Star-Spangled Banner." I think I may say that few, if any, Anti-Slavery discourses have ever been more attentively listened to, or elicited more in

crowded columns, to notice the matter of "truth and soberness" which characterized these lectures of

uch as the nour demanded.

I must say, I think we are mistaken in supposing line assegraps had characterized Mr. Davis's proc-lamation against the free colored people as it deserved, and in industry, morality and good behavior, repre-sented them as comparing favorably with the Davis's procour weapons of warfare down. True, Dr. Tyng and other notable hunkers can afford to talk loud and strong—can even culogize the old here of Harper's Ferry, in the very temple from which Abolitionists have been rudely driven. This, however, is but an

mark on the sea-shore will soon be washed out, and
the bow which to-day shoots the arrow will relax.

I cannot place much reliance on such allies as are
driven by mere impulse. Nor can I entertain the exhilarating hope that the end of this sad hour now
upon us, is to work out universal freedom. I am
looking for the manufacture of a figleaf apron to
cover the nation's infernal wickedness—a countromise. cover the nation's infernal wickedness—a compromise with men-stealers, and a determined effort to "crush out" free speech. All this mammon and cowards demand. We must not, we cannot afford to rest fro labor. Now is the time for work. Harmony Grove at Framingham, must echo forth the words of un compromising liberty on the Fourth of July. The fields are white for harvest; let the laborers come

Milford, June 10, 1861.

EQUAL MILITIA RIGHTS.

The Liberator of May 24 contains a record of action by the Massachusetts Legislature then holding its extra session, with reference to expunging the word white from the militia law; and were your columns not so crowded, it would be well to submit in detail

THE LAST HOURS OF JUDGE DOUGLAS

Church!" The answer was.
"No, sir; when I do, I will communicate with you freely."

The Bishop then turned to Mr. Rhodes, and said:
"Do you think he is fully possessed of his mental faculties?" Mr. Rhodes replied, "I do not know herhips you had better ask him again." The Bishop repeated his question, to which Mr. Douglas answered, in strong, full voice:
"You perhaps did not understand me. When I desire it, I will communicate with you freely."

The Bishop then remarked to Mr. Rhodes, "He is and cubetal in his right mind, and does not desire my offices." He then withdrew.

During the day (Sunday) Mr. Douglas seemed to be much better, and strong hopes were entertained to the much better, and strong hopes were entertained with him during the night. At about four c clock on Monday morning, he seemed to be much worse, and sank rapidly; No ugitas, Bishop the mind with the request of Mrs. Douglas, Bishop the mind with the request of Mrs. Douglas, Bishop the mind with the request of Mrs. Douglas, Bishop the mind with the request of Mrs. Douglas, Bishop the premare the properties of the properties of the substitute of the substitute of the substitute of the request of the properties of the substitute of the desired of the substitute of the subs

formed?"
Mr. Douglas replied:
"No. I have no time to discuss these things now."
The Bishop then withdrew. After he had gone,
Mrs. Douglas requested Mr. Rhodes to ask her husband if he desired the ministrations of any other clergyman. Mr. Rhodes then said to Mr. Douglas:
"Do you know the clergymen of this city!" To
which Mr. Douglas replied:
"Nearly every one of them."
Mr. Rhodes. "Do you wish to have either or any of
them call to see you to converse upon religious subjects!"
Mr. Douglas. "No, I thank you."
Soon after this, about five o'clock, he desired to
have his position in bed changed, the blinds opened,
and the window raised. Mr. Rhodes lifted him to an
casier posture, where he could look out upon the street,
and drink in the fresh morning air. For a few moments he seemed to gain new life. Then he began to
sink away; his eyes partially closed, and in slow and
measured cadence, with considerable pause between
each accent, he uttered:

"Death!—Death!!—Death!!"
After this, he seemed to revive slightly, and Mr.
Rhodes asked him whether he had any message to

"Death I—Death III"

After this, he seemed to revive alightly, and Mr. Rhodes asked him whether he had any message to send to his mother, or sister Sarah, or his boys, "Robby" and "Stevie," to which he made no reply, evidently not understanding the question. Mrs. Douglas then placed her arms around his neck, and said:
"My dear, do you not know 'cousin Dan'1"
"Yes," he replied.
Mrs. Douglas continued:
"Your boys, Robby and Stevie, and your mother, and sister Sarah—have you any message for them 1"
The dying man replied:
"Tell them to obey the laws, and support the Constitution of the United States."
At about five o'clock, Dr. Miller came into the room, and, noticing the open shutters and windows, inquired:
"Why have record!"

At about five o'clock, Dr. Miller came into the room, and, noticing the open shutters and windows, inquired:

"Why have you all these windows raised, and so much light?"

Mr. Douglas replied:
"So that we can have fresh air."

At Mr. Douglas's request, Mr. Rhodes changed the dying man's position again in the bed for the last time. He now lay rather down in the middle of the bed, upon his left side, his head slightly bent forward and off the pillow. His wife sat beside him, holding his right hand in both of hers, and leaning tenderly over him, sobbing. Mr. Rhodes remarked to Mrs. Douglas:

"I am afraid he does not lie comfortable;" in reply to which Mr. Douglas said:

"He is—very comfortable."

These were his last intelligible words. From five o'clock he was apsechless, but evidently retained his consciousness. When, a few moments before his death, his wife leaned loringly over him, and sobbingly asked, "Hasband, do you know me? will you kiss me!" he raised his eyes and smiled, and though too weak to speak, the movements of the muscles of his mouth evinced that he was making an almost dying struggle to comply with her request.

His death was calm and peaceful; a few faint breaths after nine o'clock; a slight ratiling of his throat; a short, quick, convulsive shudder, and Stephen A. Douglas had passed from time into eternity.—Chicayo cor. Herald.

Arrests in New Orleans. The secessionists are

America in New Orleans. The secessionists are very active in seizing men, who are suspected of sympathy with the North. Last week, they arrested an old man named Samuel Murdock, the Bible distributor of the Southern Ald Society; but he was let off with a reprimand.

A man named Gilion, keeper of the Verandah Hotel, was also hauled up, but, as it was a clear case of malice, he too was let off.

Another instance was that of a superannusted old was who was a private tutor in a family. Some

malice, he too was let off.

Another instance was that of a superannuated old man, who was a private tutor in a family. Some scamps had seen him teaching a child of a very wealthy free colored man, and made signs that they would like to cut his throat. He went to the Mayor for advice, when that high functionary told him he had done nothing wrong, but it was dangerous to be seen talking with negroes. The old man dismissed his pupil.

seen talking with negroes. The old man dismissed his pupil.

On the 9th, the cars brought from Houma a man named Fogay, who had been invited to leave for tannament of the state of the sta

North.

On the 8th, the Chief of Police received a telegram from the Grand Junction Mississippi Central Railroad, signed by four respectable, well-known gentlemen, station that a man samed G. W. Bradley, an Ohlo training that a man named O. W. Bradley, an Ohio railroad agent, had gone to New Orleans, and that he was a delegated spy of the Lincoln Federal Government. The Chief, on receipt of this, accompanied by his special officer, Dick Howard, went in search of Bradley, and found he was putting up at the St. Charles Hotel. Here they waited for Bradley several bours, but failed to arrest him until about 12½ o clock in the morning, when Lieut. Tom Boylan-spotted the spy, and arrested him, and lodged him in the First District look-up. Next day it turned out that the man was perfectly innocent, and he was discharged.

CANONIZING A MURDERER. We discover the following curious statements in the New Orleans Delta.

lowing carious statements in the New Orleans Delta:

"We learn that the subscription for the family of Jackson, the slayer of Ellsworth, proceeds very briskly. One gentleman yesterday collected \$150 from a few friends. Those liberal and generous gentlemen, Morse & Moore, of the City Hotel, have opened lists at their hotels, the City and \$1. James Hotel. It is hoped that all who can spare a dime or a dollar will contribute to this noble object.

"We heard resterday that a wealthy and liberal merchant of this city, who left for Virginia in the same train with the Washington Artillery, stated that one of his objects was to take charge of the family of Jackson, and see that they were comfortably provided for; and in case they consented, to bring them to Louisinas, and see that they were comfortably provided for; and in case they consented, to bring them to Louisinas, and see that them in comfort for the rest of their lives."

here rives."

37 Jackson, the murderer of Ellsworth, had evidently "outlived his usefulness," and should have lost his life or ever he found it! He it was, who, after the John Brown fight at Harper's Ferry, swam into the river to a rock upon which the dead body of one of Brown's men had lodged in floating down the stream, and, with his jack knife, with diabolical coolness, cut off one of the cars of the dead man, and putting it into his pocket, returned in shore. He had the ear put into alcohol in a glass buttle, and kept it upon exhibition upon the har of his tavern at Fairfax. By this outrageous barbarity, he so aroused the people of that place that they drove him from town, when he went to Alexandcia. Such was the wretch who aspassimated the gallant Ellsworth.

A BATTLE AT GREAT BETHEL.

A well concerted move might have secured the po-tion, but Brigadier General Pierce, who commanded rigadier General Pierce, who commanded on, appears to have lost his presence of the Troy regiment stood an hour exposed

sitios, but Brigailier General Pierce, who commanded the expedition, appears to have lost his presence of mind, and the Troy regiment stood an hour exposed to the galling fire.

The order to retreat was at last given, but at that moment, Lieut Grebble of the regulars, in command of the artillery, was struck by a cannon bull, and instantly killed. He had spiked his gun, and was gallantly endeavoring to windraw his command.

Capt. Geo. W. Wilson, of the Troy regiment, after the order to retreat, took possession of the gun, and, with Quartermaster McArthur, brought to fit the field with the corpse of the lieutenant, which was brought to the Fortress this evening. There were probably 25 killed and 109 wounded.

Lieut. Butler deserves the greatest credit for bringing off the killed and wounded. Several of the latter are now in hospital here.

General Pierce.

General Butler has been ubiquitous, doing all in his sower to save our men and the honor of our cause.

power to save our men and the honor of our cause.

LATER.—The number of Zonares killed was 5, wounded 20, missing 7. They attribute their heavy loss to their bright uniforms, while the regulars attribute it to their superior bravery and daring.

The whole number of killed and wounded, as assertained at the Fortress Tuesday evening, was 19 killed, 47 wounded, and 5 missing.

The rumored loss of Major Winthrop is unfounded. Several of the killed were inhumanly slaughtered while carrying off the wounded, which causes a bitter feeling among the troops.

The three batteries of the robels played at the samp time upon the right, left, and centre.

It is believed that over two hundred of the enemy were killed and wounded. The Zouaves and Massachusetts boys fought with great impetuosity.

How the Stayes Love there Makers. Upwards of 150 slaves have sought protection at Fortress Monroe, and been set at work by Gen. Butler. One man, a Mr. Jones, had twenty slaves, all but one of whom left him, and sought refuge in the fort. This last chattel appeared devoted affectionately to ele massa, and declared he loved him. "I'll nebber leabyer, massa—nebber!" swore this chattel, a very promising sable; "I'll stick to my ole massa longs I lib!" and man and master left together for the Interior. Next morning, when massa rose to proceed on his journey, his devoted property had decamped for the North, taking with him masses shores, and asther Chiffee nor horse hate since been heard from.

Ciffee nor horse have since been heard from.

2 Judge Russell, who went to Fortress Monroe, in the Cambridge, has returned home. He states that there were over two hundred negro fugitives at the fortress, some of them coming twenty miles. Whole families came together, bringing all their worldy possessions with them. They work cheerfully and hopefully. One old negro said—"This is the day we all been praying for, but, bress de Lord, didn't spect it come so quick."

WASHINGTON, June 8th. Fugitive slaves from Virginia continue to rush into Fortress Monroe. Twenty six arrived there on Friday.

STAMPEDE OF SLAVES. A Harrisburg (Pa.) letter states that over one hundred fugitives from labor, from the neighborhood of Winehester, Va., arrived there on Wednesday and Thursday nights. They say that no attempt is made to arrest runaway slaves—and the mountains of Virginia are full. The last arrival were in a wretched plipht, having been on the road ten days. They were supplied with provisions, and sent on their way rejoicing to the promised land—Canada.

way rejoicing to the promised land—Canada.

27 It is evident that the Rebels mean to make a very cruel and inhuman defence in this struggle. They will not be eatisfied with ordinary warfare, but invoke the ald of Indians, pirates, and sharp-shooters. But one resource remains with us, we must meet them in their own style. We must invoke the ald of their oppressed slaves, and wherever our army goes fling out the banner of freedom in the slight of the negroes. This is evidently the purpose of our government. The dispatch of the Secretary of War to Gen. Butter, and his speech to the Seventh Rejment, show what the course of the War Department will be. No slaves will be returned to rebe masters, nor will they core be returned to the condition of slavery, be the result of this contest what is may—Washington corr. of N. Y. Independent.

James Redpath, the Haytian Agent of Emigration offers to take charge of the negroes who may be confiscated as contraband of war, and send them to Hayti, where they can have a free farm.

EN GRAND ANTI-SLAVERY PIC-NIC IN ROCH-

The AND ANTI-SLAVERY PIC-NIC IN ROUSEthe STER, N.Y.—The friends of freedom in Western New
York are invited to join the Abolitionists of Rochester and
vicinity in celebrating the eighty-fifth anniversary of
men, American Independence, on the fourth of July next.
Onlio Able and clouwed versakery with by in attendance :—also,

music appropriate to the occasion.

The meeting will be held in Grazour's Gravz, one mile from the Arcade, at the head of South Arcane.

Carriages will be in waiting at the Depots, on the arrival of all the trains between 9 and 11 colock, A. M. The speaking will commence at 11 colock, A. M., and 3, P. M.

Francis will commence at 11 ordors, A. M., and S. P. M. EF Let there be a large gathering—all remembering to bring with them "there basket and their store," that the oc-casion may be made eminently social as well as instruc-

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turning gray.

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steamer Kentucky, Mr. John Hoven Shrin, a grantthe late Rev. Thomas Paul of Reston, and form
this city, aged 24 years.

In Auburn, N. Y., June 5, after a projected and
full liness, Pinnas R. Thavna, aged 32.

Of rare mental power and anniable characteristic
moleared herself to family and friends, whose tes
flow because of their bereavement; but not for h
they mourn—their faith asserted than thas

"Up with the skylark's lay,
Her soul has winged its way
To the supernal source of life and light."

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Agents wanted everywhere.
All kinds of Sewing Machine work done at short notice ton, Jan. 18, 1861.

IMPORTANT TESTIMONY. Report of the Judges of the last Pair Charitable Mechanic Ass

Report of the Judges of the Paris of Markense Association.

"Four Parkers's Sawing Markings. This Machine to constructed that it embraces the combinations of the rious patents owned and used by Blias Howe, Jr., Whe & Wilson, and Grover & Baker, for which these parties tribute. These, together with Parker's improvemental the season of the Silve sawing the managed of the Silve sawing the managed of the Silve sawing the managed. The feed, we is a very essential point in a good Machine, is simple, titre and complete. The apparatus for guaging the ite of sitch is very simple and effective. The tension, as as other parks, is well arranged. There is another feed which strikes your committee favorably, via: there is which strikes your committee favorably, via: there is wheel below the table between the standards, to commontate with the dress of the operator, and therefore danger from all or dirt. This machine makes the delect-stitch, but is so arranged that is lays the ridge in the back quite flat and smooth, doing away, in a generator, June 7, 1861.

Boston, June 7, 1861.

Boston, Jane 7, 1861.

Boetry.

THE VOLUNTEER'S WIFE.

ormed that two mer arried, just before be cent to the fountain in

ard to credit the experience I have known; ried in the twilight—in the darkness be alone de my window, when the elguds blot out th And think how long my heart must wait while he

ets flashed brightly beneath a soft, pale of f handsome drummer lads struck up a ple

He took my moist, hot hand in his, as he had done before And the parson's talk was low and sweet, like some der

voice of yore; sed to be a girl again—the wedding was a spell— ardly knew what words were said—'twas like a fu

negal!

ow like a mockery it seemed—the formulary part!
hey asked me would I love him—I looked into my heart
could I obey? Had he not gone at the summons ster

And honor? Was there woman who could not honor him? Some loud cheers broke the stillness; it was our wedding

peal;
I was folded to his belted blouse, the marriage rite to seal A score pressed up to shake his hand, and cheer the so dier's wife—

Their studied compliments were drowned; I heard the drum and fife.

He wrung my hand, and whispered—he kissed me

A harsh, hard voice ran down the ranks, of "Fall in! fall I buckled on his knapsack—its weight was like a rock, And as I gave his musket, some tears ran down the st

He said, "Good bye, Maria !" My throat was hard and dry; He said that I should write to him-I could not mak

reply; when he stood amid the lines, I felt my puls leaping:
Why should a soldier's wife be dumb, and shame his flag by weeping?

The band struck up a glorious air : my thoughts were sa and bitter ; and bitter; tramping down the leafy nistes, I saw the ba

He might have turned his head again, but I was blin

with subbing;
The fountain tinkled on the night—I heard the musi They vanished in the dusky light: how wild the street

battle ;

I think, when all the war is done, and still the nation free If still the sandy locks shall nod above his eye so blue, shall be as proud, his love as frank as

true!

Perhaps, amid the buttered few that tramp behind the One day unto my father's door a crippled man shall

Perhaps, amid my tears, some morn the tidings I me

Who lay amid the mangled heaps, where blood ran III

And pressed his hand upon his heart, and, dying, spoke o who have husbands will tell of glori-

Stars ; .

And I shall hug my widow's weeds while life shall eb

And mark upon no child of mine the hue of his dear face But all my dreams still hear the drums that beat our wed

ding peal,
The tinkle of the falling spray, the clink of sabre s
The music of his and farewell, the kiss before he w
The flutter of the silken flag above the regiment!

No coward mark rests on film; his duty called him forth The eagle led him Southward from his cyric in the North He threw his body in the breach 2 the flag went on before And his wife shall love him better that he loved his coun-try more!

VOLUNTEERED.

BY MRS. J. B. BERC I know the sun shines and the lilacs are blowing And Summer sends kisses by beautiful May; And Summer sends kisses by Oh! to see all the treasures the Spring is h And think—my boy Willie enlisted to-da

It seems but a day since at twilight, low humming, I rocked him to steep with his cheek upon mine, While Robby, the four-year old, watched for the co Of father, adown the street's indistinct line.

It is many a year since my Harry depa To come back no more in the twiligh And Robby grow weary of watching, and started Alone, on the journey his father had gone.

It is many a year—and this afternoon, sitting At Robby's old window, I heard the band play, And suddenly ceased dreaming over my knitting, To recollect. Willie is twenty to-day; And that, standing beside him this soft May-day The sun making gold of his wreathed cigar-sme

The sun making gold of his wrenesses, and it is a win his sweet eyes and lips a faint warning, it is shahed down the tears when he cagerly sp

"Dear mother, you know how these traitors are crow. They trample the folds of our flag in the dust;
The boys are all fire; and they wish I were going—
He stopped, but his eyes said, "O say if I must!"

I smiled on the boy, though my heart it seemed breaking My eyes filled with tears, so I turned them away, And answered him, "Willie, 'tis well you are waking— Go, act as your father would bid you to-day!

I sit in the window, and see the flags flying,
And dreamingly list to the roll of the drum,
And smother the pain in my heart that is lying,
And bid all the fears in my bosom be drumb.

Out over the fields, and the hency-bees hum Lulis the rose at the porch from her tremulous sigt And watch for the face of my darling to come.

And if he should fall.... his young life he has given For Freedom's sweet sake.... and for me, I will pray Once more with my Harry and Robby in heaven To meet the dear boy that enlisted to-day.

LET US ALONE.

"LET US ALONE.
"Let US ALONE the unclean spirits cried—
"Why com'st then to torment us ere the time?"
"Let us alone !" still adding crime to crime,
Shrieks the arch traitor and liberticide,
Whe, drouk with hate, his country hath defied,
And, with confederate thieves, would drag her down
Frem the high places of her old renown,
And, with her ruin, sate his devilish pride.
No, Rebel, no !—while knares are held in scorn,
And plotters of sedition are abhorred;
While Jestote ives, and God maintains his throne,
While Jestote lives, and God maintains his throne,
The devils are "cast out"—not "let slone."

WILLIAM H. BURLIMEN.

The Tiberator.

THE WAR AND THE ABOLITIONISTS.

A SERMON BY MEV. WILLIAM H. FISH, Delivered at Cortland, N. Y.

"Ye have not hearkened unto me in preclaiming liberty every one to his neighbor, and every man to his brother; behold! I proclaim liberty for you, saith the Lord, to the word, to the pentlience, and to the famine?"—Jrn. 34: 17.

not, will feel like taking to himself the words of the prophet, exclaiming, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the shain" of both North and South! The hearts of many are already failing them for fear, and for looking after those things that are coming upon the earth; and the dark and heavy cloud that has risen in the South must yet gather volume and force enough to scatter such wors all over the land as no words can adequately describe. War seems now an unavoldable and necessary evil, like the

the land as no words can adequately describe. War seems now an unavoidable and necessary evil, like the thunder-storm in an impure atmosphere; but it is, nevertheless, an evil of huge and fearful magnitude. But what is the couse of this war? Some are ready to say, at once, it is the Abolitionists; and many are the curses they visit upon the gullty agiators. Were it not for the decline of the pro-slavery, spirit—at least the pro-Southern spirit—that has lately taken place, Abolitionists might, indeed, be in peril even of their lives. But whilst some charge the Abolitionists with heing the cause of the war, others, with equal confibeing the cause of the war, others, with equal confi-dence, affirm that the "Black Republicans" are the offenders; and others still, that the crime is to be attributed to the Democrats! And who shall decide the

ably done much to hasten the great catastrophe—some by their vices, and some by their virtues. This might be clearly shown, were it the fitting time; and that each party has been the conscious or unconscious ineach party has been the conscious or unconscious in-strument in the hand of Providence to compass the end—some however, being criminal, and some meriorious. No party, it is certain, can monopolize th philosophically, and especially with clear moral and spiritual vision, we may be able to see that SLAVERY is the primary cause of it—slavery, and the political lemagogueism and despotism that slavery has natu

confident that I have been right in the views I have generally preached to you respecting the "lire-pressible conflict" between liberty and slavery which is now likely to culminate in much violence and bloodshed. My method of taking the destructive elements out of the dark cloud that has so long overshadowed our land, has been peaceful abolition by a general return to obedience to the law of God; and, of course had that been adopted, there could have been 'no war. Our prosperity would have been abounding and universal, and our peace as the river. Democrats and Republicans may say that method was wholly Utopian; and be as confident that they were right. Let it be so, then, for the time being; and let History settle constitution in dispute. They who have loved liberty the question in dispute. They who have loved liberty and hated despot ism, whatever their party relatio have nothing to fear from an unbiased and discrimina-ting posterity; and they should be content with an appeal to its judgment, and to the judgment of the jus

government should ever split, it would be upon the rock of slavery; and that it would thus split has been prophesied from Thomas Jefferson to William Lloyd Garrison. It is, hence, that "stone of stumbling and rock of offence that we should blame for our present troubles; and if any one of us have stood aympathiz-ingly and protectively by it, the best atonement that we can now make is to labor to put it out of the way forever. It is a deadly cancer, preying continually upon our body politic; and there is no such thing a ring it but by killing it. It has always and c where been a scourge to humanity, and a foul blot upon the pages of History. Fortunate is it for our country and the world—especially for our children's and our children's children—that the doom of the monster is now possibly sealed—that its back is at last broken, so that it can never again stand on its feet to

take a single step Northward. The explosion had better come in our day than later.

Who can think of the hundreds of millions of money that slavery is to cost the North in this war, and the many valuable lives, with all the individual, domestic, social, commercial, and other cylls that are to follow in its train, even for a century, without now hating it from foundation to top-stone! It is impossible for a clear-minded, humane man to do so; and the blood it is shedding will cry from the ground against it, till it be entirely overthrown. But what a shallow judg-ment it is that attributes this war to the opposers of slavery, rather than to slavery itself

what have the Abolitionists done! They have said, slavery is a wrong to man and a sin against God; and they have preached this doctrine as the Gospel of Christ—the Word of God;—preached it carnestly, faithfully, and often with the true inspiration of Liberty and of Heaven. And who will say, here at the North, that slavery is not a wrong and a sin! Nearly all confess it—privately, at least. "I am as much opposed to slavery as any one" is the common stemsoned. posed to slavery as any one" is the common stere typed affirmation. And it can certainly be no just cause condemnation that some have taugh dieved. If the teaching, whether by pul pit, platform or press, has been wrong, the sentiment itself is wrong, even silently cherished, and should be eradicated from the soul.

Lately, Abolitionists have also taught with a new were not abolished by the whites, it would soon abolish itself—that it would, at last, bring on revolution and bloodshed, and turn the nation upside down. They have long seen the sparks which have now set the nation in a blaze, and cried fire! most earnessly and persistently, warning all of the danger. Few would believe them, and they were generally called fanatics and madmen; but now all see that they were true seers and teachers.

The primary cause of this war is found, as in a nut-shell, in my text: "Ye have not hearkened unto me in proclaiming liberty, every one to his neighbor, and every man to his brother; behold! I proclaim liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine." Not, indeed; that I would interand to the famine." Not, indeed, that I would interpret the words literally, but in the advancing scientific, philosophic, Christian spirit of that age. The prophet himself might have thought, and probably did, that God acted directly in such cases, and outside of any law or order established in the constitution of things; conceiving of him as Commander-in-Chief of the armies of Israel. That was the habit of the times. The age of reason and reflection, of science and philosophy, had not even thawned then; and the people probably understood as little of the law of retribution as they did of the law of cravitation. They attributed almost understood as little of the law of retribution as they did of the law of gravitation. They attributed almost every thing to the immediate agency and arbitrary control of the Almighty; and even inquired, "Shall there be evil in the city, and the Lord hath not

tontrol of the Almighty; and even inquired, "Shall there be evil in the city, and the Lord hath not done it!"

But, dismissing this anthropomorphic view of Godtheview of him, that is, as a Man—"a Man of War"—there is, nevertheless, a true idea in my text. The form of speech is human, Jewish—the phraseology of the world's intellectual and educational child hood,—but, the idea is divine and inspired. It simply teaches, that, sooner or later, and according to the eternal providence of God, war, with its many wees, put an end to Anti-Slavery agitation, by some sour of put an end to Anti-Slavery agitation, by some sour of put an end to Anti-Slavery agitation, by some sour of their countries that so one or later, and according to the eternal providence of God, war, with its many wees,

ace the cert aur ou, and give the warming, when the war actually comes, it is God coming out in judgment through His overlasting, over-acting, ever-revolutionizing moral laws. These laws, we may be sure, will always, sooner or later, break out in the volcanie fires of violence and bloodshied upon all oppressive nations that follow in the footsteps of Pharaoh and his bosts. "Behold! I proclaim liberty for you, saith the Lord."

But how generally has the world, from the begining, arrayed itself in opposition to the prophets who God has sent to denounce oppression, and to forewathe people of impending retributions, rather the against the oppression itself! Many have done this informatity, and sometimes with good intentions, but many more wickedly. But, thank God, the curse the civilized world, as well as the hosts of our own Northern States, is now coming down heavily ppon slavery; and, instead of criminating and recriminating slavery; and, instead of criminating and recriminating one another, all classes among as had better wark coperatively, each in its own way, to bring the Government out of the war as a pure Republic, whose flag shall henceforth wave over free soil and free men only! Abolitionists could not arouse the people from their selfish and inhuman slumberings, and now the great Despotism has done the work itself. For a long time, it has been doing it gradually, making agoresion, and any area. Despotism has done the work itself. For a long time, it has been doing it gradually, making aggression after aggression, and achieving victory after victory over the North, till it seemed as though our civilization must, ere long, go under. But, at last, as has often been predicted would be the case, the North, slow to move, has risen up in its wrath, and threatens, I think, a deire access out of a controlling influence in the to drive slavery out of a controlling influence in the

to drive slavery out of a controlling innueace if the Government, at least.

- That the Abolitionists have done much to hasten this feafful crisis—rather, to prepare the North to meet it with a will, and bravely—is, of course, true. They have done this in the sense that even the Prince of Peace said, he "came not to send peace, but a sword."

And so have all done much to the same end who have And so have all done much to the same end, who promulgated the "inalienable rights" doctrine of the Declaration of Independence, or the doctrines of Lib-eral Christianity—particularly the Universal Patemity of God and the Universal Brotherhood of Man. In or tool and the Universal stronterhood of Man. In short, our whole advancing civilization, with its liter ature, religion, philanthropy, and politics, has been continually growing more and more anti-slavery, and thus dragging the South, if you will, towards this re-bellion. But is our civilization to blame for this !—all he more enlightened and progressive classes to bla the more enlightened and progressive classes to olaim for having outgrown the slave plantation and the hu man auction-block, and for protesting against such bar barisms? And, in order to be innocent of the bloco that is to flow, should they have kept silent about "the sum of all villanies," through fear of arousing its friends to wrath and vengeance ! Alas! if they had done so! The day of retribution might have been of layed, but it would only have been delayed; and wh it should come, at last, it would be sure to come in even a more terrific whirlwind and storm than now threatens us. "Be not deceived," says the apostle
for God is not mocked: whatsoever a man sowel
that shall he also reap"; and this inevitable, unescape ble law of retribution applies just as rigidly to nation s to individuals.

for the abolitionists to have smothered the spirit of freedom and philanthropy continually welling up within them, and to have let slavery alone—just as much as it would now be treason to the government for Mr. Lincoln to let the secession rebels alone. God raise them up for the very purpose of carrying forwar both the African and Anglo-Saxon races in thei providential destiny; and wee was them if they die not do their duty faithfully, following their highes light. They knew, and it is being fully demonstrates to-day, that slavery and liberty can never long live together peaceably in the same government, for it the same country. It is attempting to unite Christ and Belial, God and Satan, to bring them into harmony; and when slavery resolves that it will not leave the abodes of civilization peacefully, but rule unrestrained wherever it wills, it will be sure, sooner or later, to be cast out in the whirlwind of a nation' wrath. Philosophic Jefferson saw our day in vision, and trembled for his country, as he considered that God is just; and that He has no attribute to take part

God is just; and that He has no attribute to take part with oppression against the oppressed.

Abolitionists, I repeat, have been God's prophets to this generation—not, indeed, perfect, unerring, infallible, but frequently quite the reverse. Sometimes they have undoubtedly been hasty, unwise, rash—speaking and writing unadvisedly, and to the detriment of their cause. That has been the case with nearly, if not quite all, the ploneer prophets and referrences of the ages. The Bible prophets were no exception. But consider what the aucient sage says; "Oppression makes a wise man mad"; mad with what the poets call "a divine frenzy," and that often what the poets call "a divine frenzy," and that often makes even the most amiable speak as with clover tongues and tongues of fire. "I have come to kindle a fire on the earth," said the great prophet and teacher of Nazareth, "and what will I, if it be already kindied?" So feels, at times, every prophet—"feels it in his bones," as we say. Such men hear the Voice of the Infinite One speaking to them in the deeps of their spirit, as they look abroad upon the wrong and oppressions of their land, and saying to them: "Cry aloud; spare not; show my people their sins and aloud; spare not; show my people their sins and to speak, whether they will or not, or men bless or curree. Often when they medically have to speak, whether they will or not, or men bless or curse. Often when they resolve to keep silence, for peace sake, and for the sake, perhaps, of popular favor, they find themselves moved to the most flery speech—as the great apostle on Mars Hill, seeing the city wholly given to idolary.

These men see that there are mountains of ice all around them to be melted; but what can melt them but fire? "Is not my Word like a fire, saith the

but fire? "Is not my Word like a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?"—and His Word it is that comes unto all who are appointed to be pioneers in the cause of Liberty and Progress. And how can they speak but as He speaks through them?—not in whispers, but "as the tempest, sterner and stronger." He who touched rude Isaiah's hallowed lips with fire, has also thus uched polished Wendell Phillips's lips-both to ame end.

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth,
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

demption to the slaves—the modern passage through the Red Sea, or the great baptism of blood. I have my fears, but still loop predominates.

It is a great hour, and we are called upon to "quit ourselves like men "—like men loving liberty and hating despotism; and may the North now make such History as will be read with admiration and gratitude by coming generations! May God also grant that this new revolution may prove to be only a completion of the old one—that the Declaration of Independence may now get incorporated into the Constitution, and our highest ideal of a Republic ultimately become a reality all over this American confinent! Finally, as I doubt not they will, may all States and nations come into harmony, good will said peace, and rejoice together I doubt not they will, may all States and nations come into harmony, good-will, and peace, and rejoice together in a reverent and grateful recognition of the govern ent of the Universal Parent as supreme over all!

PEACE AND WAR.

WM. LLOYD GARRISON:

DEAR SIE—Peace is a good thing. Many of your correspondents insist that it is the only policy; in fact, that there is no excuse whatever for war; that unresisting submission to oppression is the true way to disarm tyranny; that murder, robbery, rape, tor-ture, burnings and drivings out, should test the integ-rity of the true peace man; that wrath, anger, and

indignation are to have no point, and produce no fruits, and of course are of no use in nature.

Mr. Whittier is one of these unqualified peace men. During the infernal oppressions heaped upon the friends of freedom in Kansas, he wrote a beautiful poem, exhorting the settlers to stand firmly by their homes in the Territory, but not to resist by force the mes in the Territory, but not to resist by force the devilish wrongs and atrocities inflicted on them. The idea was excellent, if the crown of martyrdon but not at all to the purpose if a free State was to be founded, and

Slavery, the earth-born Cyclops, foulest of the gian Sons of brutal force and darkness, that have drenched the earth in blood,"

to be excluded from the heart of a co Brown's argument was far more efficient, and accom-plished the object, because it was the only one slavery could understand., How did slavery, in the perso Brooks, reply to the arguments of freedom in the person of Sumner! By force, my dear friends of the Peace Society—by force; and it was because it under-stood no other, and really thought, throughout the realms of New Ashantee, that because Sumner was struck down by a cudgel, his speech was answer-

ed; and they bragged and exulted accordingly.
Force is a law of nature. When the lion lies down
with the lamb, his nature will be so changed that he
will have no disposition to eat his bed-fellow. Persuasion, reason, argument, are for intellectual men and women: coercion for intellectual babes and sacklings. The kings and potentates of New Ashantee understand the matter perfectly. They coolly make constitutions, tariffs, ordinances, war, and what not, at their own discretion, and the intellectual finants for whom they do so much cannot help themselves. Witness the milk administered by such dry nurses as Stephens, Bell, Davis, Pickens, Wise, and their blind clerical associates. Could our politicians so lead, so drive us? Wendell Phillips thought that argument and the ballott-box would have decided the dispute between freedom and slavery, because we had come down to the nineteenth century. Slavery is as little amenable to argument in the nineteenth century as at any former period. It is a condition natural to a certain stage of human development. To the suasion, reason, argument, are for intellectual me a certain stage of human development. To the lowest barbarism it is as unnatural as to the high-est civilization. Civilization is so high that the

cat civilization. Civilization is so high that the chattel slavery of its laboring class would not, in some generations, reduce it to the harbarism natural to slavery. Argument, reasoning, gentleness, forbearance, is nothing but cowardice to the barbarian. Civilized people who are thrown into contact with them have the choice to cower them or be cowered themselves. Civilization must go down, or larbarium must be beaute, in the field of harbarium must be beaute, in the field of harbarium sunst be beaute in the field of harbarium sunst beaute sunst sunst beaute sunst su war. The Crimenn it has the spirit and despotism of modern Rome. War and it has the spirit and despotism of modern Rome, as it has the spirit and despotism of modern Rome, war it has the spirit and despotism of modern Rome. Wars overthrew the feudal slavery of Europe. War and force obtained Magna Charta. From the soil of stricken fields grew the British Constitution, and Lexington gave birth to the Declaration of Independence.

We are now fighting to put that Declaration in practice. When nations become intelligent enough to govern themselves, wars will cease. "Our Southern brethren" have not been self-governing for twenty years, at least. The petty tyrants of the slave States in our national councils have been as little amenable to reason and common sense as the Digger Indians. They have at last summoned us to the We are compelled to a decident of the stricks of or barbarism must be beaten in the field of battle in our national counties have been as little amenable to reason and common sense as the Digger Indians. They have at last summoned us to the Court of War. We are compelled to accept the call, or submit to a decision making us slaves ourselves. This is no civil war. The nations composing this republic are more distinctly two than France and England. When this county is the property of the Decision of Lide war ceases, the principles of the Declaration of Inde-pendence will have been affirmed, and a true Union pendence with nave been ammed, and a true Union established. God's ordinance of war is as necessary to human development as his other ordinances of earthquakes and volcanic eruptions are to the devel-

J. B. LYON. Cleveland, Ohio.

THE WAY THEY "SOGER" AT THE SOUT A gentleman, who travelled with Col. Maxey Gr South Carolina Regiment a part of the way Richmond to Manassas Junction, says that they South Case Manassas Junction, says that they waccompanied by two hundred negroes, who car their masters arms, knapsacks, and in many can extra hat. The guns were strapped on to backs of the negroes. A peculiar feature was a negro band, which played Dixio elegantly, perfectly characteristic! Is there a particle of

SLAVERY IN MARYLAND.

from Rev. Gilbert Haven, of Cambridge, Mass

SEX, ELE RIDGE, (Md.) May 29, 1861.

se if I had visited Havana, I should have d my black brother called Jesus. I wish these ers would give their servants this name. He took their place would be glad to comfort them

made more of a Christian by the interview. I a found him willing to abandon his sin, and do not doubt, if the servants of Jesns who eat regularly at his table would but emulate their Master's faithfulness, he would soon change—become a perfect, that is, an abolition, Christian.

I have found no difficulty, thus far, in talking with the utmost freedom in every circle to which I have been admitted. The name of John Brown, which so many good men of New England have not yet reverenced as they will, has been often on my life, and the cause in which he is yet to be copied by his nation, and for which he laid down his life, in finds respectful hearers in the midst of this people that have sat so long in darkness. But the other might, after a pleasant prayer meeting in the village that have sat so long in darkness. But the other might, after a pleasant prayer meeting in the village of church, I stood at the cross roads with quite a number of the brethere, and we discoursed on this subject and on this hero. They knew him here. They said he travelled through this section quite extensively the summer before his death. One of the birethren, a blacksmith, said his horse was shoed at his shop. He called himself a Baptist preacher, and had trusses for sale. As hermin, I have been told, is a very common disease with the slaves, this business gave him fine opportunities for making their acquaintance. He spoke freely against slavery, and was very ready with the Scripture in his discussions with the people. These last characteristics were marks of the man, no less than, the former, by which be sought to relieve them in their physical weakness, and, at the same time, to fill their ears with the glad tidings that the Year of Jubilee had come. He died without the sight, yet he saw it by faith, and was glad.

In many conversations with whites an abody ignore the blacks altogether. As a good brother from Virginia told me in Washington, he could not look upon them as of the same order of beings with himself. He was perfectly honest, an

breasts in New England. When I told him, to me they seemed precisely like my own brother and sister, he gazed upon me with courteous but blank amazement. Is not there many a reader of the Herald and member of Christ's church that shares his feelings?

They carry this sentiment a little farther here than in New England, though they only carry it to its logical issue. They say, if of a different species of humanity, radically, perpetually—then of a lower—as is apparent by their history and condition. If of a lower, then they are the servants of the higher. If divinely appointed for servitude, where's the harm in slavery—per se? It may have its evils attending it—so has the ordinance, "wives, be subject to your husbands." But God and nature, man's and woman's nature, both recognize it as a general law, however hard it is for Yankee girls to coniess it at the bridal altar. Now, we cannot uproot this brother's idea as to slavery until we pluck the tap-root of caste and prejudice from ourselves. We must first cast the beam out of our own eye, and then we can see clearly to cast the mote out of our brother's eye.

I find his feelings the common feeling here. Hence they talk flippanlly about the blacks not being able to take care of themselves—not desiring freedom—not being as well off when free as when enslaved, and much other white trash which goes for good common sense in this section of the country. I thought I would go to the fountain-head, and see if the waters tasted the same there. I would apply a little of Baconianism to the problem. So I asked the slaves and their free kindred themselves, what they thought in these matters? How easy it is for a child to confound a philosopher, if the child has common sense, and the wise man has not! I don't suppose all the gentlemen I have talked with on this subject,—and they have not been a few,—have conversed with as many of their colored neighbors, and in some case, as I have been told by themselves, blood relations, on these vital questions—in all they are sick? "says Ju

The next day, I sat in the woods reading, when Jupiter came along disguised at an old black man, with a basket on his arm and a staff in his hand. Having been taught in Grecian mythology, I detected the deity in spite of the disguise. I addressed him respectfully. He was complacent and conversable. I asked him his name. He had assumed for the present that of John Diggs.

"Are you a stave?"

"No, sir."

"Have you ever been one?"

"Yes, sir. till I was thirty-old years old."

"How did you get your freedom?"

"My mistress gave it to me at her death."

"How long have you been free?"

"Some fifteen or twenty years."

"Well. I understand you free blacks are not half as well off as the slaves. That is true, isn't it?"

"No, sir, I live better than I ever did when a slave."

"No, sir; I live better than I ever did when a slave."

But they say you won't work—you are all lary."

"They won't give us a chance, sir. They don't like to encourage the free negro, and so they hire slaves or the Irish, and let us starve. We would work as heartily as anybody if they would hire us."

But why were n't you happier when a slave? you had enough to eat and drink then, and wherewithal to be clothed?"

"I didn't have any more than I do now; besides now when I sit down to my dinner and supper, I read don't have somebody come blustering and swearing fround the door, swinging his whip and flogging me

away to any kind of hard work, though erer to tired. Ah! sir, I'm a great deal happier eating my poor supper, now-a-days, with my wife and child, than I ever was when a slave."

3 Have you any relations in shavery?

4 All my brothers and sisters."

Where?"

Where ?"

In Prince George's County, sir,"

In Prince George's County, sir,"

"They don't wish to be free, do they?"

"Yes, sir, severy slave does."

You must be mistaken. A good many grade.

"You must be mistaken. A good many grade."

I would like to have them offer the slaves the

" But what make on the sale of the sale of

and the seeing don't grow any less as he grow older."

So ended my catechism and his replies. To twinkle of his eyes, as he told of his happines are the scanty supper-table, and the passion of boys for freedom, spoke far more than his lips: I add the scanty supper-table, and the passion of boys if he went to meeting. "O yes, I've been a lied odds for most forty years." "Why don't you plut church in the village?" "O, sir, pear as if white folks don't like to have a worship with the and so we have to have a house of our own." "Well, religion is a good thing, isn't it?" yet sir, sweeter than honey, sweeter than sizeh what could appreciate that class than coffee, sir." I could appreciate that class after forty days' drinking of camp cofee. 1."

than collec, sr. I could appreciate that a after forty days drinking of camp roffee, glad to find that Juniter had experienced re and become a humble and happy Christian war shows that Mars has met with a change. At Washington, I asked a waiter similar tions. He was free, had been born a star-himself for six hundred dollars; his wife an

Tennessee, "I asked why he was so fools work hard and raise money to buy himself? body here said the slaves were better off if free blacks," "O, sir," said he, "I wante down massa, and get up massa!" "Out mouths of babes and suckings," as these sup whites esteem their colored bretteren, "hordined strength, that he may still the enthancement."

ordained strenger."

I was visiting yesterday a brother's farm with a couple of very agreeable and intelligent Methodis brethere, all non-slaveholders. It was a beautiful hill-farm. The potatoes and tomatoes a fool high the clover more than three feet deep, and every thinkness state of cultivation. I rejose null-tarm. The potatoes and tomatoes a fost bigs, the clover more than three feet deep, and everything in the highest state of entivation. I rejone to say it was honest entire. No slave's sweat made it ery out to God. I complimented him on his free-dom from that curse. He disliked slavery; would not own slaves because they were not profitally, but had been an overseer in his younger days and thought slavery was the best state for the black. I told him what John Diggs and the Washington (Massaw) had said. The three brethren instantly acknowledged the soundness of their reasoning-I doubt if they had ever thought of it before. But I am getting more than usually profit. The

doubt if they had ever thought of it before.

But I am getting more than usually profir. The subject draws me on. I have talked with not a few blacks, and find but one sentiment. One old man, with but one leg, said he thought the war as for liberty. "Liberty for whom?" I asked him if he would fight in the war. "Yes," he answered, "as much as he could with his one leg."

I believe the people would hear lectures on this subject: I have no doubt they would from their own ministers and native citizens. I have prached twice here, and was introduced into the arbit.

subject: I have no doubt they would from their own ministers and native citizens. I have przeked twice here, and was introduced into the polysi as an avowed abolitionist. What do you think of the trustees being asked if it would do to let an abeli-tionist preach in a house deeded to the use of the Methodist Episcopal Church? Don't some of our old abolitionists remember lib. Methodist Episcopal Church? Don't some of our old abolitionists remember like experiences in Boston even? The abolitionist was invited this time—which is more than they could say in their case—and re-invited, and after more than hining at the truth as it is in Jesus in respect to slaver, speaking so planily that the strong men began to bow themselves in fear of what was coming, and realifying with vivid apprehension the fable of the furner and the viper, he was invited by a slaveholder in the congregation to dine with him. Their fears were calmed when they saw him condesced to patronize the abolitionist.

THE EARTHQUAKE AT MENDOZA.

A Valparaiso letter of May 1st, in the New York

Commercial, says:—

4 All the accounts received from Mendoza go "All the accounts received from Mendoza geleyond the statements at first made concerning that fated town. Every letter that comes giving details shows the horror of the calamity to be more and more complete. Ruin, desolation and death characterize the scene. At the most moderate calculation, it is now judged that ten thousand lives have bealost. The town was all peace and activity. Caromers were in the shopi, visitors in the paren, loungers about the corners a bright mon shorewhen in five seconds the whole town was in a heap, or rather a series of heaps of ruins. The cloud of that from the fallen walls was so dones that for half an hour the moon was invisible, an intense darkness adding to the confusion and dismay of surrives.

Ere long, the lurid light of burning buildings, or remains of buildings, began to gleam. Three different shores took

dust from the fallen walls was so dense that for half and hour the moon was invisible, an intense darkness adding to the confusion and dismay of survices. Ere long, the lurid light of burning buildings, or remains of buildings, began to gleam. Three different shops took fire, from the lamps. Some persons who had been buried under the walls, but were still alive, were burned. On every hand rose cries for help. But those under the ruins were actually more in number than the survivors. Few remained to render aid; fewer still were disposed to render it is said that some were so terrified as to go away from the town by the ranting of a Jesuit, that the world was coming at once to an end, and the day findement was at hand. The superstitious project told the people the earth-would shortly sink under them, and they left the vicinity.

Robbery then set in. The slops and house were scenes of unbindered pillage. The earth at intervals was still trembling. The savage robbers would rob, and then kneel in prayer, crying in load voice for mercy, and up and at the work of depredation once again. All the time cries for assistance were assailing their cars on every hand; here a woman's voice, there the feeble cry of, an old man, but all in vain. They would not hear.

From the town of San Juan, two bundred solders came with spades and picks, but the Governor of Mendoza actually forbade their entering the fourle

From the town of San Juan, two hundred sought came with spades and picks, but the Governer of Mendoza actually forbade their entering the town! Troops from Mendoza had attacked San Juan re-cently, and he affected to fear that they had case for vengeance. It is currently thought many live might have been saved, had proper excavations lear made at once.

One man who, at the time of the shock, was avay from his home, returning after a few days, found his from his home, returning after a few days, to the shock of the shock

from his home, returning after a lew days, co-children uninjured beneath the bedstead—that is to say, without sear or bruise, but lifeless, probably from suffocation.

A nun was taken out alive, who had been under the ruins eight days. She was in a state of er-treme prostration, but still living; however, she din not survive, such had been the shock to her system, and such her exhaustion.

and such her exhaustion.

A man was actually taken out who had been sitteen days buried under the ruins. He had surained a bruise on the head in which worms had bred. His hip had been injured, so that deer had commenced in it, and yet he was aire. Hopes were entertained that he might be brought round. However, all failed; the poor fellow died six days ther he was taken out.

However, all failed; the poor tensor after he was taken out.

A man named Godey and his wife were for some time buried in their own dining-room ruins. Is they had a little bread and wine, they sustained life till relief came.

The probability is, that Mendoza will never be rebuilt. Certainly it will not on the former site.

Thus far the Northern horde have lost two of the most renowned Colonels, before they have encostered any armed force of the South. Elseworth, as well in the colonels are the south. tered any armed force of the South. Ellsworth as upstart summerset-turner, who carried a strolling company of so-called Zouaves about the country had summer, exhibiting their feats of grand and left tumbling at 25 cents admission, children and series half price, has suffered the penalty of an act of sudacity and insult to the Confederate States; and Col. Vosburgh, a commander of one of the New York Regiments, died recently from the offect of over-exertion and excitement at the Relay Hoss. This is the beginning of the end. There are a less others of these ruffiants whom we commend to the special notice of our sharpshooters. The bleast demanging of Massachusetts, the uxorious Schles, and shoot-him-down Dix, have a very earnest ashitton for the grisly hours of martydom in the glorious cause of Southern subjugation, and we held in the subjugation, and we have the grisly hours of martydom in the glorious cause of Southern subjugation, and we have had been subjugation, and we have held the subjugation, and we had have the grisly hours of martydom in the glorious cause of Southern subjugation, and we have held the subjugation of carning the lamest they suck.—New Orleans Delta.