descripements making less than one square

nia and Ohio Anti-Slavery Societies are ausel to receive subscriptions for the Liberator. The following gentlemen constitute the Financial e, but are not responsible for any of the debts the paper, vil :- Francis Jackson, Ellis Gray EDRUND QUINCY, SAMUEL PHILDRICK, and formi Phillips.
Of is the columns of The Linemaron, both sides of

nection are impartially allowed a hearing.

W. LLOYD GARRISON, EDITOR.

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

BOSTON, FRIDAY, AUGUST 12, 1853.

No Anion with Slaveholders! THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

TE 'Yes! IT CANNOT BE DENIED—the slavel

mankind. It is doubly tauted a peration upon riches and slavery. Its reciprocal operation upon de, in the American Congress ; AND THEREN THE PRESERVATION, PROPAGATION AND PERP UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

J. B. YERRINTON & SON, PRINTERS.

WHOLE NUMBER 1175.

VOL. XXIII. NO. 32.

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reading scriptural holiness over the land.'!! AN ABOUTIONIST -- BY DR. J. M. BAKER.

as about 10 str—BY DR. J. M. BAKER.

Before I close, I beg leave to describe an abolilimit. St Paul paints him to the life. I Tim.

5. "He is proud, knowing nothing, but
lains about questions and strikes of words, where
fourth envy, strife, raillings, evil surminings,
serie disputings of men of corrupt minds, and
leaves of the truth, supposing that gain is godleaves from such withdraw thyself."

1. He is proud. His immense development of
the gain of self-esteem has turned his head. He
leaves he is the only specimen of pure Christianity
of the mind. If he was to embody his feelings in
leave, like his old brother Phariseo, they would

ager, like his old brother Pharisee, they would senthing like the following: I thank God, I am like other men. I am free from the curse of may. I am not like those Southern slaveholders, more enslaving the image of God. I belong to a glarious underground railroad company, who is orgaged in the benevolent enterprise of stealing press, and running them off to Canada. I there is this, O Lord, I am entitled to about the first are the large of the canada. sain heaven. Grant it, I beseech thee; I boldly

is a mischief-making body. The abolitionists his kept the nation in a constant uproar for nearraquarter of a century ; exciting the worst pas-

Congress is the arena of endless and angry disassigns is the arena of entiress and angly dis-assis, while the pulpits of these mischief-making leavers are belching out horrid denunciations spirst our fair temple of liberty, and glorious dristianity, such as howling demons snuff in the

4 'And destitute of the truth.' He is an infid Garrison, negro Douglass and company, have ad against their disorganizing schemes, and they weeted it in toto. Jesus Christ was an imposter, of four Paine a gentleman and philosopher.— The apostles deluded the world with priestcraft, but they will illuminate the world with floods of swlight. President Taylor, Hon. Henry Clay, In Daniel Webster, Gen. Cass, Foote and others us mere mental pigmies, perfect nincompoops, empared with men of their immense mental caliber, and far reaching statesmanship. They intend to recodel the whole system of the moral govern-ment of God. The Almighty himself is not worthy to be compared with men of their sublime intellipace. Just let them alone a few years, and they vill rectify all the dependencies of Jehovah's vast upice. Smart fellows, these little god-abolitionists. f. Suppose gain is godliness.' Self-interest, the all, is at the bottom of the heart of the abolitousts. He steals negroes for pay, and takes their laker for nothing. He lectures for the luxury of belding rosy cheeked damsels weep, and that dicken pie and plum-pudding may vanish before is oracious appetite. He is forming neighbor-less of miscrable, lazy, lying, thieving, robbing, pareling, fighting, murdering, lascivious negroes Canada, who are daily intruding upon the white hiles, and being hung by the dozen, and thrust in the penitentiary by the score. He makes a put luss about separating man and wife, and he a being nothing cise. While he boasts of great manify for the blacks, he is grinding the heart's bod out of poor sewing females in the northern thes.

SLAVERY AND THE UNION.

On the 4th of July, an oration was delivered by S. Preston, before the Seventy-Six Association Charleston, South Carolina, so full of the spirit statechment to the union of the States, that Mr. Leard Yeaden, a well-known citizen of Charleston, resto thank him for it. Mr. Yeadon had no fear: "abolition; he scoffed at all such fears. He said,

I thank him, deeply thank him, for the manly saliment uttered in reference to the prolonged stration and probable perpetuation of our political laum.—I have no fears of abolition. In the the scope of his masterly and unrivalled performtoo, geamed as it was with the treasures of in-blect and fancy, enriched as it was with a wiso ad tree philosophy, there was nothing that more stoogly commanded my sympathy than that senti-It has only given tongue to what has long my own thought. I, loo, have no fears of militia hughear, that should alarm no one, my own tho tel, abore all, it should never induce or seduce us a loriest or surrender the richest political inherit-

strity, [1999] In the Union, we of the South are strong enough defend the institution of slavery within the mits of the Union, and we have the incincible tenth of the Union to defend it against all asstalts of any kind from abroad. We have only to a true to ourselves, and while members of the law, the institution is impregnable against astalt of any kind—covered with an impervious sield, and having as its bulwark at once the Constitution of the Universe with tarms. station of the Union and our own right arms.

But, were the Southern States to dissolve the use and form themselves into a separate and dissect confederacy, we should be isolated, as the only discholding republic on the face of the earth, and decame a target for the whole civilized world, including our northern hands and a property of the confederacy. some a target for the whole civilized world, indaing our northern brethren, on our border, abshired from constitutional obligations and convertstinto aliens, to level their batteries at, and our
jetion would be, to say the least, one of doubtful
arregth and durability—and the institution of
the start war, nor force of any kind, would be
assay to effect this end; but the potent engine
is public opinion—the public sentiment of the civilized world, brought to bear upon us and against us,
in very possible shape, might by its constant and
vering action on opinion and morbid conscience,
thimstely undermine the institution among our
thus, and sow within our own bosom the seeds of
its decay and destruction.

decay and destruction.

But, remaining within the Union, we are abso-

CHRISTIAN ADVOCATE-CY.

The same and content of the front is an original communication of their patrons, and adapted to the work of safety feeling scriptural holiness over the land. !!

Intelly impregnable on this point. If true to ourselves, we have no vulnerable point—we, or rather the border Southern States, may lose a few hundreds, or a lew thousands, of fugitive slaves (soon, if the truth were known, anxious to return from the tender mercies of freesoilism and abolitionism, to the comfort and luxuries of southern slavery; but otherwise, and within ourselves, we are more than safe from frantic machinations, either American or foreign, against the institution—in defence of which we are ready, at any moment, to pledge can or foreign, against the institution—in defence of which we are ready, at any moment, to pledge 'our lives, our fortunes, and our sacred honor.' Why, sir, were the abolitionists themselves to march in arms among us, proclaiming liberty to the objects of their false and devilish philanthropy, our attached and happy slaves would themselves join in putting them to rout and discomfiture, instead of embracing their ruinous and deadly aid or alliance.'

> The author of this wholesale glorification of SI very and the Union is the same audacious man who, at the Pilgrim Celebration at Plymouth on the 1st instant, dared to utter the vilest sentiments respecting the cause of freedom and humanity.

AN INQUIRY.

Is the 'Honorable John G. Palfrey,' who, on the 5th of May, so bitterly bemoaned himself at the absence of Theodore Parker, the same person who, on the 24th, as the 'Reverend John G. Palfrey,' prepared to give it, at the time. The next morning he took care to show that the presence of Theodore Parker,—a man who had publicly ridiculed the divine origin of Christianity, and pronounced the idea of Jesus Christ without sin' to be one that 'may exist in the dreams of girls, not in real fact,'—to show, we say, that the presence of this same Theo. dore Parker among Unitarian Christians, would be very unbecoming and unwalcome? Perhaps the people of Cambridge may be able to answer this question. At any rate, for ourselves, we must be permitted to doubt whether the 'Honorable John G. Palfrey,' of the Hale dinner—with a torch. permitted to doubt whether the 'Honorable John G. Palfrey,' of the Hale dinner—with a touch of hilarious rowdyism not unsuited to an occasion where Garrison, who, at Hartford, declared the Bible to bo 'a self-evident absurdity,' made a fiery disunion speech that was vociferously applauded,—be, in truth, the 'Reverend Dr. Palfrey,' whom we used to hear preach in the Brattle-street pulpit a good many years ago; or, if he be the same, then we are satisfied that he never wrought a change in anybody else equal to the one he now shows in himself.—Boston Courier.

WM. LLOYD GARRISON, Esq. That it may not be thought we have done injustice to this notorious person in the preceding paragraph, or to those who associated themselves with him, we cite the following, as the first resolution of a series offered by him-we mean, offered by Wm. Lloyd Garrison-at the Hartford 'Anti-Bible Convention,' June 2,

Resolved, That the doctrine of the American Church Resolved. That the doctrine of the American Church and Priesthood, that the Bible is the Word of God, that whatever it contains was given by Divine Inspiration, and that it is the only rule of faith and practice, is self-evidently absurd, exceedingly injurious, both to the intellect and soul, highly pernicious in its application, and a stambling-block in the way of human redemption.

Now this Garrison is the person with whom John G. Palfrey, Richard H. Dana, Jr., Anson Burlingame, Rev. John Pierpont, the Rev. Johnua Leavitt, Charles Sumner, Horace Mann, Charles Francis Adams, Rodney French and John P. Hale—the last a singular Christian man, converted by the Rev. John Parkman, as set forth by Dr. Pierpont on this occasion—this Garrisan is the man

pont on this occasion—this Garrisan is the man with whom, we say, all these persons took sweet counsel at the dinner on the fifth of May.

Many extraordinary things occurred at that dinner; and among the rest, the two following. Garrison broke out in his speech with these words:

Allow me to put it to vote. As many here as are 'Allow me to put it to vote. As many here as are in favor of the immediate and everlasting overthrow of slavery, will please to say 'aye.' [An almost universal shout of affirmation went up.] As many as are opposed to the abolition of slavery will say 'no.' [A few voices replied 'no,' evidently from a misconception of the speaker's remarks.] Sir, it is as I thought it would be. 'The ayes have it.'' [Cheers and laughter.]

[Cheers and laughter.]
A little while afterwards, they all drank with 'loud cheers' as one of the regular toasts—' If the American Church were true to its duty, American slavery would not live a single hour; '—a sentiment consistent enough with the bold vote they had just before given at the summons of Garrison, in favor 'immediate' abolition of slavery, though

somewhat inconsistent with a decent respect for Christianity and its institutions among us.

But enough of this. If such men as Palfrey, Pierpont, Dana, Sumner and Burlingame choose to labor with Theodore Parker and W. L. Garrison, they may have their respections. they may have their reward, for aught we know .though we think their enjoyment in it, or in the associates with whom they cooperate, must be small. But if they do it, let them do it openly, as they did at the Hale dinner. They do it now noiselessly, but only the more effectively, every day.—Consider.

Colonization—Dr. Gurley's Lecture.—The lecture of the Rev. Dr. Gurley, last evening, at the first Methodist Chapel, was replete with interest, and was listened to by marked attention by the large and respectable audience in attendance. The tone and spirit of his address were in strong contrast to and spirit of his address were in strong contrast to the ranting and abusive language of the fanatical abolitionists, who, while claiming to be the special friends of the colored race, are opposing and decrying the colonization movement, which is the only really useful and practicable scheme for ameliorating the condition of that degraded portion of humanity. Those who listened to the lecture of the colonization champion, last evening, could not but concede to him honesty and sincerity of purpose, nor resist the conviction that the friends of colonization, and their noble cause, have been grossly maligned—and must be satisfied that if the African race are ever elevated, it must be through the can race are ever elevated, it must be through the exertions of this truly patriotic and philanthropic institution.—Rochester American.

The Fairfield (S. C.) Herald, a Southern Rights journal, lauding the fillibustering action of Gov. Lane in the Mesilla Valley, thus modestly states its desires and the duty it has graciously allotted to the Northern people to secure them. We trust that the political tracklers in this State, who have prostituted its name, and honor, and dignity, to buy Southern favor, will find it a pill more useful than palatable:

'We go in for the whole of Mexico, the annexa-tion of Cuba, and the conquest of every foot of soil that can be converted to the use of slaveholders. Uncle Sam is rich, and can afford to buy it; but if

papers, and I think made a few comments on it. The substance of the advertisement is stated at the com-mencement of the article which I enclose, and which I cut from the said Providence Journal of July 7. The editor says, 'The New York Express, which is likely to be well-informed upon the subject, says,' &c. You see how soon, and with what avidity, these Northern doughfaces seize upon any thing to do away with the force of which are so abundant, in relation to the horrid cruelty of the slave system in this country. Only the Sabbath before, in the Roger Williams Church, Elder Foss related the circumstance of a Baptist clergyman, at the South, who whipped his slave to death, and the jury brought in a verdict that his death was caused by drinking cold water; and that no action was taken by his

New York Express says, it is no doubt a hoax; for to kill a negro at the South is as much murder as to kill a white man, and it is absurd to suppose that such an analysis of the same of the such an analysis of the same of

The editor of the Freeman transferred this to his columns, and in commenting upon it says-' We give, in ings in matters of this sort. Will the Post please copy it?' This question need not have been asked, and was not, probably, with any expectation that it would be complied with. To ask either of the editors of the Journal or Post to publish the FAOTS as they have existed and do now exist in relation to the 'sum of all villanies,' American slavery, is perfect foolishness; they do not mean to do any such thing; and in this they show their wickedness and utter heartlessness. Do let your readers see what the editor of the pro-slavery New York Express says, and which has so suddenly convinced Ex-Governor Anthony and Postmaster Sayles of our

SLAVERY IN NORTH CAROLINA. We copied some time since, at second hand, what purported to be an advertisement from a Wilmington (N. C.) pa-per, offering a reward for a runaway negro, dead per, offering a reward for a runaway negro, dead or alive, and a reward for the head of another.—
Upon this, the New York Express, which is likely to be well-informed upon the subject, says : . We have not the Statutes of North Caroling

We have not the Statutes of North Carolina at hand to refer to, and, therefore, cannot say to what extent there is here a perversion of them; but the postscript part of the alleged advertisement is palpably a "sell." In all probability, some North Carolina wag, who has been reading Mrs. Stowe's compilation of the "horribles," sent this advertisement on to this city to the Abolition market, to suit customers, and todupe them, here. No such atrocities are allowed in North Carolina, any more upon negroes than upon white men.— To kill a negro is as certain death under the laws of the South as to kill a white man, unless the ne-

of the South as to kill a white man, unless the ne-gro puts himself in the condition of an outlaw.

If the Northern people, who are so often duped by such typographical preparations as the above, would reflect a momment, they would escape so often being made fools of. The people of North Caro-lina are bone of our bone, fiesh of our flesh, with hearts and souls, just as we have them, and with hearts and souls, just as we have them, and with hearts and souls, just as we have them, and with just as lively a sense of responsibility to God and man as we have. Churches are numerous; Methodists, Baptists, Presbyterians, and Episcopalians are in all directions there, just as they are here.—
The State is one of the soundest, steadiest and purest in the Union—of immaculate faith—with the highest sense of honor and of moral obligation.

purest in the Union—of Immaculate faith—with the highest sense of honor and of moral obligation. Now, these being facts well known to everybody, when such a publication as this appears, one may say, with very great fearlessness and truth, "It is a lie, or the hoax of some mischievous wag."

The appointments of Gen. Pierce in the North—that is, the use of the Federal Government power and patronage in giving office to men who are constantly starting and circulating such things as the above—will give us a great deal of trouble, we see, hereupon; for they re-open the whole Slavery excitement, by showing that mischievous men may keep up that excitement not only with impunity, but with profit—that is, Federal Government patronage and money. Many Northern people are disposed to believe the North Carolinians are the brutes here painted; and where the people are disposed to believe anything, demagogues are always present to show up that very thing, and in the excitement of the showing, to profit by the show. The distribution of the Federal Government patronage is teaching these Northern demagogues that they can ride Abolition passion in the North to get into position, and then use that position thus got to get Federal Government money. We are, therefore, to have a good deal of this thing, for events are showing there is pelf and profit in it."

the various arguments upon the responsibilities of vo-ters, I do not clearly perceive the guilt of the voter, nor the consequent duty of abandoning the government.

It seems to me that the whole matter may be summed up as a contract between the People and the Individual to do certain deeds,—good, bad, and indifferent, for the ostensible object of the good of the whole ; which contract is expressed by various forms.

But shall the Individual do a wicked deed be

it is in the contract? Of course not. But what is the

it is in the contract? Of course not. But what is the contract? I answer, it is not an agreement to do certain deeds, 'whether or no,' but it is an agreement to do certain deeds, or suffer certain penaltics.

Now, if the Individual, from any cause, refuses to perform the deeds, and submits to the penaltics, it seems to me he acts up to the contract, in good faith to all parties, and may keep his conscience void of offence.

Some laws are bad, and penalties are, to say the

THE KIDNAPPING CLAUSE.

As the United States, Ingraham, Alberti & Co. have again been at work in Philadelphia, saving the Union, perhaps it will not dangerously increase the 'agitation' to inquire how the United States came to be the senior in this partnership! how it operates amicably with malefactors in committing the very crime for which one of them has already suffered in the penitentiary! There is no dispute among decent people about the criminality of tearing such a man as George Smith, alias Bill Fisher, from his Pennsylvania home and his family, and consigning him to chattel slavery in Maryland, whether it be under a master whose veins purple with the blood of the Howards, or with a similar liquid which has 'crept through scoundrels ever distinguished from Slaves, had been mantioned and significant to the army, and for whose services the masters afterward demanded pay, both in the Revolutionary War, and the French and Indian War which preceded it, gave Washington a world of trouble, as appears abundantly by his letters. Notwithstanding the first part of that experience, however, just before the revolution, Washington prepared to import 200 of them to cultivate his Western lands, which shows that the class was not then extinct. The enslaved nogro class, on the contrary, gave so little trouble by a disposition to run away before, during the revolution and afterward, that we find no trace of it in the history of the times. If this historical point cannot be disputed, then remember it.

Again, the class of 'involuntary servants,' as all strong with the properties afterward demanded pay, both in the masters afterward demanded pay, both in the master afterward demanded pay, both in the masters afterward dem consigning him to chattel slavery in Maryland, whether it be under a master whose veins purple with the blood of the Howards, or with a similar liquid which has 'crept through scoundrels ever since the flood.' No one justifies it, even on the ground of saving the Union simply. No, it would not do to commit so mean and revolting a crime, even to save the integrity of this great Republic, if it were not solemnly prescribed and enjoined in the fundamental law received from the fathers thereof. The creed from which it results that the United States must stoop to the ineffable degradation of becoming particeps crimins with such ruthless villains as Alberti is this: That the Constitution, the handiwork of Washington, Jefferson, Adams, Wilson, Sherman, Franklin and other revolutionary peers, solemnly adopted by the people of these States in Conventions assembled, ordained that the Federal Government, in acknowledgment of the right of property which one man may hold in the body and soul of another, shall, by its of the right of property which one man may hold in the body and soul of another, shall, by its mighty power and all the machinery of its justice, aid the slaveholder in recovering his fugitive slave, who may have escaped since the date of the said

who may have escaped since the date of the said Constitution, into any other State.

This is a very hard curd to swallow, for men who respect either themselves or their country. Even if the language of the Constitution seemed plainly to express it, such men would naturally believe, from their faith in the history of their country's heroes, that it must be capable of a more decent interpretation, reconciling it to the known principles of the framers of the Constitution. But lecent interpretation, reconciling it to the known rinciples of the framers of the Constitution. But

As a question of words, governed by the laws of English grammar and standard dictionaries, nothing can be plainer than that this language has nothing to do with slaves. By the legal definitions of the Slave States themselves, a slave is a person from whom nothing can be 'due.' He is incupable of giving anything. To whomseever else this language may apply, it seither describes slaves nor applies to them, by any force of its own. Nevertheless, by the creed aforesaid, it is held to mean slaves, and we are referred to history for the reason

point of itself. It must be a rich into contained the following article:

Art. 6th. There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided, always, that any hereof the party shall have been duly convicted: provided provided

Hildreth, in his very valuable history of the United States, vol. 1, page 504, under date of 1660, says:

· Indented service existed, indeed, in all the American Indented service existed, indeed, in all the American colonies; but the cultivation of tobacco created a special demand for it in Virginia and Maryland. A regular trade was early established in the transport of persons, who, for the sake of a passage to America, suffered themselves to be sold by the master of the vessel, to serve for a term of years after their arrival. But the embarkation of these indented servants was not always colories. Sometimes they was entranged by infamous voluntary. Sometimes they were entrapped by infamous arts, sometimes even kidnapped, and sometimes entended to transportation for political and other offences.

Again, in vol. 2, page 428, under date of 1750.

have been guilty.'

A majority of the States thus represented in Congress, and a majority of the delegates, were in favor of the plan, this clause included. On a motion to strike it out, six States voted to have it

principles of the framers of the Constitution. But the language of the Constitution, it is notorious, does not plainly, nor at all, express any such thing. For the honor of the Constitution, we love to quote the very words, honorable and pure words as can anywhere be found. They are these: anywhere be found. They are these:

'No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.'

As a question of words, governed by the laws of English grammar and standard dictionaries, nothing can be plainer than that this language has nothing to do with slaves. By the legal definitions of the Slave States themselves, a slave is a person ceased altogether, as it naturally would when such ceased altogether, as it naturally would when such the palatine servitude; for we find that it soon ceased altogether, as it naturally would when such servitude was no longer looked upon as practicable. On the 13th of July, 1787, the temporary plan of Mr. Jefferson was superseded by the enactment of the permanent ordinance of Nathan Dane. This was passed by Congress with the unanimous consent of the States, and only one dissenting individual vote, that of Mr. Yates, of New York. It contained the following article:

that it was so considered. Slavery is not mentioned in it, nor slaves; and this silence was not from delicacy about the shameful word, for it had just been used. As the article had just been speaking of slavery, as well as involuntary servitude, if the proviso had been intended to apply to both, rather than as it now does literally only to one, it would have been so worded as to render this meaning unavoidable. The meaning is not in the language, and there is not a vestige on the record to show that any body asked to have the language mean more than it said. History is plain to this point, that the opposition to the prohibition, which had been so determined only three years before, was now withdrawn, without imposing or asking conditions, and Mr. Dane's draft, so far as this subject was concerned, was accepted just as it came from him, without dissent, unless it was to it that Mr. Yates objected. Let this be remembered.

Again, in vol. 2, page 428, under date of 1750, he says:

'The important of indented white persons, called servants, or sometimes redempioners, in distinction from the negroes, who were known, as slaves, was still extensively carried on, epocially in the middle colonic. The colonial enactments for keeping these servants in order, and especially for personning them from running away, were often very harsh and severs.

The earliest of these enactments which we find on record is that contained in an 'Agreement of Confederation, there was no stipulation or clause for Confederation, 'below as no stipulation or clause for Confederation,' belowere several of the New England colonies, dated May 19, 1043, (See Hanard's State Papers, vol. 2, p. 5,) as follows:

'It is also agreed, that if any servant run away from his master into any other of these conference of the contained in the state of the convention leked into shape, was submitted to the safety of the servants concerned in this agreement could not have been negro slaves, because at that time very few if any had been introduced into any of the New England colonies saye Massachusetts, and that colony had passed a law just three years be fore (See B) Pictoring, case of Med, that negroes should not be held as slaves. It was very natural that such a class of servants should give the colonies trouble by their fugation from non-particulation to another, and they did so up to the time of the Revolution, soon after which the class, by having been absorbed into the array and un longer replentated by importations from haveped, site of the constitution, some after which the class, by having been absorbed into the array and unlonger replentated by the colonies trouble by their fugation from another, and they did so up to the time of the Revolution, some after which the class, by having been absorbed into the array and unlonger replentated by importations from haveped, and the constitution, as any one will see by persuing the life on the continued of the constitution, there wer

Mr. Butler withdrew his proposition, in order that some particular provision might be made, apart from this article.

And what provision sees made? Mr. Butler and the Pinckneys had been made aware that the Convention had no disposition to sanction slavery, or guarantee the rights of property in slaves. If the pet wplf was to be got into the Constitution at all, it must be dressed as a lamb. So the next day he offered the following beautifully grammatical production:

'If any person bound to service or labor in any of the United States shall escape into another State, he or she shall not be discharged from such service or labor, in consequence of any regulations existing in the State to which they escape, but shall be delivered up to the person justly claiming their service or labor.'

Now, there is no manner of doubt that the man meant slaves, though he was no more able to say so than to put this sentence in decent English.—Possibly he had got sight of the Dane Ordinance, passed the month before by the Congress in New York, and borrowed his mode of handling the subject from that. It is perfectly plain, however, that the keen opposition of the day before considered him as having given up. They said nothing.—The proposition was adopted nem. con. But they doubtless thought just this: 'If that is all, and will satisfy you, Mr. Butler, very well. Yesterday you wanted us to rekidnap slaves, as well as to rostore fugitive bond-servants. We wouldn't do it. Now, you modestly confine yourself to asking that persons bound to service shall not be released by the legislation of other States to which they enay escape. There is not the slightest objection to that, if any body asks it.

In finally getting this uncouth clause into shape, Now, there is no manner of doubt that the man

escape. There is not the slightest objection to that, if any body asks it.'

In finally getting this uncouth clause into shape, the word 'legally' crept into it—persons 'legally held to service,' &c., and it was struck out, as Mr. Madison says, 'in compliance with the wish of those who thought the word legal equivocal, and favoring the idea that slavery was legal in a moral view.' This incident is proof that the Convention was well aware that the clause was intended by those who proposed it, to apply to Fugitive Slaves, and also that the Convention was resolved that nothing in its language should give the slightest sanction to Slavery. And they undoubtedly succeeded in this. They passed a provision which—granting that it could be applied to Fugitive Slaves—was carefully so worded that no recognition of the legal rights of Slavery should be deduced from it, but which in its plain purport, in in any just interpretations of its words, applied only to another class of fugitives who then existed, and whose case had been brought distinctly before the Convention, by one of the very movers of this the Convention, by one of the very movers of this

What is the inevitable inference from all this? What is the inevitable interests from all the last those who drafted the Constitution, and presented it to the people for adoption, purposely kept its provisions pure from the kidnapping crime, distinctly refused to give authority to regnslave any one, but at the same time were aware that the slaveholders intended to pervert a certain provision to this infamous purpose. The probability is that nine out of ten of the people who adopted the Con-stitution never dreamed that the harmless clause perverted, or they would not have adopted it.— However this may be, if the intentions of the Conrention could give to the language a legal force un-natural to it, it is perfectly certain that those in-tentions, at worst, only amount to this, that the slaveholders might, if they could, avail themselves of the fugitive servant clause while shavery lasted; but as they supposed that they had already doomed slavery to extinction in the decade which should succeed 1808, they had no intention that the Unitsucceed 1808, they had no intention that the United States, Ingraham, Alberti & Co. should kidnap under it, at the public expense, in 1853. As a matter of history, nobody did re-kidnap under that clause till about 1825, although a law was put on the Statute-book in 1793 under which it might have been done, and was done, after 1825. That have been done, and was done, after 1825. That law was not passed as a practical matter, because it was called for. A law in regard to fugitives from justice was called for, and while the Committee were about it, they thought they would do up the work for fugitive servants, just as the Scotch gardener, when he had imprisoned a rogue in the garret of his lodge, and saw him looking out of one of the two windows, put his son up there to look out at the other—just to preserve the symmetry.

From the Christian Press. A RACE FOR LIBERTY.

netry!

A gentleman of our acquaintance related to us the following, which took place under his own eye

at Niagara:

He was standing on the steps of one of the principal hotels there, when a carriage drove up, containing a Southerner and his party. In front of the hotel stood a mulatto woman, talking with her husband, while several colored waiters were also there employed in their various duties. As the man stepped from the carriage, his eye met that of the woman, and on both sides there was instant recognition. He advanced toward her with the salutation, 'How do you do, Martha!' extending his hand. She shrunk back, fearing that if she took the proffered hand, she would be detained by its grasp. He pressed toward her, while she retreated, and finally turned and run. The Southerner then howled out that he would give a hundred dollars to any one who would arrest her.

and finally turned and run. The Southerner then howled out that he would give a hundred dollars to any one who would arrest her.

Several were brutal enough to start like hounds in pursuit. But her husband sprang to her side, and the waiters interposed between them and the pursuers, and all rushed toward the river. The woman outran them all, even the husband, and plunged down the ferry stairs by hops instead of steps. A single boat lay there, but she could not pash it off. In a moment her friends were at her side again, while the pursuers were hurrying down the steps. She sprung into the stern of the boat, followed by her husband, others seized a handspike and applied it to the boat, it moved, and as several hands were reached out to seize it, it glided just beyond them. An instant more, and they were affoat on the broad river, and sent up a glad and defiant hurra, that was heard above the roar of the cataract. They reached in safety a soil which is truly free.

Surely our country presents a spectacle which should cause us all, but especially the Christian, to tremble. We boast that the oppressed from all lands may flee unto us, and find rest and protection, while the unoffending citizens, the native born of our own republic, must seek their only safety in flight to a foreign shore. Fellow, Christian, how far are you implicated in this system of outrage upon human rights! What are you doing to abolish it? How are you aiding to undo the heavy burden, and let the oppressed go free! Can our nation be safe while this dreadful wrong continues unrebuked by the churches!

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SPEECH OF HON. CHARLES SUMNER, At the Pilgrim Celebration at Plymouth, Aug. 1, 1853.

Mr. President,—You bid me speak for the Senate. Bat I cannot forget that there is another voice here of classical eloquence, which might more fitly render this service. As one of the humblest members of that body, and associated with the public councils for a brief period only, I should prefer that my distinguished colleague, whose fame is linked with a long political life, should speak for it. And there is yet another here [Mr. Hale,] who, though not at this moment a member of the Senate, has, throughout an active and brilliant career, marked by a rare combination of ability, eloquence, and good humer, so identified himself with it in the public mind, that he might well speak for it always; and when he speaks, all are pleased to listen. But, sir, you have ordered it otherwise.

From the departure at Delft Haven, from the deck of the 'Mayflower,' from the landing at Plymouth Rock to the Senate of the United States, is a mighty contrast, covering whole spaces of his-Mr. President,-You bid me speak for the Senate

mighty contrast, covering whole spaces of his-ory—hardly less than from the wolf that suckled tory—hardly less than from the wolf that suckied Romaius and Remus to that Roman Senate which, on curule chairs, swayed Italy and the world. on curule chairs, swayed Italy and the world.— From these obscure beginnings of poverty and weak-ness, which you now piously commemorate, and on which all our minds naturally rest to-day, you bid us leap to that marble capitol, where thirty-one powerful States, bound in indissoluble Union one powerful States, bound in indissoluble Union—a plural unit, are gathered together in legislative body, constituting a part of one government, which, stretching from ocean to ocean, and counting millions of people beneath its majestic rule, surpasses far in wealth and might any government of the Old World when the little band of Pilgrims left it, and World when the little band of Pilgrims left it, and which now promises to be'a class between Europe and Asia, bringing the most distant places near together, so that there shall be no more Orient or Occident. It were interesting to dwell on the stages of this grand procession; but it is enough on this occasion merely to glance at them, and pass on. Let me briefly unfold the lesson.

Sir, it is the Pilgrims that we commemorate to-

Sir, it is the Pilgrims that we commemorate to-day; not the Senate. For this moment, at least, let us tread under foot all pride of empire, all ex-ultation in our manifold triumphs of industry, of science, of literature, that we may reverentially bow before the forefathers. The day is theirs.— In the contemplation of their virtues, we shall de-rive a lesson, which, like truth, may judge us stern-ly; but if we can really follow it, like truth, it shall make us free. For myself. I accept the adshall make us free. For myself, I accept the ad-monitions of the day. It may teach us all never, by word or act, although we may be few in numbers or alone, to swerve from those primal princi-ples of duty, which, from the landing at Plymouth Rock, have been the life of Massachusetts.

Few persons in history have suffered more from

Few persons in history have suffered more from contemporary misrepresentation, abuse, and persecution, than the English Puritans. At first a small body, they were regarded with indifference or contempt. But by degrees they grew in numbers, and drew into their company men of education, intelligence, and even of rank. Reformers in all ages have had little of blessing from the world which they sought to serve; but the Puritans were not disheartened. Still they persevered. The obnoxious laws of conformity they vowed to withstand till, in the fervid language of the time, 'they be sent back to the darkness from whence they came.'—Through them the spirit of modern freedom made itself potently felt, in its great warfare with authority, in church, in literature, and in the State: in other words, for religious, intellectual, and political emancipation. The Puritans primarily aimed at religious freedom; for this they contended in Parliament, under Elizabeth and James; for this they suffered; but so connected are all these great and glorious interests, that the struggles for great and glorious interests, that the struggles for one have always helped the other. Such service did they do, that Ifume, whose cold nature could not sympathise with their burning souls, is obliged to confess that to them alone 'the English owe the whole freedom of their constitution. As among all reformers, so among them, there

were differences of degree. Some continued within the pale of the National Church, and there pressed their ineffectual attempts in behalf of the good cause. Some at length, driven by conscientious convictions and unwilling to be partakers longer in its enormities, stang also by the cruel excesses of magisterial power, openly disclaimed the National Establishment, and became a separate sect, first, under the name of Brownists, from the person who had led in this new organization, and then under the better name of Separatists. After long struggles in Parliament and out of it, in Church and State, continued through successive reigns, the Puritans finally triumphed, and the despised sect of Separa-tists, swollen in numbers and now under the denomination of Independents, with Oliver Cromwell as their head, and John Milton as his Secretary, ruled England. Thus is prefigured the fina cerely devote themselves to Truth

The Pilgrims of Plymouth were among the ca

liest of the Separatists. As such, they knew by bitter experience all the sharpness of persecution. Against them the men in power raged like the Heathen. Against them the whole fury of the law was directed. Some were imprisoned; all were impoverished, while their name became a byc-word of repreach. For safety and freedom the little band first sought shelter in Holland, where they continued in indigence and obscurity for more than ten years, when they were impelled to seek a home in this unknown western world. Such, in brief, is their history. I could not say more of it, with-out intruding upon your time; I could not say less, without injustice to them.

Rarety have nustere principles been expressed with more gentleness than from their lips. By a covenant with the Lord, they had vowed to walk in all his ways, according to their best endeavors, whatsoever it should cost them—and also to receive whatsoever truth should be made known from the written word of God. Repentance and prayers, patient and tears, were their weapons. 'It is not with us. said they, 'as with other men, whom small things can discourage or small discontentments cause to wish themselves at home again.' And yet these men, with their sublime endurance, and with their lofty faith, are among those who were sometimes called 'Puritan knaves' and 'Knaves Puritan,' and were branded by King James as the 'very pests in the Church and Commonwealth.' This small com-pany of our forefathers was expressly termed the 'pinched fanatics of Leyden;' and at Whitehall 'pinched fanatics of Leyden;' and at Whitchall, in 1633, a masque, by Carew, an elegant and careful poet of the reign of Charles I., was performed by the King and his courtiers, wherein the whole plantation of New England was turned to royal sport. It is said to have 'purged more virulent humors from the politic bodies than guiacum and all the West India drugs have from the natural bodies of the kinedom.'

bodies of the kingdom.

And these outcasts, despised in their own day by the proud and powerful, are the men whom we have met in this goodly number to celebrate; no for any victory of war; not for any triumph of covery, science, or learning; not for worldly sue eess of any kind. How poor are all these things by the side of that divine virtue which led them amidst the reproach, the obloquy, and the hardness of the world, to hold fast to the Truth! Sir, if the this day are not a mockery; if they dad themselves in mere selfish gratulation not expend themselves in mere selfish gratulatio if they are a sincere homage to the character the Pilgrims—and I cannot suppose otherwise—th Rock, at their great Anniversary, we cannot fail to be inspired by their example. We see clearly what it has done for the world, and what it has done for it has done for the world, and what it has done for their fame. No man here to day will think of their self-sacrifice, their deviation from received opinions, their unquenchable thirst for liberty, an error or illusion. Conformity might, perhaps, have pur-chased for them a profitable peace, but not peace of mind; it might have secured place and power, but not repose; it might have opened a present shelter, but not a home in history and in men's hearts till time is no more. All will confess the true grandeur of their example, while, in vindication of a cherished principle, they stood alone against the madness of men, against the law of the land, against their king. Better be the despised Pilgrim, a fugitive for freedom, than the halting politician, forgetful of principle, 'with a Senate at his heels.'

Such, sir, is the voice from Plymouth Rock, as it salutes my cars. Others may not hear it. But to me it comes in tones which I cannot mistake. I catch its words of noble cheer:—

as giesto her camp-fires! we correlice must Pi

SPEECH OF HON. JOHN P. HALE,

Hon. John P. Hale, on rising, was greeted with loud applause, and spoke as follows:—Mr. President, I think I heard you suggest just now that you had a great number of letters and sentiments there before you, which you would kindly consider as read, and hand them over to the reporters. Could

before you, which you would kindly consider as read, and hand them over to the reporters. Could you not do the same with me, sir! (Laughter.)
Well, ladies and gentlemen, my ability is humble, and my purpose is to contend before you this evening in a path in which I think I shall have few competitors—brevity. I will endeavor to be brief,

unawares steal in upon me, and obtrude themselves upon this assembly, inopportunely and inappropriately. But I find I was mistaken, entirely so. Why, sir, the boldest trope that ever rang beneath the dome of your federal capitol, are tame to the conceptions that have been poured forth from Pilgrim lips to Pilgrim ears to-day. We hear of men there, whose stomachs and power of digestion were so capacious, that the idea of swallowing Mexico at a meal did not alarm them; but to-day we have the genius of the country taking her seat at the centre of magnetic attraction, swallowing Chimborazo for supper, and kissing the sunset with an affectionate caress. unawares steal in upon me, and obtrude themselve

fectionate caress.

Sir, upon a little reflection, it seems to me, after all, that it is highly appropriate. Why should not Young America come to maturity first in Old America's house! Why should not the places where the tents were first pitched, be those where the young scions should be the most stalwart! No, we stern elequence shall play a second part in

the Pilgrims shall go forward in the van, where the fathers did more than two hundred years ago.

Now, sir, I will assume the privilege of age, and give advice. I hope I shall not trespass on the propieties of the occasion. The sentiment to which I have been called upon to respond is religious oppression,—and religious oppression, it is said, has peopled the continent. Sir, I apprehend that much and long as we have dwelt upon that sentiment, we have not appreciated it in all its length and brendth. When we are in possession of privileges, brendth. When we are in possession of privileges, and in their full fruition, which have come to us without an effort or struggle on our part; when all that has been done, and dared, and suffered for their acquisition, and maintenance, and support, and transmission to us, is but the legend and tale of history, we are but poorly prepared, after all, to appreciate the tremendous sacrifice by which it was attained.

Sir, religious liberty, the birthright of every one

of us, was not born in a day. Generations after generations struggled for it. More than four hun-dred years ago, the great truth of the right to religious liberty was proclaimed in the ears of an ar-bitrary monarch and bigoted church, sounded by the notes of John Wickliffe. Monarch after monarch, and parliament after parliament, thundered out all that the power of the state and bigotry of the church could concoct to silence this radical senthe church could concect to silence this radical sentiment. Martyr after martyr, yea, hecatombs of martyrs, generation after generation, and age after age, set the seal of their fidelity, of their allegiance to this great principle, by the sacrifice of their lives. And, Sir, it was not until after more than two centuries had rolled away, and the pilgrims had come to the desperate resolution that that religious liberty, which they strove for, could not be had in the land of their birth, that they determined to seek it in a foreign land. But, sir, do we aped to seek it in a foreign land. But, sir, do we appreciate anything of the tremendous responsibility of such a resolution!

The facilities with which we now move from

The facilities with which we now move from country to country, continent to continent, tend much to take away from our imagination and judgment, the realities of that fearful measure upon which they determined to venture. And they went —where! They went to Holland, Why! They went to Holland, says their historian, because—what I Bosques they heard that it what! Because they heard that it was a place where the hand of industry reaped a successful reward? where political honors might be easily obtained, or riches gathered up! No! nothing of that. But they went there, says the simple historian in the eloquent language of truth, because they heard that in Holland there was religious freedom for all men. That single fact invested Holland in their eyes and in their hearts with a charm that no other place on the fortered of ford reason. other place on the footstool of God possessed.— They went because there was no earthly barrier, no despotic king, and no arbitrary church, to come in between the aspiration of the immortal soul and its aims as it rose up to the great throne of eternity, with the very highest and holiest feeling of devo-

with the very highest and holiest feeling of deve tion. [Applause.] They staid there until untoward circumstance made them turn their eyes to this continent. Al-lusion has been made to the discovery of this continent. Sir, I apprehend, notwithstanding all the glowing eloquence of truth with which that has been depicted before you, that full justice has not been done to that thought.

What was the history of the men ! Generation after reneration, they had striven for religious freedom. They had placed spiritual freedom before them as the great aim and end, the object of their existence; and it seemed as if settled in the councils of eternity, that they should not have it on the old continent; and then, when the experiment had been timent; and then, when the experiment had been and it seemed as if settled in the councils of eter-nity, that they should not have it on the old con-tinent; and then, when the experiment had been tried, when it seemed as if liberty was despoiled of her hopes forever, and as if the flat of the Almighty had gone forth against it, and his patience, would

great spiritual revolution which preceded our political revo-had fought, and which preceded our political revo-lution, had been so successful and entire in its victory, and had so completely established its rights beyond controversy or cavil, that when the hour of our political separation came, and the great duty of setting forth our wrongs to the world was duty of setting forth our wrongs to the world was

the tavern and the ale-house, nor sit long at cards,

the tavern and the ale-house, nor at tong as chardies or any other ungodly gams.

Well, sir, they came here, they subdued the continent; but before they subdued the continent, they subdued something harder, and that was the bigotry in the heart of a persecuting church. They overcame both of these, and now it is worth while, in conclusion, to look for a moment at what were the great principles that led to their unparalleled ancess.

before you, which you would kindly consider as pefore you, which you would kindly consider a read, and hand them over to the reporters. Could you not do the same with me, sir? (Laughter.)
Well, ladies and gentlemen, my ability is hamble, and my purpose is to contend before you this evening in a path in which I think I shall have few competitors—brevity. I will endeavor to be brief, my friends.

Mr. President, I regret, Sir., that to a sentiment of this character, you have called upon me to respond. It is one that dovers the whole field of religious duty and political privilege; and while you could not assign it to one that more highly appreciates those great interests, Lam sure that among those present, you could have found many that would have more appropriately expressed those sentiments which the subject inspires. But as you have assigned it to me, I will attempt the task.—But I must confess that on this occasion I am about to assume a privilege which is the very last that an ambitious man craves, and that is the privilege of age. I see around me ambitious young men, who are just entering the career which I have closed, and they will pardon me if I endeavor to temper the ambition of youth with a little of the counsel of age. (Laughter.)

Confess, when I was first notified, by your kindness and over appreciation of my poor powers, that I should be expected to say a few words at this festival, I felt exceedingly difficult as to the subject I might select, or the manner in which I might reat it. I felt that the school in which I hadben taught was not such as would most appropriately adapt me for addressing the descendants of the Pilgrims on the ground consecrated by their first sacrifices on this continent. I feared that some of the bold tropes and figures, with which vaulting ambition on the floor of the Senate had been accusationed to tickle the ears of the multitude, might mawares steal in upon me, and obtrude themselves myon this assembly, inopportunely and inapprovinced the proportion of the Senate had bee

BOSTON, AUGUST 12, 1853.

SEMI-ANNUAL MEETING OF THE AMER-ICAN ANTI-SLAVERY SCCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at SYRACUSE N. Y., in Wieting's Hall, on THURSDAY and FRIDAY Sept. 29th and 30th. As this is designed for the specie commodation of our Western condjutors, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the zeal of primitive abolitionism. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may sir, western eloquence shall play a second part in the great game of manifest destiny, and the sons of the Pilgrims shall go forward in the van, where the will be held on Thursday, at 10 o'clock. A. M.

In behalf of the Executive Committee, . WM. LLOYD GARRISON, President. EDMUND QUINCY, Secretaries.

ANNIVERSARY CELEBRATION

WEST INDIA EMANCIPATION

In accordance with a Call issued by the Massachuetts A. S. Society, the friends of universal freedom me at Framingham, Tuesday, August 2d, to commemorate the Abolition of Slavery in the British West India Islands, on the First of August, 1834.

The weather was exceedingly unpropitious, and the attendance was not, therefore, so large as on previous occasions; still, it was quite respectable, and much larger than could have been expected, under the cir umstances. The violent rain of the previous night rendered the occupancy of the Grove quite impractica-ble, and the meetings were therefore held in the spacious ' Waverley Hall,' which was crowded to overflow-

About half past ten o'clock the assembly was called to order by FRANCIS JACKSON, Esq., of Boston, who, on behalf of the Committee of Arrangements, submitted the following list of officers for the day, which was unanimously adopted :-

President-William Lloyd Garrison. Vice Presidents-Francis Jackson, Boston ; William Whiting, Concord; E. A. Stockman, Cummington; James N. Buffum, Lynn,

Secretaries-William H. Fish, Milford ; Samuel May Ir., Leicester. Finance Committee-E. D. Draper, Milford ; Lewi Ford, Abington; Alfred Wyman, Worcester; John H

On taking the chair, Mr. Gannison read appropr ate passages of Scripture, after which the 'Jubile

Song' was sung by the company generally, to the fa miliar air, 'Away the Bowl.' Mr. Gannison then stated, in a few words, the pur pose for which the meeting had convened, conclu with the remark, that since they had assembled to con memorate the emancipation of the colored race in th British colonies, it would be peculiarly appropriate they should be first addressed by some or with that oppressed class in this country. FREDERIC

Douglass being unexpectedly present, calls were made for him to take the platform, in various parts of the Mr. Douglass rose merely to thank his friends for their kind reception; but, as he had spoken twice the day previous, and was, moreover, uncomfortably wet and quite fatigued by a long ride in the storm, h begged to be excused from attempting to make a speec

-at that time, at least. Mr. GARRISON then called upon CHARLES C. BUR LEIGH, who, he said, was nlways ready for 'every good word and work.

Mr. Bunggig was received with loud cheers. H said that it seemed to him the occasion they had met to celebrate was the most eloquent orator of that day; it her hopes forever, and as if the flat of the Almighty had gone forth against it, and his patience would no longer bear with man, then it seems that the genius of religious liberty put up one more prayer for one more opportunity, before it be abandoned forever; and then, in the councils of eternal wisdom, there was revealed to them, in the solitudes of the ocean, a new continent where they might of the ocean, a new continent where they might ed as human chattels—when they remembered that the of the ocean, a new continent where they might go and try the experiment.

And, sir, they came here, and they made the experiment, and it was blessed and prospered by that Providence whose hand had led them higher.—But, by and by, that same oppression from which they had fled followed them here. But it is a fact which ought to be remembered forever, that that great spiritual revolution which the Pilgrim Fathers had fought, and which preceded our political revolution had drawn of the scenes transpiring in those beautiful jales when the hour of freedom came? They

duty of setting forth our wrongs to the world was devolved upon the committee of Congress, there was not the least intimation that the right of conscience had been infringed. No! the Pilgrims had won that revolution before. [Cheers.] And it is no impeachment of that last revolution to say that, but for the spiritual revolution which preceded it, it would have never taken place.

And now it is curious to remark the history of the Pilgrims in the two hundred years in which they strove for their rights in England, before they left there. I see around me some of the venerable clergy. It was the abuses of the clergy at that time that was in the mouths of the reformers, as one of the greatest ills they had to complain of. Of course, it was the attempt of the Crown to shut up the mouths of the reformers against the ungodly lives of the clergy; and it is carious to remark as an index of the standard of clerical morality of that day, the commemorated them. A few mouths of the Puritans, that elergymen and ministers should take care that they did not frequent brating the praises of our fathers, and expressing the

gratitude of a mighty nation to Ilim who had given us a

subjection and vaccinage, as a death-grasp, to the throats of our own bondmen. While they were chanting the praises of the champions of human rights, who, in earlier days, periled life and sacred honor in their defence, they were exerting their mighty national strength to keep three millions and a half of their brothers and sisters in a condition a thousand fold more terrible than that from which our fathers escaped in the struggle of the American Revolution. This was the evidence that we, as a nation, could not mak, Micah, and the others? The Church of our day make the evidence that we, as a nation, could not make, Micah, and the others? The Church of our day make the evidence that we, as a nation, could not make the others? This was the evidence that we, as a nation, could not recognize the broad principles of universal humanity—
could not rise up to that position which regarded every but the Church of their own time had little love for man as a brother—which exclaimed, in the words of them, and the Church of our day probably loved the him who was prominent among them that day, (Mr. reformer not quite so well. The old Church, it was

cipate them. We never were responsible for the degradation in which they once existed, and it is no concern of ours that they have been delivered from that degra-dation.' But, no; they had learned another and a far different lesson from this. They had learned that whatsoever concerned humanity, concerned them. They had learned a very different limitation of human responsibility from that which was taught by the clergy and the politicians, who would set the bounds of political geography to limit the aspirations of the human soul, and say to the earnest desire of the heart for the ways called in question the divine appointment of such deliverance of the race from bondage, 'Thus far shalt a man to be a religious teacher, because, as he had thou go, but no farther; and here shall thy 'beneficent learned Christianity, it seemed to him a little better action and thy large desires of good be stayed. Not such the lessons that had been taught in their schools of philanthropy and patriotism. They recognized no superiority on account of nationality, of complexion or of parentage, that should limit our sympathies to a class, or popularly 'religious' people of the country; (and the

anniversary they celebrated. They welcomed the con- and certainly, there was not a city this side the ruins of summation of one of the most noble and sublime efforts Sodom that had more need of prayers than the city of which ever yet worthily employed the faculties of man. Washington. (Laughter and applause.) The nation The abolitionists of America welcomed that triumpli, as regarded this as an evidence of the piety and devotion the event which nerved them to continued and perse- of its Chief Magistrate, on whom his election to the vering labors in behalf of the brutalized and downtrodden of this land, and stimulated them to go for- his prayers were not peculiarly devout when he lived ward, in the strength of God, relying, with a firm faith, neighbor to him, (Mr. P.) in the town of Concord, N. H upon every attribute of his character, that the result of their enterprise should be at least as glorious as the re-

sult which they had met to commemorate.

The emancipation of the British slave was the dawning day of liberty to every slave who now clanked his were various other movements claiming to be Chris chains any where upon the broad earth. The spirit tian ; but they were not so. The Church claimed to be that spoke freedom to the black man of the Antilles a Christian movement; but it was not, for the simple would not turn back until it had spoken freedom to the reason that it had no motion at all; it had not moved. bondman of this land. Nay, it was a spirit whose mis- did not move. Motion or locomotion was not one of its sion would not be accomplished till it had brought de-liverance to every child of God toiling beneath the yoke of bondage, whether by the rolling flood of the Missis-There was nothing really Christian in the character of sippi, or on the banks of the Danube or the Volga. It the Church. She talked about the salvation of the was in this belief that they came together; and it was world; but, from some specimens she had given us of in the full trust that this glorious consummation of her efforts in that way, it seemed to him that the world their labors was to be completely realized, that they de- had reason to pray that it might be saved from it voted themselves earnestly and resolutely to the task friends. sion as that, to draw in one full breath of the inspira- to show, at some length, the influence which the labor tion which comes from the reflection of the achievement of the missionaries sent out by the American Board of plishment of their task. (Applause.)

The Chairman then announced PARKER PILLSBURY, who said that he would gladly be excused from addressmake a few remarks. He was preparing for a journey to the West, and would have been glad to have been there on that day, particularly because the abolitionists of the West were water-proof. (Laughter.) They had trial by jury, security to the rights of conscience in which they had assembled, because there were no ter.) He had never known a meeting to fail at the rest any negro found strolling away from the prem its existence. (Loud cheers.)

They were there, as had been said, to celebrate as event which carried joy to the heart of every lover of liberty and of man. The day, however, was of no con sequence to him, except as he could use it, as he tried and woman in the land. to use all other days, as a preparatory step towards a imilar jubilee in this country. It mattered very little to our slaves that their brethren in the West Indies perance cause and the Peace cause were entitled to b were set free. They undoubtedly rejoiced at such a con-summation, but it reminded them the more forcibly of their own oppressed condition, and the sorrow that weighed so heavily on their hearts. He valued any But yet, the cause of peace was upheld and sustained day only as he could labor in the cause to which he by officers of the army and navy, and whenever there had consecrated his life—the emancipation and eleva-tion of his fellow-men. (Cheers.) If he could say there friends of peace were ready to aid in its prosecution any word which should serve to deepen their love of liberty for the race, or heighten their desire for liberty of many, to a Christian enterprise; but that movemen

needed to listen to the sentiments they were accustomed to advocate wherever they went. He had hoped to see a strong background of pro-slavery men and women in therefore somewhat embarrassing to attempt to make a speech. Many of those present knew very much more box must hang and ever do hang together. The balk

The abolitionists had a work to achieve which was to be accomplished by a particular instrumentality—an instrumentality which it was their prerogative to wield,

gratitude of a mighty nation to Him who had given us a name and a place among the nations. But how much of this was the mere utterance of selfish gratification—the language of national pride and prejudice! How very little of all this was the exhibition of a philanthropic exultation in the progress of the race!

The evidence of this selfishness was found in the fact, that amid all our rejoicing for our release from British subjection and vassalage, we were still clinging, as with a death-grasp, to the throats of our own bondmen.

While they were chanting the praises of the champions GARRISON,) 'My country is the world; my countrymen true, did not treat the prophets altogether so well as are all mankind!' (Loud applause.)

But far different from this was the celebration which was considerable more martyrdom in their times than But far different from this was the celebration which had brought them together on that occasion. They came not to commemorate an event which contributed to their own personal advantage—to their own selfish gratification, or to the gratification of their individual or national pride. The abolitionists might well say, had they been thoroughly schooled in the schools of our American patriotism and philanthropy, had they sat at the feet of our statesmen and divines, our Websters and Clays, our Stuarts and Sharps and Taylors—they might well say, 'What is it to us that eight hundred thousand human beings rose up in the British fault with the abolitionists, because they did not receive hundred thousand human beings rose up in the British fault with the abolitionists, because they did not receive West Indies from the condition of chattels to the rank all their words as divinely inspired. But if those same of men, on the first day of August, 1834? What is it to us? We did not enslave them, and we did not emanthousand years ago, the Church would probably have entertained a very different opinion of them. He did not think that it could be said of the abolitionists that

not allowed to be known by any better name among the bound our congratulations at any step of human pro-gress by the lines of political geography.

They welcomed that day, into the family of nations, gress by the lines of political geography.

They welcomed that day, into the family of nations, those eight hundred thousand human beings in the British isles, who rose up from chattelism on the day whose idential mansion was daily the scene of family prayer; and certainly, there was not a city this side the ruins of Presidency seems to have had a marvellous effect, since

they doubted the words of the Bible, or that they do-

nied them altogether. They rejected the popular idea

that the so-called Church was the Church of God. They had begun to doubt whether the popular clergy were really the servants of God. When Meses Stuart wrote

in defence of returning fugitive slaves to their masters

was the only really Christian movement in the country using that term in its true and proper sense. Ther

before them, merely pausing, upon such a festive occa- In illustration of this last point, the speaker went or the Chectaw and Cherokee Indians. He quoted from the last Report of the Board, wherein it is stated that about one-seventh of these Indians are members of the ing them, but since he had been called upon, he would visible Church ; that education is highly prized among them; that they have a good government; that they have a written Constitution, with a Declaration of Rights, which embodies the liberty of the press, the been tried in the baptisms both of fire and water, and almost every great principle of civil and religious free he believed they had stood the test well. It would have been more difficult there to hold such a meeting as that port, Mr. Pillsbury read from a statute passed by the Cherokee nation in 1848, declaring that it should not be Waverley Halls' in most of the rural districts of the lawful for any person to teach a free negro, or slave be-West, and when a meeting was appointed for a grove, longing to any citizen of the nation, to read or write; as was often the case, it had to be held in a grove, no that no negro or mulatto should hold land or own any matter what came from above or from beneath. (Laugh- horses or cattle or fire-arms; that the patrol may are West on account of the rain, although some of the au-dience were frequently drenched by a ride of a whole no slave should be emancipated, except by petition of the day and night in a storm. This was the kind of anti- master to the National Council, and then, only upor slavery they had created at the West, and it acted as a extremely oncrous conditions, -with many other atropowerful magnet upon him, attracting him thither- cious provisions. He also proved, by the testimony of ward. Whether Daniel Webster ever discovered a North missionaries themselves, that it was the custom of the or not—which he considered very doubtful—he [Mr. employés of the Board to hold slaves, as prima facie P.] had discovered a WEST, and stood there to testify to evidence of the soundness of their faith in regard to the 'peculiar institution.' These facts Mr. P. narrated, he said, because he felt that the course of the Board only needed to be understood, to cause the withdrawal from it of the regard and support of every honest man

He (Mr. P.) had said that theirs was the only Chris tian movement. Perhaps some would say that the Tem considered as exceptions to this remark. He did no think so. He knew how honest, and conscientious, and devoted were many who supported these two movements to the enslaved in this land, then his presence there would be to some good purpose, and not otherwise.

Mr. Pillsbury said the audience was not wholly such that generally known as the 'Maine Liquor Law.' In Mr. Pillsbury said the audience was not wholly such that generally known as the Maine Enquor Law.

Mr. Pillsbury said the audience was not wholly such that generally known as the Maine Enquor Law.

It approached the wrong-dec the occasion would have brought together many who Christian movement. It approached the wrong-deer needed to listen to the sentiments they were accustomed only in the spirit of violence. It laid violent hands on to advocate wherever they went. He had hoped to see what he called—unjustly, to be sure—property. It did not come with words of kindness. Men mbly. There was abundant material for such they had exhausted kindness; but this was false. Mora a background in every part of the country; but they suasion had not yet begun to be tried on the subject of were not favored with it on that occasion, and it was temperance. The ballot was now made the ensign of than he did in reference to the great enterprise in which they were engaged, and he would fain have listened to their voices, rather than that they should listen of which the bullet was every where the specie redemp-

While he honored every conscientious effort in the car of temperance, he was still forced to the conit was not a Christian movement; and he thought h had shown that the popular Church was not a Christia movement; so he had arrived at what he had before do and nobody's else. They lived in just such times as the old prophets. The same delusion that influenced the public mind then, influenced it now. The great mistake, that the so-called Church of God and ministers of God might be called, they were, nevertheless, the only that the so-called Church of God and ministers of God Christian enterprise on which the sun of heaven n shone. But, in saying this, he was very far from b popular men—doctors of divinity, professors of theolo-leving or affirming that they were the only Christian, the presidents of colleges and 'schools of the prophets' of those days. Never asserting that they were all Christians, in any same

whatever. What he affirmed was, that, however their actions might come short of their theory and profes still, they were based on the principles of love and liberty, and, as such, they could appeal to God, to all the good in our own land, and in every land, to all the high and holy aspirations of humanity,—they could appeal to all true instrumentalities for the justice of their cause, and invoke their sympathy; and, having this, they could rejoice in the certainty of ultimate succession

WENDELL PRILLIPS next took the platform, amid loud cheers. He said—Days have their uses, as they bring to our remembrance great events; and the great lesson of that day to all reformers was—to bide their lesson of that may to an retornicis and once ther time, and wait; and, if they waited long enough, they time, and wait; and, it they waited long enough, they should not only see the success of the plans which they had laid, but they should also see the world gather around their standard, and do honor to it. He was struck with this thought on reading the account of the elebration of the first of August at Plymouth. Let them bide their time, and they should see the Choates and the Everetts-who could stand fast to principle when it had become history—the coin must be rusty bewhen it had become history—the coin must be rusty be-fore it could pass current with them—(cheen)—come up and do honor to the first of August, 1834. They could honor the reformers of two hundred years ago. Two hundred years mellowed fanaticism into piety, it mellowed radicalism into statesmanship, it mellowed in-sanity into the highest wisdom, and the time would come when their first of August, -vulgar, and odious, and frightful, and despised as it was would take its place in the great galaxy of the world's primal days. Everett, zimid as he was, would venture to praise the first of August, 1834, when it was two hundred years old. A thousand years are as one day; a day is as a thousand years, in the great cycle of the ages; and so it might be for them.

But this day had a better lesson still for them. I

taught them not to be awed by the criticisms of the world about them. The abolitionists who produced that day in England were met by just the same objections that the abolitionists of this country had to contend against. They clamored for immediate abolition. The wealthy and influential classes answered- Slavery is wrong, but immediate emancipation is madness.' And when the Legislature had begun to grapple with this great question, they could not venture on anything but gradual emancipation-first twelve years, and then eight-compensation, checks and balances. So the statesmanship of the old world went to work with this West India problem. They tried the system of gradualism, and when four years had elapsed, Lord Broughan in the great debate of 1838, which put an end to the apprenticeship, declared that the abolitionists were right, originally, and that immediate emancipation was attended with less difficulties than gradual.

The abolitionists said, in '34, to the British people-Don't compensate ; you have nothing to pay; there will be no pecuniary loss, or but a trifle, if any at all. Wait four, eight, or twelve years, till the slaveholders have sustained a loss, before you compensate them. Trust to the principles of social life and the great principles of law on which you have acted hitherto, and dare to be just, without burdening the British poor with so heavy a weight of taxation as twenty millions of pounds.' They did not heed the advice; they gave their twenty millions of pounds; and in '38, and again in 42, it was acknowledged that the money was thrown away, no proportionate loss having been suffered by the slaveholders. These facts should stimulate them to stand firmly in their faith that the course of justice must be always the expedient course; that what God allows a man to be, he can safely be trusted to be, and that the laws of justice which He established can be left to work out their own beneficial results. Confident that their principle was the true one, they would pass through the struggle and the crisis of the settlement of this great question, assured that just so far as the duty of immediate, uncompensated, unconditional emancipation was sacrificed to political expeliency or immediate success, just so far, in ten years, would the result prove that they had been mistaken, and that the country would have been safer, more prosperous, and have experienced less loss, upon antislavery principles, than upon any other.

There was another feature in this English agitation worthy to be noted. The English abolitionists got nothing which they did not bully out of the government. They owed all their success to agitation-all to fanaticism, so called. The abolitionists of this country were often told to be more moderate; to put themselves under the leadership of the church, to use kinds words, to file down their measures to meet the average of public conviction. They were told to bring thenselves nearer to the people; they were told that they were a minority, and ought therefore to speak love. What did the English abolitionists? All they got, they got over the Parliament, and not through it. The took the English nation, just lulling into quiet after the great struggle of the Reform Bill in 1831, '32, and they essed upon the excited elements of confusion this great anti-slavery question. The higher classes dreaded democracy; they feared another such collision as that through which they had just passed; they feared another such example as two hundred thousand or four hundred thousand of the people gathered in masses; they were anxious that the already shivering timbers of monarchy should not be subjected to a second trial of the kind. The abolitionists took advantage of the hour, and demanded a settlement of the anti-slavery questica from parties equally pitted against each other. Bentham said, with great truth, of all reforms, that the perple never had gained any thing that they did not frighten their leaders into granting. What was true of all reforms was true in an especial sense of the anti-slavery reform. Don't moderate your tone, said Mr. Phillips, before the Church or the State; before great weslth, or influence of any kind! Demand, in the next outrageously imperative tone-Jestics! Let it is known that we value justice more than institutions and that we mean that the safety of a race like the colored race shall not be sacrificed to any institution however valued. Institutions! I would dash the Unite to pieces, for the very reason, that every hour that strengthens itself in a slaveholding community, the sttlement of the slave question is rendered more difficult

Mr. Pullurs then passed to a brief consideration (Applause.) the causes which had led to the present unfavorable edition of Jamaica—the land a drug in the market, and hundreds of estates deserted by their owners. He attributed this result to the shameful efforts of their former masters to retain the same power over the laborer which they had exercised while he was in besdage, and their too often successful attempts, through the enactment of prejudicial and oppressive laws, to keep them still in subjection. The dissolute and rotten white men, he thought, ought to be prepared & emancipation, and not the blacks.

It should be remembered, that, after all that had been said of the injury inflicted upon the colored management.

by the system of slavery, which injury was unleaded edly great,—slavery would not be so enormous an eil as it was, if it did not make the slaves idle, untruthel and corrupt, in the mass. Glerious exceptions, truly noble men, who had resisted the circumstances about them, undoubtedly there were; but slavery, whether it planted its foot on the neck of the Greek, in the form of a Mahometan task-master, or on the black man, is the form of a Christian elaveholder, produced the same results on the subject. No longer able to resist by force, he was obliged to resort to guile, to deceit, tochicanery, to evasion, to all that we call the meaner rice to which weakness has resort in defending itself against power. He knew, therefore, that there were points which the colored race needed preparation for emand pation; but they had toiled with their own hand the industry of their muscles had raised whatever had been raised in the Southern country, and this enforced toil had prepared their manhood to be readier for each

cipation than the white man who oppressed them.

When they talked of preparing the slave for liberty

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sise t I yea y is great against act for a thousand years. Hungary edizent betrayed-grant it all. But still, write over is their record, and almost erase it with the letters of ist, that, generous, magnanimous in her strength, she of the ced the jection content gest least taken the bandage and put it over the eyes (Justice, so that, through her broad Empire, Justice and tell white from black ! (Loud applause.) It was great atonement which the Saxon race made to the rices. It was the cup of cold water, amid her tound sins, given in the name of the Master, and it med sand for her in the great day of judgment. On avery
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rith th is day, at least, they might be silent on all the sins of fest Britain, for she had taught a great lesson of hope pleanfort to minorities and struggling races, which gold stand as an atonement for her guilt.

One other thing he wished to mention. The abolijants had been blamed for what was thought, by many, f grad oughar d to t and rigid and searching, and often an unjust criticism (Kesuth. When they said that he had not stood true niberty on this side the ocean, that he had bowed ara to the Great Dagon of American society, men said hat they meted out to him hard measure. In a speech pale by him, (Mr. P.) he had alluded to the eulogy peopletich Kossuth had poured upon American statesmen ed in illustration of his position, had placed Fayette

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a in despair, and exclaims- Recreant! what right her you to purchase safety for France, by sacrificing the people of Hungary, and by eulogizing tyrants? er thought that a harsh judgment ; but he (Mr. P. hi just seen a paragraph in the newspapers, which powel that Kossuth could feel the force of the prin only when it touched the cause of his darling Hunpry. The paragraph referred to reads thus :-'A writer from Europe, understood to be Kossuth frigate Cumberland fired sainte in honor of Baron Bruck, the Austrian Envoy, teen his arrival at Constantinople, and avers that this 'farning' act did infinite harm to the cause of democ-

a lustria, seeking aid for the down-trodden liberties of

Inoce. He had represented the eloquent Frenchman

spraising the Austrian Emperor and Austrian Insti-

utens, while Kossuth, sheltered by the Crescent, looks

I thank thee, Jew, for teaching me that word The Abelitionists in Boston, in New York, in Ohio, said that Kossuth was false to liberty. He fired a perfect viley of salutes, from Boston to New York, to Philadelphia, to Richmond, even to Louisville, to the ambas silers of pro-slavery tyranny; and how much did he water the cause of Humanity and Freedom on this sile the scean? (Applause.) They would recollect the distory of the man whose ox was gored by the bull, sal here was a new application of the fable. When Kesuth found his own pet cause touched-when, standing in London, he heard that salute fired in honor of properous tyrants, he could appreciate the principle which judged him here. When he again visited a prontry, he (Mr. P.) though low he fired salutes to pro-slavery tyrants. He remembered one day riding into Rome, and before him rose the stapendous dome of St. Peter's, -almost a world in itself; but ever and anon, the hat of the postilion concaled it from his view. And so the comparatively petty cause of Hungarian freedom obscured, before the tyes of Kossuth, the world-wide dome of St. Peter's liberty, which he should have kept constantly in view. (Applause.) Let these things be remembered, when men charged them with too strict judgment, with too hen criticism. Let us be just, said Mr. Phillips, but, at the same time, just to its utmost limit.

In conclusion, Mr. Phillips said, that while he was just, and meant to be, to the great majority on this side of the water or the other, and to any great name that stood high in the world's esteem, he wished to make an application of the principle then and there. He was going to ask their friend, FREDERICK DOUGLASS, to explain the doubt he had cast, in the columns of his paper, upon the integrity of the American Anti-Slavery Sciety. And he would say, that when he had an ex planation to ask of any professed friend, he always asked it the first time he met him, and wherever he met him. It had lately been the disposition of their friend lengues to represent, in his paper, the American Anti-Slavery Society as seeking to prevent the attendance of HENRY C. WRIGHT, PARRER PILISBURY, and STEPHEN S. FOSTER at their Anniversary in New York city, on account of the odium under which these guillemen rested in the public estimation, with respect to their religious views. He had never known the hour when he had been any thing else but proud to be the fellow-laborer of these devoted friends of the slave; and when he should be of as much service to the thre's cause as either of them, and be as worthy of the cathlence of the great anti-slavery public as their lives had proved them to be, he should feel himself in his Proper sphere as a laborer in the anti-slavery field. As a member of the Board of Managers of the Ameritan Society, he felt this charge as a personal imputaton; and he wished to ask Mr. Douglass what reason be had even to insinuate that the absence of those synthemen was designed-was a propitiation to a New Tork mob was a propitiation to the pro-slavery relirien of the country? They ought not to meet there gether, if he (Mr. D.) thought he was worthy of tha paragraph. He asked the question there, because he ould be ashamed to go out to an anti-slavery gather bg elsewhere, and have it said that he had met FRED BEEK Douglass, and failed to ask him what ground he had to make against them so serious, so fatal a charge Mr. Douglass, in reply, said that he should have

been better pleased with the question of his friend Phillips, and far more ready to answer it, if he had tated the precise language, or any thing near the lanstage, he (Mr. D.) had used. The remarks thrown acidentally in respect to that matter, had no perand reference to any individuals connected with the American Auti-Slavery Society; nor was the conjecture based upon the idea that any action had been taken ly any body to prevent the appearance of these gentlehen at that meeting. As he now remembered the substance of the remarks alluded to, it was simply a conecture that these gentlemen had possibly remained away from the annual meeting, in consequence of the clamor raised against them on the ground of infidelity. He did not admit the right of any individual to sum him on that platform to answer-questions thus categorily put. He did not come there to state grievan er to criticise the action of the American or the Mass Anti-Slavery Society. In his paper, like Mr. Phillips

on that platform, he felt at liberty to criticise the cha- Mr. Gananos then called upon his eloquent friend, on that platform, he fell at liberly to criticise the character of any anti-slavery effort or any anti-slavery. Society in existence; and he held his columns free to any one who should think injustice had been done to any party. He dissented entirely from Mr. Phillips's position, that he might not entertain an opinion of the shortcomings and mistakes made by himself (Mr. P.) and his friends, and yet sit under his voice and receive instruction, as he had that day. He felt that they were there for another nurpose than to discuss the relation. there for another purpose than to discuss the relation which he held to the American or the Massachusetts A. S. Society, and he could not consent to occupy their A. S. Society, and he could not consent to occupy their time in such a discussion. If, at another time, he should be called upon to show wherein he did not agree with his friends about him, why he had felt some estrangement from them, he could do so, and with nontrangement from them, he could do so, and with none

and a few remarks by Mr. Garrison, placing the sub-ject in its true light before the audience, (a gentleman had prevented this, and he therefore did not rise to in the mean time, earnestly deprecating the introduc-tion of such a topic on such an occasion,) the subject was dropped, Mr. Douglass observing that he was not prepared to enter fully into the discussion at that time, as he was quite unwell, and was, moreover, without any of the documents necessary to substantiate his positions. He wanted every possible advantage when he met WENDELL PHILLIPS—and then he should be twenty miles behind him. Those of the audience, however, who felt an integer in the subject, would have an opportunity to read his expennation in the columns of his paper. At the conclusion of the discussion, it being nearly 2 o'clock, the meeting adjourned until 1 of 3.

The meeting was called to order by the Chairman. and the song commencing, 'Hail again the glorious day,' &c., was sung; after which, Rev. A. T. Foss was introduced to the assembly.

Mr. Foss said, that on such an occasion, it was pro per that they should pause and consider what were of the fact that one seventh of our people were in bonwere the indications around them of their success or want of success. It seemed to him that a great work 1763. had been accomplished toward the abolition of slavery in this land. He was strongly impressed with the belief, whatever the external appearance, that there had been going on in the minds of the common people a great and beneficial change on the subject of human liberty. Even the men who were most wide-mouthed in their defence of slavery, in their hearts held better and clearer views in regard to human rights than they had ever entertained before. Though many yet seemed to regard slavery as the great object of national exisof freedom, and we had only to wait till they came upon the stage of action, to take the places of the old politicians, whom Death was fast removing from among us, and we should have an anti-slavery community.

There was a change going on, too, in the Church and the ministry. Men saw the clergy and the Church giving their approval to the infamous Fugitive Slave Lawand it must be something more or less than man to approve of that law-either a beast or a devil-and they were led to inquire what it meant. They heard the ery of infidelity, and they were led to inquire if this infidelity was inside the Church or outside of it. These inquiries would be pushed, and it would be ascertained where infidelity really found its home.

He wished his hearers to bear in mind, that the fact that the cry of 'Infidelity' was raised against them. was no proof that they were infidels, since that cry had been raised against all the prophets and reformers the world had ever seen, and Jesus himself was stigmatized as having a devil. There was not a religious denomination on the globe which had not, at some period of its history, been regarded as 'infidel' by the dominant sect. Episcopalians, Presbyterians, Baptists, Methodists, Unitarians, each in turn had been characterized by this opprobrious epithet. It was his opinion that this name of 'Infidel' might be made a very 'Abolitionist' was equally a term of opprobrium. On connected with the great names of that Colony blending desirable one. He remembered well when the name of one occasion, a few years ago, he went into the New with every thought of that day—he could not help re-Hampshire Legislature, and there were some resolutions under discussion concerning the anti-slavery movement. Some friends felt that it was very bade to pass such lass so well set forth when he said, 'One, with God, is resolutions, and they spoke against them; but each one a majority, any where '-he could not help thinking I wish it to be distinctly understood that I am no abo-litionist.' Just nine years from that time, he went into that Legislature, and took his seat in the gallery. A measure connected with the anti-slavery agitation was the account; but when we judged the history of any then under consideration, and he was struck with the nation for a hundred or a thousand years, and still change of tone which a few years had made. In the more, when we studied the action of the whole human discussion then, the speakers took care to assert that family, we saw that nations hinged on this cardinal they were 'as much abolitionists as any body.' The point, Religion; and the religion of those Pilgrims rev reason of this was, they associated the term with all that was self-lenying, manly and generous ; and though they had no disposition for what was indicated by the name, they were perfectly willing to claim it. So, when they had brought the name 'Infidel' to be associated with all that was noble and generous, and in favor of liberty, just so soon our politicians and statesmen would all cry out-'I am as much an "Infidel"

Mr. Foss said it appeared to him that great progress sounded, and the people had awakened from their long who had ceased to be a Senator of New Hampshire, but sleep of indifference to this great question. The govern- who was none the less a Senator of mankind (cheers) ment had been forced to take a position which revealed Representatives and various eminent men were there. its true character as the friend, not of liberty and right, and they were told that every State, from Maine to Albut of oppression and wrong. The Church, too, had abama had its delegate, and that even Texas sent its been forced to reveal herself in her true light, and all representative. It was a curious spectacle. Those who could now see the kind of influence she exerted. He contended that this was more than half the work. What grims of the nineteenth-century assisting in comm they had to do was to press their principles home on rating the anniversary of the embarkation of the Pilthe minds of the people. Their course should be on, grims of the seventeenth century. The tables were and still on, and the redemption of the slave would tended by fugitive slaves. They were the last form of surely come.

opening of the meeting he had remarked, that it would be peculiarly appropriate should the first speech at such a celebration be made by a colored man; but there was another source to which they should look on such an occasion. They all knew that the abolition of West occasion. They all knew that the abolition of West India slavery was to be attributed to the divine prindistinguished men came together in the sixteenth cendistinguished men came together in the sixteenth cendistinguished men came together. ciple so clearly and effectively enunciated by ELIZABETH HEYRICK-a woman, who accomplished a result which had baffled the efforts of Clarkson, and Wilberforce, and Buxton, and all the other English abolitionists combined. On that occasion, therefore, it would be peculiarly pleasant to hear from one of their female friends; and he would venture, therefore, to ask LUCY STONE to take the platform.

Miss STONE, on coming forward, was loudly cheered She made a short, but earnest and effective speech, contrasting the joy of the blacks of the West Indies on the day of their liberation with the untold anguish and ansfering of the bondmen and bondwomen in our land, was invited to speak; but he heard Mr. Summer, and was invited to speak; but he heard air. Sumner's head, who yet ground beneath the yoke of slavery. She told, with great pathos and power, incidents which came within her personal knowledge, of the degradation and suffering caused by the unholy system, and entreated suffering caused by the unholy system, and entreated suffering caused by the unholy system, and entreated spoke as they would expect Mr. Sumner to speak; not suffering caused by the unnoty system, and entreated the women who heard her to be true to the slave; to see to it that the sons and daughters around their hearth-stones, when they grow up to the stature of men and women, were found on the side of truth and right-and women, were found on the side of truth and right-as Charles Sumner thought. If Mr. Sumner would be hearth-stones, when they grow up to the stature of men and women, were found on the side of truth and right-cousness. Just in proportion as they laid their all on the altar of freedom would come deliverance to the slave. She concluded by expressing the hope that the mothers and daughters around her would there make a pledge, and renew it every day, that so long as there were slaves in the land, all their efforts should be for their deliverance. Whatever objection may be made, by their deliverance. Whatever objection may be made, by speaking in public, the hearts of that great audience were undoubtedly one in pronouncing upon her their heart so the stature of men. The status is the status of the stature of the status of freedom would come deliverance to the slave. She concluded by expressing the hope that the mothers and daughters around her would there make a pledge, and renew it every day, that so long as there were slaves in the land, all their efforts should be for their deliverance. Whatever objection may be made, by seventh man in this blessed land. The Pilgrims of 1620 were abundantly remembered, but the Pilgrims of 1620 were abundantly remembered, but the Pilgrims of 1620 were abundantly remembered, but the Pilgrims of 1620 were abundantly remembered by one man. The status of the expediency and the safety of abiding by the Right and during and doing for it in the spirit of heroes and martyre.

REV THEODORE PARKER next took the stand. H effects of slave labor, under the old system, in the Wes of the malice, none of the bitterness which had been unjustly—very unjustly—ascribed to him.

After some further discussion between the parties, and a few remarks by Mr. Garrison, placing the submake a speech, but only to say a few words, in testi-mony of his appreciation of the great event they had assembled to commemorate.

There were two great anniversaries connected with the first of August. One they had met that day to cele brate; the other had been commemorated the day pre-vious, on the old spot where our fathers first put their feet, when they came to seek a refuge from oppress of the black and the white man was established in ever county of England. There was not a single foot British soil, at that day, which was free from the curse of bondage ;—not absolute and unalienable bondage, as it existed now at the South, but yet, bondage was the law of a large proportion of the great masses of the la-boring people of Eugland and Scotland, and it extended likewise to Ireland and to Wales. That horrid ini quity did not end very speedily in England; it was not a hundred years since Scotland exported slaves to the United States-then the unconfederated colonies their duties and obligations as American citizens, in view America. So late as 1751, slaves were kidnapped at Glasgow and Aberdeen, and brought over the water dage. It was well, also, that they should inquire what and sold in the 'City of Brotherly Love.' The last freight of that sort came over, he believed, in the year

The day before, as he had said, they assembled to gether to commemorate the departure of our Puritan fathers from Delft Haven. Two hundred and fourteen years after, on the first of August, 1834, old Englandwhich long before had wiped out from her forty counties the last vestiges of human slavery-abolished slavery in her American possessions also. At first sight, there seemed to be no connection between the embarking of the Pilgrims at Holland, and the emancipation of the black man in the West Indies; no connection tence, the rising generation were imbued with the ideas but the accident of time, that both took place on the first day of August. But if they looked into the principles of the Puritans, their character and history, and the institutions they founded, the two great ideas which they carried with them, namely, God first and Liberty second—these two inseparable—they would see that there was a connection, not accidental, but substantial, essential and permanent between these two events. Mr. Hume, sixty or seventy years ago, had said that the great principles of liberty which are in the British Constitution had been received from the Puritans; Mr. Hallam had repeated it since; and Mr. Macaulay still more recently; and it was very true. Not that all the principles of liberty in the British Constitution came from the Pilgrims, but the most comprehensive of then and those which express liberty in a general and permanent form. Did not our fathers come over the water, promulgate their ideas and build up their institutions and thereby react on their native land? England would perhaps have retained slaves at home to this day and he did not know but she would have retained then here, but for that embarkation of the Pilgrims at Delft Haven. He thanked God that England had done this deed of emancipation, though we had ourselves so long delayed to do it.

On Monday, there at Plymouth-with the rock of Plymouth under his feet, with the scenes so intimately

Yesterday, distinguished men from all parts of the United States assembled together to celebrate the en barkation of the Pilgrims-some two thousand five hundred persons, men and women. He was thankful there were women there, almost as numerous as the men, pre-senting a spectacie a great deal more attractive than an assembly exclusively of males, for men speak only to the ear, but women speak also, and a deal more eloquently, to the eye. (Applause.) There were assembled on the had been made. The anti-slavery trumpet had been platform, Senators of the United States-one noble man, served the tables were themselves Pilgrims the Pil-Pilgrims, as our Puritan fathers were one of the earliest, that honored New England. It was curious, as one never invited to but one platform, any where, and that was the platform of the gallows. The platform at tury, the policemen thrust the Puritan out of his seat. He slunk under the galleries at public places, and at great dinners he was not seen. The platform of the scaffold, with the headsman's block for its central point, was a sight well-known to Poritan eyes and Puritan hearts. A strange spectacle it was; and stranger to mark that in all the speeches—some of them dull enough, and some of them made by men as eloquent as any men who spoke our eloquent Anglo-Saxon speech it was strange that there was not a single word said in behalf of three million three hundred thousand men held in slavery that day. He came away before Mr. Hale

A South Carolinian sat there on the platform. It was said in the newspapers that it was Mr. Yeadon, editor of a newspaper in Charleston; but he was told, by a gentleman who sat near him, that it was not Mr. Yeadon, but that it was the redoubtable and formidable General Quattlebum himself (Laughter.) There was only one thing that prevented his acceptance of that—the individual was dressed in civil costume. Hi that—the individual was dressed in civil costume. His talk was military enough; of South Carolina 'men in buckram,' who had fought, bled and died in all manner of battles. He did not appear there in the uniform of a military officer; but he (Mr. P.) had learned that General Quattlebum had lately resigned his military officer. tary calling, and it was therefore possible that this was the redoubtable General himself, arrayed in the sober costume of a common man. (Great laughter.)
The substance of his speech was this (and he added to the queerness of the spectacle by the queerness of his speech) :—The nation had produced three great men, to wit, Mr. Calboun, Mr. Clay, and Mr. Webster, and the nation ought now to make a great statue, in Parian marble, to all these three, and erect it at Charleston, or Ashland or Marshfield. He declared the Union was indissoluble-rather remarkable for a strong States Rights South Carolinian ;—that Congress had no right to interfere with the domestic institutions of the States, and that the compromise measures of 1850 were fixed, and fixed for ever; and he paid Mr. Everett a compliment, ('over the left,' [laughter,] though he meant i over the right,) by saying, 'You, sir, once promised that you would shoulder your musket, and march to Virginia to put down an insurrection of the slaves.' Was it not a queer spectacle, on Plymouth Rock, associated with the memory of Robinson, and Winslow, and Carver, and Miles Standish, and those other noble men and noble women, whose names were writ in the Lamb's Book of Life, and in the ears of free, earnest New England men and women, and of free men the whole land over? It was a strange speech to be made on the anniversary of Old England emancipation, and in the very heart and centre of New England Puritanism itself.

It took a great while for a great truth to lodge itself in men's minds, and then to build itself up into institutions, and to bear its appropriate fruit. It took two hundred and fourteen years for the Puritans of England to get the old English race to abolish slavery in her territory. What might not the next two hundred and fourteen years do for the descendants of those Puritans, not in Old England only, but in New England, and in all this mighty land !

It was proposed yesterday to build a monument to the

memory of the Puritans at Plymouth, and one man said he would be the first of fifty to subscribe a thousand dollars to commence that work. It would be a good thing to build a monument to the Pilgrims, and he should be glad to see the corner-stone thereof laid; but it would be a little remarkable to erect a monument to those Pilgrims in a land which was now sending out Pilgrims who cannot hold their rights nor own their own bodies. It was but a fortnight ago, he believed, that the last Pilgrim arrived in Massachusetts Bay. He did not come in the ' Mayflower,' but in the brig ' Florence.' He did not come from Delft Haven ; he embarkhim and say, 'Welcome, Englishmen !' The first voice he heard was that of a Yankee sea-captain, and his salutation was after quite another sort. He took him into his boat, and he was spirited away, in the darkness of the next night, to a land of freedom, beneath the flag of Old England. Just now, there were three bases of anti-slavery agi-

tation presented to them. One was the basis of the oldfashioned anti-slavery men, ' No Union with Slaveholders!' The next basis was that of the old-fashioned Liberty Party, namely, that slavery is not in the U. S. Constitution; and, if he understood the signs of the times, the Free Soil party would presently adopt that motto, and come upon the same ground. If he under-stood the opinions of Hon. Horace Mann—and he spoke for himself and not for Mr. Mann-he was approaching ance Convention' assembles, will be likely to call to that ground. He believed it to be his opinion that that gether many of the most prominent friends of our move celebrated clause in the Constitution which had hitherto been supposed to refer to the rendition of fugitive slaves, does not at all apply to fugitive slaves ; that it franchisement and elevation of women, to assemble in does not give the Congress of the United States nor the Convention in New York city, on Tuesday and Wednes-Federal Government any power whatsoever over this day, the 6th and 7th days of September next, at the matter of the rendition of fugitive slaves ; does not give Broadway Tabernacle. the individual States any power, but refers the whole Lucretia Mott, matter to the Federal Courts. If the Free Soil party Wendell Phillips, the idea of right, and how powerful the 'tenable,' it was very debatable ground, and very Paulina W. Davis, tenable, it was very debatable ground, and very plausible; and it was not to be supposed that a question so momentous as this, which involved the rights of three millions three hundred thousand men, and the dutter will be the debatable ground, and very plausible in the dutter with the debatable ground, and very plausible in the dutter will be the debatable ground, and very plausible in the debatable ground, and very plausible in the debatable ground, and very plausible in the debatable ground, and very plausible; and it was not to be supposed that a question in the debatable ground, and very plausible; and it was not to be supposed that a question in the debatable ground, and very plausible; and it was not to be supposed that a question in the debatable ground, and the debatable ground, and the debatable ground, and the debatable ground in the ground in the debatable ground in the debatable ground in the tios of twenty-two millions more, was to be discussed on one platform only, and on a single issue. That was (Rev.) A. D. Mayo, the second basis of agitation. The third basis was, that Marcus Spring, it should be proposed to Congress to offer a certain sum Oliver Jo it should be proposed to Congress to offer a certain sum Mary A. W. Johnson, to each State that should emancipate all its slaves— Caroline H. W. Dall, fifty, or a hundred, or two hundred, or four hundred fifty, or a hundred, or two hundred, or four hundred dollars a head. His friend who proposed that measure did it chiefly, as he (Mr. P.) understood, as a ba- Nathaniel Barney, sis of agitation; for he said there was a large class of Eliza Barney, men in this country, who are not high enough to look Lauren Wetmore on Mr. Garrison's platform, nor on the Liberty party or Free Soil platform-men who look at matters through the eve of their interest, and not at all through the eve of their principles. For them, this plan of agitation was started.

He was rejoiced at that last plan, also. Paul said of old that some men preached Christ through contentiouspess, some through strife, and some from love of piety and religion; and he was glad that Christ got preached, through whatever motive. So he should rejoice if antislavery got preached, on the last platform be had named, a pecuniary one merely, on the Free Soil platform,

ed, a pecuniary one merely, on the Free Soil platform, or on that broad, high platform of truth and principle, and of being one in God, and trusting to God, whether or no that shall be in the majority.

Great thoughts came into men's minds on a day like that. On that spot, their thoughts go back to those great and earnest men and women who took up England by the four corners, (to use the figure of his friend Mr. Phillips,) and shook it until they shook slavery out of the centre, and all around, out of every corner. And at Plymouth, our thoughts go back to men whose memories come home a little nearer to our bearts and boxons. It seemed as if the spirits of Robinson, whose memories come home a little nearer to our hearts and bosoms. It seemed as if the spirits of Robinson, and Standish, and Carver, and the rest of that noble company, and the great soul of Higginson of Salem, it the seventeenth century, and of John Cotton, and of that greater man-greater than them all-Roger Williams-it seemed as if the spirits of all these men came back to us on this day, rich with the remembrance of their experience, of their prayers, their tears, their toils, and their hearts' blood which they shed to found a great nation here. All these things spoke to them, and they said- Be strong, for you are right with God; the might of God is on your side, and you shall surely triumph. Two hundred and fourteen years did our spirits strive with Old England, and at last, in a single day, she wiped slavery from her escutcheon, and 800,000 men, slaves at sunset, were free men at sunrise. Strive you, on this broad continent, in like manner, and ere a half, or a third, or a sixth part of our period of probation shall have passed away, there shall be no slavery on your land; but, as the Anglo-Saxon race spreads from the Atlantic to the Pacific, from the Hudson to the Mexique Gulf, there you shall found institutions that and in due time you shall build up a Church without a bishop, a State without a king, Society without a

excellent, impressive, and interesting speech, which received by many, at least, as an anointed prophet's message of truth and love. His leading ideas were the inherent wrongfulness and wickedness of slavery, and the expediency and the safety of abiding by the Right, and during and doing for it in the spirit of heroes and leave the safety of abiding by the Right, and during and doing for it in the spirit of heroes and leave the safety of leaves. By order of the Executive Company of the Right, and during and doing for it in the spirit of heroes and leave the leavest the leaves

At the close of his speech, Mr. Gannison stated to the audience that one of the truest of their foreign friends, audience that one of the truest of their fureign friends, William H. Ashurst, Esq., from London, (alias 'Enward Search' of The Liberator,) was present, and he should like the pleasure of introducing him to the Abolitionists there assembled, who all, of course, had an anxiety to see him. Mr. Ashurst, thereopon, came forward upon the platform, and gracefully bowed to the audience, thereby ministering specially to the gratification of the many present who had read his sterling articles in The Liberator. He was repeatedly cheered. Charles Lenox Remond, of Salem, made the concluding speech, and it was one of his most elequent and CHARLES LENOX REMOND, of Salem, made the con-cluding speech, and it was one of his most eloquent and stirring efforts—honorable to himself and worthy of the occasion—evincing the strongest attachment to and re-liance upon genuine, unadulterated, 'Garrisonian' ab-olitionism, as the only kind that was inherently vital, ever vigilant, and gloriously uncompromising. He was

A Song of Freedom, ending with the words

'Hurrah! hurrah! right on go we, The fettered slave shall jet be free!-

was then sung with great spirit and enthusiasm; which was followed by three hearty cheers for West India E. mancipation, and also three more for ' EDWARD SEARCH --when the meeting was dissolved.

WHOLE WORLD'S TEMPERANCE CONVENTION Whereas, in response to a call for a preliminary meet-ing of the friends of Temperance in North America, to make arrangements for a World's Temperance Con-vention in the city of New York, during the World's Fair, a meeting assembled in that city, on the 12th of May, 1853, which assumed the power to excludeseveral regularly elected delegates, because they were women;
And, Whereas, a portion of the members of that
meeting retired from it, regarding it as false both to

the letter and the spirit of the call; The undersigued, consisting in part of such seceding delegates, hereby invite all those in favor of a Wonle'

TEMPERANCE CONVENTION, which shall be true to its name, to meet in the city of New York, on Thursday and Friday, the 1st and 2d September next, to consi the present needs of the Temperance Reform. [Signed by T. W. HIGGINSON, HORACE GREELEY, LU

CRETIA MOTT, WENDELL PHILLIPS, and many others.] New York, July 15, 1858.

TO THE PRIENDS OF WOMAN'S RIGHTS Our movement has been received with unexpected favor. The necessity of some change in the condition those women dependent for their support, on their own exertions, has been universally acknowledged.

Even the more radical claim to equal rights, and to change in the law of marriage, which shall give the wife equal control with the husband over their joint property, has met with far more encouragement than any one could have expected. The press throughout the country, with hardly an

exception, has been respectful and cordial, and from some quarters we have received earnest support.

It becomes us, in these circumstances, to avail our-selves of every opportunity, to use faithfully all means ence.' He did not come from Delft Haven; he embark-ed at Wilmington. He did not have Massasoit come to raise this general good feeling, into a decided and earnest wish and resolve to aid our enterprise. While the public press, the circulation of doc

and lectures in different localities, are doubtless the most reliable and permanent instrumentalities, we cannot overlook the great benefit, likely to result from large conventions, held in central and popular cities, and gathering to their sessions the most active and deeply interested of our friends.

Where can we better hold these than in New York. the commercial capital of the country, whose press is listened to by the Nation? And what time better for assembling such a Convention, than when the streets of that city are crowded with a concourse from every State in the Union? More especially when the peculiar cir cumstances under which the 'Whole World's Temper ment?

We invite, therefore, all well-wishers to the en

Angelina G. Weld. Sarah Grimke, Abby Kelley Foster, Wm. Lloyd Garrison, Antoinette L. Brown Lucy Stone, (Rev.) Samuel J. May, Charles K. Whipple, (Rev.) John T. Sargent Abby H. Price, Lydia F. Fowler, Rebecca Plumly, (Rev.) J. G. Foreman Anna Gardiner, Josiah Flagg, Mary Flagg, Louisa Wait, Susan B. Anthony.

Elitors of public journals, without respect of party, are respectfully requested to publish the above Call, or to notify their readers of the time and place for

ANTI-SLAVERY CONVENTIONS.-An A. S Convention, for Western Massachusetts, will be held in CUMMINGTON, on Wednesday and Thursday, August 17 and 18; and will be attended by Westell Phillips, Anderson T. Foss, E. A. Stockman, and Samuel May, Jr. The meeting will be held at the meeting-house occupied by Rev. Mr. Stockman's Society, and will commence on Wednesday, at 2 o'clock, P. M.

An A. S. Convention, for Barnstable County, will b

ZEBINA H. SMALL, CALEB NICKERSON,

Ameeting of the Worcester County (North Division)
Anti-Slavery Society will be held at WINCHENDON
Town Hall, on Saturday, Aug. 27th, commencing at
2 o'clock, P. M., and will probably continue through
the following Sunday, (28th.)
This meeting will be attended by Wm. LLOYD Garrison
and Lucy Stone.
Further particulars in relation to the Sunday meeting, next week.

SUMNER LINCOLN, President. A. A. BENT, Sec'ry.

Rev. A. T. FOSS and GILES B. STEBBINS will hold anti-slavery meetings in FITCHBURG, on Sunday next, the 14th inst.

ANNIVERSARY MEETING.

The Eleventh Anniversary of the Western Anti-Slary Society will be held at SALEM, Columbiana cour

The Eleventh Anniversary of the western Anti-Siavery Society will be held at SALEM, Columbiana county, Ohio, commencing on Saturday, the 27th of August,
and probably continuing three days.

It is hoped the occasion will draw together a large number of the opponents of slavery, who will come prepared
to manifest by word and by deed their continued hatred
of oppression, and to do at least as much for Freedom
as the champions of Slavery and the advocates of Conpromise can do to oppose it.

In addition to our Western speakers, it is expected
that Parsea Pillsusuar, Answ K. and Stephen S. Fosten, will be present.

By order of the Executive Committee,
By order of the Executive Committee,
BENJ. S. JONES, Rec. See'ry.

The Man of a Thousand Years,

ISAAC T. HOPPER. A TRUE LIFE,

BY LYDIA MARIA CHILD.

THIS thrilling work is the biography of one of the most remarkable men the world has ever seen. His deeds of philanthropy and mercy, covering a period of nearly fourscore years, endeared him not only to the thousands who were the immediate participants of his beneficence, but to all who knew him.

His was a charity the most expansive. It was not confined to the popular channels of the day, but exerted itself among the most degraded and abandoned, regardless of color or condition. In the cities of Philadelphia and New York, where his active life was mostly spent, thousands upon thousands can bear testimony to his nobleness of soul, and his entire devotion to the interests of suffering humanity.

With truth he may be called the HOWARD OF AMERICA. Mrs. Child, having spent many years in his family, and being perfectly familiar with his history, of all others was the person to write 'A TRUE LIFE' of the noble man, and her task has been performed in her best manner.

'A TRUE LIFE' indeed was the life of ISAAC T. HOPPER, and Mrs. Child has presented it truly. Scarcely a citizen of Philadelphia or New York but was familiar with his form and features, as he was seen from day to day tripping through the great thoroughfares, and threading the narrow lanes and byways, searching out the wayward and the wandering, that he might rescue them from crime and degradation, and administer comfort and solace and heavenly charities to the distressed and suffering. The poor, hunted fugitive slave found in him a friend ever ready and never weary.

We intend to publish this work early in Angust. It

we intend to publish this work early in Angust. It will make an elegant 12mo, of about 500 pages, with a full length portriit and a medallion likeness, on steel, of Mr. Horris. Retail price, \$1.25, bound in cloth. At the time of the death of this venerable and excellent man, numerous notices appeared in papers of all parties and sects. We make a few extracts.

From the New York Observer.

'The venerable Isaac T. Hopper, whose placid, benevolent face has so long irradiated almost every public meeting for doing good, and whose name, influence and labors have been devoted, with an apostolic simplicity and constancy to humanity, died on Friday last, at an advanced age. He was a Quaker of that early sort llustrated by such philanthropists as Anthony Benezet, Thomas Clarkson, Mrs. Fry, and the like.

'He was a most self-denying, patient, loving friend of the poor and the suffering of every kind; and his life was an unbroken history of beneficence. Thousands of hearts will feel a touch of grief at his death; for few men have so large a wealth in the blessings of the poor, and the grateful remembrance of kindness and benevolence, as he.

The New York Sunday Times contained the follow-From the New York Observer.

The New York Sunday Times contained the follow ' Most of our readers will call to mind, in connection

'Most of our readers will call to mind, in connection with the name of Isaac T. Hopper, the compact, well-knit figure of a Quaker gentleman, apparently of about sixty years of age, dressed in drab or brown clothes of the plainest cut, and bearing on his handsome, manly face the impress of that benevolence with which his whole heart was filled.

'He was twenty years older than he seemed. The fountain of benevolence within freshened his old age with its continuous flow. The step of the octogenarian was elastic as that of a boy; his form erect as the mountain pine.

mountain pine.

* His whole physique was a splendid sample of na-

ture's handiwork. We see him now with our 'mind's eye'; but with the eye of flesh, we shall see him no more. Void of intentional offence to God or man, his spirit has joined its happy kindred in a world where there is neither sorrow nor perplexity.' The New York Tribune :

'Isaac T. Hopper was a man of remarkable endow-ments, both of head and heart. His clear discrimina-tion, his unconquerable will, his total unconsciousness of fear, his extraordinary tact in circumventing plans he wished to frustrate, would have made him illustrious he wished to frustrate, would have made him illustrious as the general of an army; and these qualities might have become false, if they had not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an inborn love of truth. He circumvented as adroitly as the most practised politician; but it was always to defeat the plans of those who oppressed God's poornever to advance his own self-interest.

Farewell, thou brave and kind old Friend! The prayers of ransomed ones ascended to Heaven for thee, and a glorious company have welcomed thee to the Eternal City.'

On a plain block of granite at Greenwood Cemetery ISAAC T. HOPPER.

BORN DECEMBER 8p, 1771. ENDED HIS PILGRIMAGE MAY 7TH, 1852.

Thou henceforth shalt have a good man's calm, A great man's happiness; thy zeal shall find Repose at length, firm friend of human kind, We shall publish 5000 copies of the first edi Early orders from the trade are solicited. It is a

the sale of Uncle Tom's Cabin, for in thrilling inter est it is not behind that world-renowned tale. JOHN P. JEWETT & Co. PUBLISHERS. BOSTON

JEWETT, PROCTOR & WORTHINGTON. CLEVELAND, OHIO Boston, July, 1853.

JUVENILE

ANTI-SLAVERY LITERATURE

WE propose to publish, should the enterprise meet with sufficient encouragement, a series of books for Children, to be comprised in twelve books, each independent of the other, on subjects connected with the anti-slavery discussion. Let us instill into the youthful mind correct sentiments on this great question, and we shall soon have a generation of men and women who will do their duty. These works will be elegantly printed and illustrated, and made attractive for children. To be sold at 124 cents each.

lren. To be sold at 124 cents each.

We publish this day the first of the series, entitled PICTURES & STORIES FROM UNCLE TOM'S CABIN.

With ten Engravings. The other numbers will follow at intervals of about eight weeks. The second in the series will be THE EDINBURGH DOLL. AND OTHER TALES.

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Aug. 12

DR. JOHN V. DEGRASSE, M. D., OFFICE No. 40 POPLAR STREET, BOSTON.

FOR WHAT SHALL MAN LIVE?

BY CHARLES GAVAN DUFFY. Brother, do you love your brother ! Brother, are you all you seem? Do you live for more than living ! Has you life a law and scheme Are you prompt to bear its duties,
As a brave man may beseem?

Brother, shun the mist exhaling From the fen of pride and doubt; Neither seek the house of bondage, Walling straightened souls about ; Bats! who, from their narrow spy-hole, Cannot see a world without.

Anchor in no stagnant shallow-Where the tides are fresh forever, And the mighty currents free; There, perchance, oh! young Columbus, Your New World of truth may be.

You must strive for better guerdons ; Strive to be the thing you seem; Be the thing that God hath made you-Channel for no borrowed stream. He bath lent you mind and conscience; See you travel in their beam!

See you scale life's misty highlands By the light of living truth ; And, with bosom braced for labor, Breast them in your manly youth; So when age and care have found you, Shall your downward path be smooth.

Fear not! on that rugged highway Life may want its lawful zest; Sunny glens are in the mountain, Where the weary feet may rest, Cooled in streams that burst forever, From a loving mother's breast. Simple heart and simple pleasures,"

So they write life's golden rule; Honor won by supple baseness, State that crowns a cankered fool, Gleam as gleams the golden purple In a hot and rancid pool.

Wear no show of wit or science, But the gems you've won and weighed; Thefts, like ivy on a ruin, Make the rifts they seem to shade ; Are you not a thief and beggar, In the rarest spoils arrayed?

Shadows deck a sunny landscape, Making brighter all the bright ; So, my brother ! care and danger On a loving nature light, Bringing all its latent beauties Out upon the common sight.

Love the thing that God created, Make your brother's need your care; Scorn and hate repel God's blessings, But, where love is, they are there; As the moonbeams light the waters, Leaving rock and sand-bank bare.

Thus, my brother, grow and flourish, Fearing none and loving all; For the true man needs no patron He shall climb and never crawl; Two things fashion their own channel-The strong man and the waterfall.

SOULS, NOT STATIONS. Who shall judge a man from manner? Who shall know him by his dress? Paupers may be fit for princes,-Princes fit for something less. Crumpled shirt and dirty jacket May beclothe the golden ore Of the deepest thoughts and feelings-Satin vests could do no more. There are springs of crystal nectar Ever welling out of stone ; There are purple buds and golden, . Hidden, crushed, and overgrown. God, who counts by souls, not dresses, While he values thrones the highest

Man upraised above his fellows, Oft forgets his fellows then ; Masters-rulers-lords-remember That your meanest hinds are men Men by labor, men by feeling, Men by thought, and men by fame, Claiming equal rights to sunshine In a man's ennobled name. There are foam-embroidered oceans. There are little weed-clad rills, There are feeble, inch-high saplings,

But as pebbles in the sea.

There are cedars on the bills ; But God, who counts not souls by stations Loves and prospers you and me, For to him all vain distinctions Are as pebbles in the sea. Toiling hands alone are builders

Of a nation's wealth and fame, Titled laziness is pensioned, Fed and fattened by the same ; By the sweat of others' foreheads, Living only to rejoice, While the poor man's outraged freedom Vainly lifted up its voice. But truth and justice are eternal, Born with loreliness and light, And sunset's wrongs shall never prosper,

While there is a sunny right ; And God, whose world-heard voice is singing Boundless love to you and me, Will sink oppression with its titles, As the peobles in the sea.

BE THOU READY.

Be thou ready, fellow-mortal, In the pilgrimage of life, Ever ready to uphold thee, In the toil and in the strife Let no hope, however pleasant, Lure thy footsteps from the right, Nor the sunshine leave thee straying In the sudden gloom of night.

Be thou ready when thy brother Bows in dark affliction's shade ; Be thou ready when thy sister Needs thy kindness and thy aid ; Let thy arm sustain and cheer them-They have claims upon us all-And thy deeds, like morning sunlight, On their weary hearts shall fall.

List to sin's enchanting strain ; Ready with kind words to woo them Back to virtue's path again ; Be thou ready, in thy weakness, To do good to friend and fce, As thy Father sheddeth freely Light on all that dwell below

When delight shall please no more; When the rose and lily fadeth, And the charm of song is o'er-When the voices of thy kindred Faintly move thy dying ear-Be then ready for thy journey
To some higher, brighter sphere.

SOUTHERN ATROCTTIES AND HORRORS.

ANOTHER LONG AND BLOODY RECORD

Marder by a Runaway Negro.—On Wednesday last, the family of Mr. Sweeney, who lives two miles from Macon, on the Marion road, were aroused from sleep by a negro, who stated that he wished to purchase a pound of sugar. The daughter of Mr. Sweeney opened the door, but immediately went back, telling her father that the negro looked like a runaway. Mr. S. came forward and demanded his pass; this the negro refused to produce, and at once began to resist Sweeney, who had by this time seized him. At this time, Mark Sweeney, a young man about 25 years old, ran to the assistance of his father, and the two laying hold of the negro, all three fell to the ground. The negro then disengaging one hand, drew a kwife, opened it with his teeth, and dealt Mark Sweeney a blow, which proved mertal in a few hours. He also inflicted a slight wound upon the elder Sweeney, and pursued him for a number of yards. Upon hearing Sweeney call out for his gun, he turned and fled to the river; there finding a bateau, he paddled down close under the east bank, but finding himself hard pressed by pursuers, he plunged into the stream, and swam towards the opposite shore. The strange spectacle of a negro swimming the river, dressed only in a shirt and hat, with a knife hung to a handkerchief about his neck, arrested the attention of Mr. Dian, who was standing on the west bank. The negro refusing to give an account of himself, and also to deliver his knife, Mr. Dian would not permit him to land. After giving him one or two blows, however, he brought him to his senses, and the negro throwing his knife to Mr. Dian, was allowed to come ashore, when he was at once taken into custody and lodged in jail. On Saturday morning, he was brought before the Justices, and remanded to prison to await his trial. He belong, we understand, to a Mr. Taylor, of Pulaski county. A

Morrison meanwhile having watched their movements, New Orleans, between Mr. Cohn, editor of the Staats sprung suddenly upon them, and finding them in his chamber, both en dishabille, instantly drew a revolver, and fired three or four shots, one of which passed through Hester's body, endangering his life, and another was required to Staats, Scalary Cohn, editor of the Staats Scitung, and Dr. Wintzel, editor of another German paper, published in that city. The conditions of the duel were, that they should fight with pistols, the one winning the first shot to fire at fifteen paces, the other through Hester's body, endangering his life, and another er passed through the arm and side of his wife, wounding her seriously, but not dangerously. Morrison immediately gave himself up to the authorities, and was committed. Hester being informed by his physician that he might not survive but a few minutes, made a statement to Capt, Goddard, to the effect that he had no criminal intentions, yet failing fully to account for becriminal intentions, yet failing fully to account for being found in such a predicament.

Diabolical Murder in New Orleans .- On Friday evening last, between 6 and 7 o'clock, Michael Clancy and John Bowles, both waiters at that time in the Cresand John Bowles, both waiters at that time in the Crescent City Hotel, were seen, in company with one other person, to enter the old yard which enters from Tchoupitoulas street, near the St. Mary's Market. The gentleman who saw them enter, describes them as having seated themselves in apparent peaceable conversation, when Clancy drew a pistol, and deliberately placing it against Bowles's side, fired. The man fell to the ground mortally wounded, and the murderer and his accomplice fied. Clancy, it is said, was a married man, and treated his wife badly. Bowles defended the woman, and on several occasions had been known to advance her money. This excited the husband's jealousy, and he sat about a deliberate method of revenge. It is said that he placed his clothes in a place of easy access, and made other arrangements for immediate flight, which has thus far been crowned with success. Bowles, it is further stated, has since died from the effects of his wound, and Clancy's accomplice is not known. Clancy, the murderer, is described as being about five feet eight inches high, has but one sound tooth in his upper jaw, and sports a long reddish goates.—N. O. Cresper jaw, and sports a long reddish goatee. N. O. Crescent City, May 16.

Diabolical Murder.—The Whig, of Mt. Sterling, Ky., records as follows the particulars of a tragedy:— Ky., records as follows the particulars of a tragedy:—

We understand from a reliable source, that a most brutal murder was committed in Clay county, in this State, a few days ago, by four men, whose names we cannot recall. A youth about seventeen years old, without the least offence, was seized by four men who had been drinking, at first ducked until nearly lifeless, and then his hair singed off close to his head, and then at last shot through the head. All this was done by way of amusement for those demons! They claim that they took the boy into a room, after ducking him and burning off his hair, merely to alarm him by firing pistols over him, and that one of the pistols bursting, killed him. But it so happens that one of them, after it was supposed they had intentionally burst the pistol,—the boy seeming to have been dead a half hour before,—was seen endeavoring to drive one of the screws from the pistol stock into what appeared to be a bullet hole in his head.

Extraordinary Proceedings.—We learn definitely from the Sea Shore Sentinet, of a condition of things in Hancock county, of which we had previously startling rumor. Lynch Law reigns supreme in that county, although probably justified by existing exigencies. All law-abiding citizens go armed, and are banding together for mutual protection; and this because the civil power was found utterly insufficient to contend with the organized villany which has been plundering the people of Hancock. The Sheriff, Mr. Graves, has resigned his office, finding himself utterly unable to command the posse comitatus; and, therefore, the civil power is extinct. There is a large clan of negro thieves and counterfeiters, against whom the people of Hancock county are in arms. Several have been captured, and summarily condemned to death by self-constituted tribunals. The confessions of the criminals reveal a frightful state of things, going to prove that the refuse rescality nals. The confessions of the criminals reveal a frightful state of things, going to prove that the refuse mocality of the seaboard cities has found, for years past, a secure lodgment upon the Mississippi sea-coast. We carnestly deprecate such a state of anarchy as now exists among our fellow-citizens of Hancock. Property, even life, must be perilously insecure. But would it not be the best and most legitimate way to restore order, to aid the legal authorities, be guided by their constitutional action, and call upon the State Executive for an adequate military force?—Eastern Clarion.

The Rival Houses.'—The Murderers in Garrard County, Ky.—Most of our readers, says the Memphis Express of the 4th inst., will doubtless remember reading various accounts of fatal rencontres between two families and their friends in Garrard county, Ky.,

Another long and more bloody expenses.

Marders and Afrays in Mississippi.—The DeKall (Miss.) Gazette of the 11th ult. contains a sad chronisele of crime in that vicinity.

The first record is of a serious affay between two brothers-in-law, named Wright and Turner, on account of difficulty in the division of some family properly. The parties were separated, and bound over to the next term of the Circuit Court. One was severely cut, but it was thought he would recover.

The Gazette then describes a murder committed on the Tuesday evening previous, by John Elwards, syouth about 18 years of age. The name of the yield was Samuel Alken.

The ink was cancely dry with which the foregoing was penned, when the cilitow was called upon to describe another dreadful deed of blood. He says hardly marrated, ere our heart is sickened by the details of a most cowardly assassination, scarcely paralleled by the most horible exploits of the desperadoes of the bouth-wars. The victim was Col. James, H. Sims, and the blood thirsty fend who perpeturated the foul deed was John I. Edwards, hisnephen, who can the previous evening had murdered Mr. Alken, out of the reach of the law. In passing through the Kab, he induced Col. Sims to a company with four the particulars are from one who with a session years ago for his deed of blood) started from home on Wednesday morning, so accompany and place John Elwards, hisnephen, who can the previous evening had murdered Mr. Alken, out of the reach of the law. In passing through the Kab, he induced Col. Sims to a company with four the particulars are from one who with a session provided the details of a most of the saliance of the fails. They were riding along together in the Scoober swamp, about eleven miles from this place, the fails experience of his father.

Murder by a Runauscy Negro.—On Wednesdy last, the fails of the fails. They were riding along together in the fail of the saliance of the fails and the was placed of the law the fails and the was a case of the saliance of the fails and the wa

which stunned Mr. C. very much, causing the blood to run freely from the wound. As soon as Carneal recovered from the wound, he drew a bowie knife, and attacked the Judge with it, inflicting several wounds upon his person, some of which were thought to be mortal.

Some gentlemen, in endeavoring to separate the combatants, were wounded by Carneal. When Judge James arrived at his house, bleeding and in a dying state, as it was thought, his son seized a double barrel gun, loaded it heavily with large shot, galloped to where the boat was, hitched his horse, and deliberately raised his gun to shoot Carneal, who was sitting upon a cotton bale. Mr. James was warned not to fire, as Carneal was unarmed, and he might kill some innocent person. He took his gun from his shoulder, raised it again, and fired both barrels in succession, killing Carneal instantly. It is a sad affair, and Carneal leaves, besides numerous friends, a most interesting and accomplished widow to bewail his tragical end.

Dian, who was standing on the west bank. The negro refusing to give an account of himself, and also to deliver his knife, Mr. Dian, would not permit him to land. After giving him one or two blows, however, he brought him to his senses, and the negro throwing his knife to Mr. Dian, was allowed to come ashore, when he was at once taken into custody and lodged in jail. On Saturday morning, he was brought before the Justices, and remanded to prison to await his trial. He belongs, we understand, to a Mr. Taylor, of Palaski county. A more bloody murder it has never been our lot to chronicle.—Macon Telegraph.

Two Runnicay Slares Shot.—Two of the seven negroes who escaped from Mr. Arterburn were captured in Indiana, and brought back to this city. A party in pursuit came up-with five of the elaves 15 miles beyond Jeffersonville, and commanded them to surfender, in pursuit came up-with five of the elaves 15 miles beyond Jeffersonville, and commanded them to surfender, in stead of which, they ran off. Two shots were fired, wounding Luther, a smart, daring fellow, for whose apprehension \$250 reward is offered, and bringing down another of the party. The first, though much hurt, still managed to get away, but the other gave up. He was wounded in the lega with small shot. The other negro that was eaught was Jim, who was found in haystack. They crossed the river at Harrod's creek. It is thought one of the seven is still in the neighborhood of this city.—Lou. Cour.

Crim. Con. Case, and Desperate proceedings of the Husband.—Andrew J. Morrison shot his wife Fanny and a dry goods clerk, named William H. Hester, this afternoon, under peculiar circumstances. There are various conflicting accounts. The more reliable are, that Morrison, who had been married about six months to a very young and handsome woman, suspecting in proper familiarity, told her that he should leave town this afternoon; that she notified Hester of her husband's supposed absence, and Hester subsequently called on her at her lodgings on Pennsylvania Arenue. Mor

in the idea that no blood would be shed, and an estima-ble life be preserved. But their hopes proved fallacious, for Wintzel again raised his pistol and fired. The ball struck Mr. Cohn in the right side, just below the ribs, but did not pass out. Some slight hopes were entertain-ed on Tuesday of his recovery. Wintzel has disappear-ed, but the police are in hot pursuit of him.

Fother Murdered by his Son.—Mr. James Tweedle was recently murdered at Memphis, (Tenn.) by his son, a lad of fourteen years. The Memphis Enquirer says: a lad of fourteen years. The Manphis Enquirer says:
On the afternoon of Friday last, he was in company
with his father and an elder brother in the woods at
work. The father left the two sons, and went to the
house for the purpose of resting himself by taking a nap
of sleep. Not long after, he was followed by the younger
son, named James, who, upon trial, said that he entered
the house with his axe, and finding his father stretched
apon the floor, asleep, he struck him on the head with
the pole of the axe, dashing out his brains, and killing
him almost instantly. It is said that James has heretofore frequently threatened to kill his father, on account

Bloody Work.—On Monday night last, an Indian, by the name of Jack Vann, was killed on the opposite side of the river from this place, by another Indian named Nitts, son of big Nitts. On Monday, about 3 o'clock, the coffin was taken over from town to the place where the corpse was, and while the friends of the murdered man were placing his body in the coffin, a quarrel sprung up between big Nitts and Lewis Vann, the brother of the deceased. Vann shot down big Nitts, killing him instantly, and attempted to escape, but was pursued by the nephew of Nitts into the house of Mrs. Vann, whom Lowis Vann, turned and shot him dead. In less than two minutes he killed two men, making three murdered men lying, as it were, all together, a horrid spectacle to behold by any civilized person.—Fort Smith, (Ark.) Herald, 4th.

The An affray of a terrible nature took place at a hotel at Mt. Washington, Ky., on the 24th inst., between S. C. Beard, formerly a sohool teacher, and a Mr. M'Meekin and Mr. Moore, of Mt. Washington, during which some ten or twelve shots were exchanged. Mr. McMeekin received four pistel wounds from the shots of Beard, and was twice stabbed by him with a sword cane in the hand. The shots took effect in the arm, side, back and throat of McMeekin, who at the last accounts was considered in a very precarious situation. Beard, during theiaffray, escaped unhurt, though repeatedly fired at.

Patal Rencontre.—A fatal rencontre took place a Newmansville, Florida, on the 20th ult., which resulted in the death of G.W. Stewart, son of Col. Daniel Stew

Bloody Tragedy. Our neighboring town of Courtland was the scene of a bloody and fatal tragedy last week, resulting in the death of two men in the prime of life. The main incidents of the occurrence, as we learn them from an authentic source, are as follows:—A misunderstanding occurred on the evening of Thursday, the 19th, between Junius A. Bynum and Alexander A. Wall. Bynum, it is said, drew a knife on Wall, and the latter struck B. with a chair. The next morning Wall was in a grocery, when Bynum came in with a drawn pistol and commenced cursing him. Wall sprang out of the door, drew a pistol, turned, and both fired at the same instant, the bystanders hearing but one report of the pistols. Both fell, each having received the contents of the other's pistol in his forchead. Wall died in a few hours, and Bynum lived until 9 o'clock P. M. They both leave famlies.—Tuscumbia North Alabamian.

Truth more terrible than Fiction. When did the

Truth more terrible than Fiction. When did the imagination of novelist ever paint a scene of cruelty more fiendish, or popular apathy more heartless, than this narrative from a German paper, the Herman Wachenblat, in Missouri?

'In the neighboring town of Union, a case has just been tried, of which the material facts are these: A man, who had hired a female slave, lost a \$10 bill, and could only account for the loss on the supposition that the woman had stolen it. He complained to her owner, who charged her with the theft, and she most emphatically denied it, and continued to protest her innocence. The barbarian of an owner then bent her hands backwards, tied them to her feet, and dashed cold water down upon her. She, however, persevered in asserting her innocence, and was finally released without having made a confession. She was sent back to him who had hired her, who flogged her with a green hickory stick until the stick was split to pieces—still no confession. After the flogging, she seized the first opportunity to escape, and crawled on her hands and feet into the back from the neck downward was one single wound, and an examination showed that she hed received. Her murexamination showed that both lungs and liver were fit tally injured by the blows she had received. Her mur derer was arrested, tried by a jury of free and enlight-ened citizens, and—acquitted. It was only a 'nigger'

Murder by a Ranfist Preacher. The following is

Murder by a Baptist Preacher. The following is copied from the Raleigh (N. C.) Register, a secular journal. It is a horrible transaction:

'Letters were received here last week, from Hyde, Tyrrell and Beaufort counties, stating that Washington Caroway, a citizen of Hyde county, some fifty years of age, and many years a Baptist preacher, lately on some frivolous pretext, knocked his wife down with a chair, and then seized a large stick and continued to beat her, until a man named Lassiter, who was boarding in the house, interfered to prevent her being murdered.—Whereupon Caroway took his gun to shoot Lassiter; but he disarmed him, and left the house. A few days afterward, Lassiter chanced to go by the house, which stood near the public road, when Caroway, seeing him pass, took his gun and ran through his field to cut off, and overtaking him in the savannah, shot him dead; pass, took his gun and ran through his field to cut off, and overtaking him in the savannah, shot him dead; and took his victim and carried him some half a mile into the swamp, threw him face down in the mud, and stamped him below the surface of the mud, covered him over with brush, then ran off, made his escape, and eluded pursuit. He had been married three times, and has children by each marriage, and, horrible to tull, circumstances have now come out which strongly indicate that both of his deceased wives came to their death by his hands.

Distressing and Fatal Conflict.—We are pained to learn that on Tuesday last an altercation, growing out of the late election, took place at Pine Binff, between Mr. Henry A. Washington and Mr. Newton J. Hudson, which resulted in the former inflicting a fatal wound on the person of the latter, which caused his death. The remains of the deceased were interred on the following day. Washington made his escape, and had not been arrested when our informant left. The parties were both young married men, respectably connected, and both young married men, respectably connected, and were both citizens of Pine Bluff.—Little Rock Dem.

We copy from the Red River Republican the

'The steamer John Strader put assore, for what reason is not known, a man who is supposed to have been deranged. It was near the house of Mr. O. Rachal, where he applied, it being night, for shelter, which was given him. During the night, he arose, and stabbed every person on the premises, consisting of Mr. Rachal, his wife, child and two servants, a man and a woman. The three former he killed instantly, but the servant man managed, though badly wounded, to get to the adjoining place, and tell the tale of blood. In the meantime, the unhappy anthor had gone off some dismeantime, the unhappy author had gone off some distance, and when discovered, had his ears cut off and a cut across his throat. Being told that the persons he had stabbed were dead, he said, "Well, then I must kill myself, too;" and, drawing his knife deeply across his abdomen, gave himself a wound of which he discovered.

nantic Homicide. - At New Orleans, on the night Romantic Homicide.—At New Orleans, on the night of the 27th ult., William Taylor, a young man, was savagely murdered in bed, by being stabbed in nine places, by Agnes Anderson, with whom he lived in unlawful connection. He had been aroused before the murder was completed, and attempted to escape, as prints of his bloody feet were upon the floor. He had become tired of her, and had paid her \$400 to acparate from him, but was so infatuated as to visit her again, after she had, in jealous rage, threatened his life, and she carried out her threat. When arrested, she declared that she committed the deed in self-defence. She appeared in court in full moutring, and is a pretty girl of about twenty years of age.

Double Homicide.—A very dreadful homicide (says the Columbia South Carolinian) was perpetrated near Maybinton, on Friday last, the particulars of which are nearly as follows:—

It seems that Mr. John D. Sims had on his plantation an overseer who had become objectionable to him, and whose removal from his premises he sought to effect. After conversation, an altercation ensued, when the wife of the overseer, being armed with a pistol, threatened to shoot Mr. Sims. Being armed with a double-harreled gun, Sims immediately shot her down. Enraged at this, the overseer ordered his son to bring his gun to attack Sims, when the latter leveled his gun and killed the overseer.

A Daughter Killed by her Father.—The Memphis Whig reparts a most revolting murder as having occurred at Hernando, Miss. A man named Robinson, a dissipated and profligate fellow, sold a negro of his daughter's, who, when the purchaser came to take the property away, refused to give the negro up. In a fit of anger, her father took his gun and fired at her, lodging the contents in her body, and inflicting a mortal wound. The girl lived in great bodily pain and suffering until the next morning, when she was relieved from her misery by the hand of death. The murdering fiend field, and has not since been heard from, although the officers of justice were in hot pursuit.

Melancholy Affair.—We learn from some passengers on the Southern Belle, that an affray took place at Por Gibson lately, resulting in the probable death of Wm K. Murray, a merchant of that place. We hear tha K. Murray, a merchant of that place. We hear that he attacked with a sword cane Dr. Chandler, formerly of Natchez, who, in turn, shot his assailant twice, once through the body and once through the head. The difficulty between them is said to have been of a private nature.—Natchez Courier.

Murder of a Teacher by a Pupil. We learn from the Monroe Democrat that a most stroctous murder was committed in Okolona, Miss., on Friday, the 1st inst., on the person of Newton Noies, by a young man mamed Gill. The particulars are said to be these:

Noies was a school teacher, and Gill was one of his students. On the day of his murder, Gill walked into the room during school hours with his hat on his head, and when requested to take it off, he replied insolently, or in a manner quite unbocoming a pupil.—Noies demanded an explanation, which brought on the difficulty that resulted in Gill stabbing him, which produced his death in three minutes. Gill immediately fied, and is still at large. A reward of \$200 is offered for his apprehension. He is a youth, we learn, of considerable property.

Noies was quite a young man, and in indigent circumstances. He labored by the day, and procurred means sufficient to acquire himself we education, and was, at the time of his death, educating his brothers and sisters, who were entirely dependant on him for a support, and also an aged mother; they are how, by his untimely decease, deprived of the means of subsistence, which a dutiful son and a beloved brother bestowed on them.

A young man named Gwinn murdered his own sister, near Winchester, Tennessee, a few weeks since. The young man wished to get some money that belonged to his father; his sister found out his intention, and communicated it to her father. This so exasperated the young man, that he swore vengeance against his sister, and told her that he would kill her, if he had to sister, and told her that he would kill her, it he has to cut her throat while asleep. Two or three days after-wards, in the absence of the rest of the family, he pro-cured a pistol, walked deliberately up to her bed, and shot her in the forehead, killing her instantly.

shot her in the forehead, killing her instantly.

Shocking Tragedy.—We learn from a gentleman who came up the canal by Friday night's packet, that a most awful tragedy, resulting in the death of two brothers by the hand of a third, occurred in Buckingham county on Wednesday or Thursday. The circumstances, as near as they can be gathered, are as follows: Shelton Farrar displeased, in some way, one of his sons, who immediately seized a double-barreled loaded gun and attempted to shoot him. A brother interfered, and undertook to wrest the gun from him, when he was shot down. Another brother made a renewed effort to stop the madman, which resulted in the same way—he was instantly killed.—Lynchburg Virginian.

Dreadful Affray.—George J. Churchwood and Wm. Searls had a fracas here on Monday night. Churchwood fired three barrels of a revolver at Searls, each taking effect. The latter then drew a knife and rushed on Churchwood, inflicting on him four ghastly wounds, from the effects of which he died on the spot. Searls, it is thought, is so seriously wounded that he cannot recover. Both were young men. The tragedy was the result of a drunken frolic.—Norfolk (Va.) paper, July 5th.

Affray.—A bloody affray occurred at Monticello, Jasper County, Georgia, on the 1st inst. The parties engaged were citizens of that place, and three brothers by the name of Slaughter, of the same county. The Slaughters made their first attack upon Wyatt R. Smith, Slaughters made their first attack upon Wyatt R. Smith, Eq., striking at him several times with a bowie knife. They afterwards met a gentleman named Leverett, Justice of the Peace in Monticello, whom they threatened. Thomas J. Bartlett interfered, and the Slaughters turned upon him and fired, a ball grazing one of his ears. Several persons now joined the parties, and a general fight ensued. The affray ended by Thomas R. Slaughter being shot down, and shortly after expiring, his brother Issae dangerously if not fatally wounded, and the third brother cut to pieces with a bowie knife.

Duel with Bowie Knives .- A duel was lately fough at Fort Mello, in this State, between Colonel Grouard and Major Jones, of Hopkins. They fought with Bowie knives, and Major Jones was killed. Subsequently, Col. Grouard went to St. Augustine, and surrendered himself to the officers of justice.—Pensacola Democrat.

Justifiable Homicide .- O. F. Bledsoe, Esq., of Car-Justifiable Homicide.—O. F. Bledsoe, Esq., of Carricl county, who killed Hasson, his late overseer, on the 16th ult., was promptly acquitted by the examining magistrates. It was proven that Hasson had come back from Alabama, in company with a man named McGowan, on purpose to kill Bledsoe. As soon as Hasson stopped at his house, Bledsoe stepped out and fired with a double barrelled shot gun, at a distance of twenty paces, instantly killing him.—Natchez Courier.

An affray occurred at Vicksburg, Miss., a few days since, between General Davis and Colonel Barks-dale, two rival candidates for Congress, in which the latter was stabbed in nine different places. It was thought, however, that he will recover.

Near Montgomery, Alabama, Mr. Alpheus Jones rushed upon Mr. Miller, in the act of adultery with his wife, Mrs. Jones, when the doctor drew a bowie knife, killed his assailant, and escaped.

ka, S. C., murdered his father-in-law, by stabbing him with a dirk knife, inflicting twenty-four wounds upon him. He fied, but afterwards surrendered himself to Fatal Affroy.—William R. Hill and William Kear-sey, farmers, in Hanover Co., Va., had a fracas on the 10th of June, in which Hill was killed. The murderer

LF A man named Kennedy was hung by Lynch law, at Rio Grande city, (Texas.) for the murder of Corporal Riley, of the Mounted Rifles. Mr. Steigel, Deputy Sheriff of Brownsville, was killed by Mr. Conrad, editor of the American, in self-defence.

Murder of a Lawyer.—Col. Telamon Cuyler, a law-rer of Adairsville, Georgia, was murdered near his res-dence on the 25th June. Four parties have been ar-Murder .- Mr. W. S. Irby, of Alabama, whipped

negro man to death, not long since, and was immediately arrested and bound over for trial, in a boud o \$5000. Such outrageous inhumanity should meet the condign punishment the law annexes to the crime.—Columbus (Ga.) Times.

Murder.—H. B. Wilson, of this county, was commit-ted to jail on Sunday last, on the charge of having kill-ed a negro girl, his property, by excessive whipping. We have heard none of the particulars of the case.— Raleigh (N. C.) Register, June 15.

The Alabama Herald contains an account of the by his master, Rev. Robert Jones, a Methodist preacher.

The negro was tied to a tree and whipped to death
The preacher immediately fled.

A negro slave belonging to Col. Brownard, of Florida, lately ran away, and was pursued by Brownard and his two sons. The negro turned, slaughtered the two sons, and was shot dead by the Colonel.

A woman, named Sarah Flood, shot John Mac kenzie at Savanah on Saturday, killing him instantly He had given some offence to a young son of hers.

A young man named Lessels was recently killed in a duel near New Orleans. His antagonist, who name is not mentioned, made his escape. The parti-were both under twenty-one years of age.

The Mount Sterling Whig, referring to the death of General Thomas Marshall, at Marysville, Ky mays that he and Tyler, his tenant, quarreled; that the General snapped his gun at Tyler, the cap only explicitly ding, and that he was trying to fire the gun again when Tyler shot him.

Murder.—The Memphis Sun learns that Mr. Chritopher Cawthorn was killed, a short time ago, in Hol Springs, Miss., by a man named Roswell. They had dispute about a business transaction; the lie was passed, Roswell drew a knife, and plunged it in Cawthorn's neck, cutting the carotid artery, and cauling immediate death.

Futal Affray in Baltimore.—A gang of rowdies entered Mathias Brendel's drinking house last night; quarrel ensued, in which John Kreninger was should dead. Mr. Brendel received two pistol balls in his arm and two unknown Germans were severely wounded.

Awful Tragedy.—A slave of a Mr. Hawkins, in Milledgeville, Geo., on the 21st ult, cut the throat of himaster, without giving him a mortal wound; stabbe Mrs. Hawkins in the back, and a sister (Mrs. Bailey in the face and thigh, out of revenge for a flogging which Hawkins had given the negro man's wife, in the morning. The Constitutionalist says Toby and hi wife are both in prison, and will, no doubt receive speedy punishment for the offences committed.

DEFERRED SUMMARY.

od Walking .- Mr. Barney Gould, the Good Walking. — Mr. Barney Gould, the great 'Predestination Man,' as we suppose Mrs. Patington would call him—left the Parker House in this city on Sunday at 12 o'clock. He walked to Boston, a distance of 52 miles, arriving there at 11 o'clock, P. M. He left Boston at 4 o'clock, A. M., yesterday, and arrived at the Parker House in this city last evening at 4 o'clock 45 minutes. He thus walked 102 miles in 21 hours and 45 minutes, having rested 6 hours. The original wager was that he should walk to Sales and back in 28 hours, which was lost, as 'Barney' was one pelled to abandon the undertaking in consequence of the hot weather and bad state of the roads. But for these, he would undoubtedly have performed the feat. Hearived in good condition, and not at all 'distresseh'. New Bodford Mercury, 12th.

Arduous Feat. Late English papers state than an American female, called by the romantic name of Miss Kate Irvine, has commenced at Sheffield, in England, the arduous task of walking 800 miles in as many consecutive hours, for (it is said) a bet of £500.

The lady pedestrian is described to be about 30 years of age, tall, and of rather prepossessing appearance. Her carriage is remarkably erect. She wears the Bloomer costume—a straw hat, a jacket of thin black material, a light vest with bright buttons, a tunic silk shirt, and light boots. She started for the first mile at six o'clock in the evening, and accomplished it in 124 minutes.—The average time of each mile, up to Thurslay evening, varied from 124 to 13 minutes, which, for a woman, may be considered really wonderful. Nearly 300 persons paid a visit to the fleet-footed American on the first day.

Quick Passage.—Clipper ship Witch of the Wave, Capt. Tay, of Salem, arrived at Boston recently, in eighty-one days from Calcutta, which is the quickest passage ever made from that port to Boston.

beath of a Recolutionary Soldier .- Jonathan Overton, a colored man and a soldier of the Revolution died in this place yesterday, at the advanced age of one hundred and one years. The deceased served under Washington, and was in the battle of Yorktown, besides other less important engagements. He was deservedly held in great respect by our citizens; for, apart from the feeling of veneration which every American must entertain for every remnant of revolutionary heroes, of which death is fast depriving us, the deceased was personally worthy of the esteem and consideration of our community.— Edenton (N. C.) Whig.

exandria, Egypt, mention the epening of a new railread from that place to Cairo, a distance of twenty-five miles. A locomotive ran over the road on the 21st June. A Railroad in Africa.-Accounts from Al-

Unusual and inhuman Punishment.-Rev. C. W. Denison, formerly a rabid abelitionist, then ex-cluded from the church and ministry, then a furious cluded from the church and ministry, then a furious Websterite, then a zealous Pierce man, then the Washington correspondent of the Boston Post, and the only reviler, (except Col. Weller, par nobile fratum) of John P. Hale—and through all, a mortal poor preacher—has been appointed Chaplain to the Washington Penitentiary. Conservative in all points as we are known to be, we never were so near being affected with that ism which is stigmatised as prompted by a 'morbid sympathy for criminals,' as in view of this appointment.

A man named John Wise, of Lancaster, Pa., proposes to cross the Atlantic in a balloon 125 feet in diameter, and to carry eight men, with all necessary 'fixins' for the voyage. He expects to make the passage in 48 hours; but not to undertake it till he has made a successful trip from some western city to the The ebrat on the York been fallen fal

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