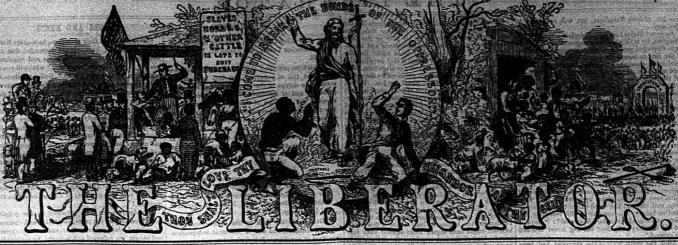
amberied to receive superspaces for TRE LIBERATOR.

For The following gentlemen conscitution the Pinancial benefities, but are not responsible for any debts of the post, vir.—Westerle Phillars, Edward Quintor, Edward Louis, and William L. Garrison, Ju.

WM. LLOYD GARRISON, Editor.



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

J. B. YERRINTON & SON, Printers

VOL. XXXIII. NO. 35.

BOSTON, FRIDAY, AUGUST 28, 1863.

WHOLE NO. 1699.

Refuge of Oppression.

"HARPER'S WEEKLY" ON NEGROES.

"HARPEE'S WEEKLY" ON NEGROES.

The negroes are now receiving their apotheosis. It is time for them, for since their apotheosis. It is time for them, for since their beginning as a race to the present moment, the contempt and domination of the responsibility of the same of which are too unpleasant to be narrated, and, therefore, shall not be expressly introduced bere. But it is a question open to much disable, the same of which are too unpleasant to be narrated, which therefore, shall not be expressly introduced bere. But it is a question open to much disable, the same of which are the same of the sa

an ambascade, and he was slaim. He was driven for and, and he was slaim be the entire case.

Among the negrophilist journals of the country, formost stands Hurper's Weekly. That paper has more of the "nigger on the brain" than the Tribuse itself. In a recent number it asked: "Where, either in our colonial or our national history, have the Irish, as a race, won so clear a title to the gratitule of the people of the United States, as the negroes have done within the past three months?"

Certainly, there is no necessity for refuting what is implied in this question. Indeed, a veritable irgo would have more decency than to write such a watence. The Colonial and National history of the Irish in America is more brilliant, according to their numbers, than that of white Americans thempelves. But we should disdain to refute a notorious abolition lie. More than half this country is exist in Wood-in every great fact that can be attached to a people. We come here poor, but we come here in great numbers; we prosper here in the most various and splendid manner; we multiply here exceedingly, we have founded here's grand Church, that will last forever; and, after a few brief generious, we will be predominant in every circumstance. Our past tells this in the fullest terms. In Boston we had, last year, more births than the native Puritus, New York, Philadelphia, and all our other cites, will soon exhibit the same fact. What do we —be Irish of America—care for Harper's Weekly? Nothing: We were here before it was established; we shall be here after its death; we shall see itself and the negroes where they ought to be. Nothing is more inevitable than this. The Weekly itself can prove it. The ineraficable, multiplying Irishman has a universal grip of the American continent, and he will keep it forcer.

In the meantime, let no Irishman read the Weekly, for any other Harper oublication. The Thermore

In the meantime, let no Irishman read the Weekly, or any other Harper publication. The Harpers were aver anything but Know-nothings, narrow-miaded bigots in 'religion, and negrophilista. To distrachise all foreigners, they did their, best; to produite a poor Catholic child they were ever rest; and from "nigger on the brain," the wretched subcrunate Brokers are always suffering. It was they made Nicholas Murray an apostate, to the religion of his fathers. When a fresh, and handsme, and big-hearted Irish boy, Murray became their apprentice. They soon seduced him to their own brette way of thinking. Before Heaven, the act was more wicked than any other seduction possible to be made. The gift of faith is the highest passion. God has nothing else that is equal to it. In steal away from it a youth of promise, is guilt-yone guilt. Poor Murray must have shricked in wild despair when, in his last moments, he remembered low his fond, Irish Catholic mother hand In the meantime, let no Irishman read the Weekly he land. But their worst enemies are the Harpers, but them have nothing to do with the books, or magazines, or Weeklys of these Know-nothing Aboliton ligots. Nor let them care what such persons with against them. The plague of "nigger on the brin" will soon have exhausted all its strength, the black will lose his apotheosis, Abolitionism will be put under foot, the nativism now rampantly prograin up bere and there will regret its audacity, ringous insolerance, like that of the Harpers, will exert adding but contempt for its upholders, and the Irish race in America will be forever in predominance—Boston Pilot.

RADICAL RAGE

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BADIOAL RAGE.

It is difficult to understand the motives which inscreet the radical papers in their malignant course branch (severnor Seymour. The New York Triess presents from day to day a spectacle of impostrage which is pitialte, while it is disgraceful to the character of the newspaper press. Yesterday, the per devoted two columns to a footink attack to the Governor, Adjutant-General Sprague, and electrodistic forces by the per devoted two courses be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the final signant must of course be true, and the fillow creature—uninsulted by the filthy aristocracy of the skin, and untarnished to the eye of the white he gives a must of course be true. The Adjutant-General Sprague of the skin, and untarnished to the eye of the white he gives a must of course be true, and the fillow creature—uninsulted by the filthy aristocracy of the skin, and untarnished to the eye of the white he gives a substant of course be true. The Adjutant-General Sprague of the skin, and untarnished to the eye of the white he gives a substant of the councils of the slaveowners, and at all events to free yourselves from participations to the law at a mount of recruits farnished, therefore we must power of the state of the county of the county of the county of the county of the state of the articles of the county of the cou

Selections.

DANIEL O'CONNELL AND SLAVERY.

That excellent and patriotic journal, the Catholic Telegraph, of Cincinnati, prints a long letter of remonstrance, addressed by Daniel O'Connell and a committee of Irishmen to a committee of Irish etitizens of Cincinnati, who ventured to rebuke O'Connell for his anti-slavery sentiments. The reply of the great Irishman is pungent; he does not spare his sarcasms; he overwhelms the luckless Cincinnati Conmittee with reproaches on their meanness in abusing the down-trodden, and taking part with the opporessor.

abusing the down-trouvers are seening propersor.

We can find room only for a few extracts from this manly letter; it is to be printed in pamphlet form, and will, we hope, be widely circulated among the country men of its author, as well as through the country generally.

The address begins thus:

"To D. T. Disney, Esq., Corresponding Secretary;
W. H. Hunter, Esq., Vice President, and the Executive Committee of the Cincinnati Irish Repeal

ceutine Committee of the Cincinnati Irish Repeal
Association:

"Corn Exchange Rooms,
Durlin, October 11, 1843. }

"Gentlemen: We have read with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of the most hideous crime that has ever stained humanity—the slavery of men of color in the United States of America. We are lost in utter amazement at the perversion of mind and depravity of heart which your address evinces. How can the generous, the charitable, the humane, the noble emotions of the Irish heart, have become extinct among you? How can your nature be so totally changed as that you ghould become the apologists and advocates of that execrable system which makes man the property of his fellow man—destroying the foundation of almoral and social virtues—condems to ignorance, immorality and irreligion, millions of our follow-creatures—renders the slave hopeless of relief, and perpetuates opprussion by law, and in the name of what you call a constitution.
"It was not in Ireland you learned this cruelty. Your mothers were gentle, kind and humane. Their bosoms overflowed with the honey of human charity. Your sisters are, probably, many of them still among us, and participate in all that is good and benevolent in sentiment and action. How, then, can you become so depraved? How can your souls have become stained with a darkness blacker than the negro's skin? You say you have no pecuniary interest in negro slavery. Would that you had! for it might be some palllation of your crime! but, alas! wou have inflicted upon us the horror of beholding you the volunteer advocates of despotism in its most frightful state; of slavery in its most loathsome and unrelenting form."

He tells them that
"Your advocacy of slavery is founded upon a gross

He tells them that

He tells them that

"Your advocacy of slavery is founded upon a gross error. You take for granted that man can be the property of his fellow man. You speak in terms of indignation of those who would deprive white men of their-property, and thereby render them incapable of supporting their families in affluence. You forget the other side of the picture. You have neither sorrow nor sympathy for the sufferings of those who are iniquitously compelled to labor for the affluence of others; those who work without wages—who toil without recompense—who spend their lives in procuring for others the splendor and wealth in which they do not participate.

"But you come forward with a justification, forsoth! You say that the constitution of America prohibits the abolition of slavery. Paltery and miserable subterfuge! The constitution of America is founded upon the Declaration of Independence. That declaration published to the world its glorious principles; that charter of your freedom contained these emphatic words:

"We hold these truths to be self evident—that the

"Recollect that the Declaration does not limit the equality of man, or the rights to life and liberty to the white, to the brown, or to the copper colored races. It includes all races. It excludes none."

disparage, as much as you can, the unbappy slave. Instead of influencing, as Irishmen ought to do, the public mind in favor of the oppressed, you carry your exaggerations to a ludicrous pitch, denoting your utter ignorance of the history of the human race."

He takes up one by one the points they made in their address, and demolishes them unsparingly. He ridicules the complaint they made of the odor of the negro, saying that multitudes of the children of white men have negroes for their nurses:

white men have negroes for their nurses:

"We implore of your fastidiousness to recollect
that multitudes of the children of white men have
negro women for their mothers. But it is, indeed,
deplorable, that you should use a ludierous assertion
of that description as one of the inducements to prevent the abolition of slavery. The negroes would
certainly smell at least as sweet when free as they
now do being slaves."

They said the negro was of an inferior race; but
the Irish Liberator replies:

"To indee properly of the negro, you should see

emancipation are but faint and foolish echoes of the prophetic apprehensions of the British slaveowners. They might, perhaps, have believed their own asser-tions because the emancipation of the negroes was then an untried experiment. But you—you are depriv-ed of any excuss for the reassertion of a displayed

Their reproaches of the "Abolitionists" call out, from O'Connell, this savage burst:

"Another piece of silliness. You allege that it is the abolitionists who make the slave restless with his condition, and that they scatter the seed of discontent. How can you treat us with such contempt as to use assertions of that kind in your address? How can you think we could be so devoid of intelligence as to believe the negro would not know the miscries of slavery, which he feels every hour of four-and-twenty, unless he were told by some abolitionist that slavery was a miserable condition?

"There is nothing that makes us think so badly of you as your strain of ribaldry in attacking the abolitionists."

"There is nothing that makes us think so badly of you as your strain or ribaldry in attacking the abolitionists."

"The desire to procure abolition is in itself a virtue, and deserves our love for its charitable disposition, as it does respect and veneration for its courage under unfavorable circumstances. Instead of the ribaldry of your attack upon the abolitionists, you ought to respect and countenance them. If they ere by excessive zeal they ere in a righteous and holy cause. You would do well to check their errors and mitigate their zeal, within the bounds of strict propriety. But if you had the genuine fedings of Irishmen, you never would confound their errors with their virtues. In truth, we must fear, or rather, we should candidly say, we readily believe that you attribute to them imaginary errors for no other reason than that they really possess one brilliant virtue—namely, the love of human freedom in intense perfection."

"We cannot avoid repeating our astonishment that you, Irishmen, should be so devoid of every trace of humanity as to become the voluntary and pecuniarily disinterested advocates of human slavery; and especially, that you should be so in America. But what excites our unconquerable loathing its of find that in your address you speak of man being the property of man—of one man being the property of another, with as little doubt, bestation or repugnance, as if you were speaking of the beasts of the field. It is this that fills us with utter astonishment. It is this that makes us disclaim you as country men. We cannot bring our claim you as country men. We cannot bring our selves to believe that you breathed your natal air in Ireland—Ireland, the first of all the nations on the earth that abolished the dealings in slaves. The slave tradie in British youths. Ireland, that never committed an offence against the men of colo—Ireland, that never committed an offence against the men of colo—Ireland, that never found that never found the affect of the series with the property of the property of

Finally he requires of them, " if they are gen rishmen," to do certain things, as follows:

and franchises of a freeman in whatever state he may inhabit.

Fourth. We ask you to exert yourselves in endeavoring to procure for the man ot color, in every case, the benefit of a trial by jury; and especially where a man insisting that he is a free man is claimed to be aslave.

Fifth. We ask you to exert yourselves in every possible way to induce slaveowners to emanchate as many slaves as possible. The Quakers of America have several societies for this purpose Why should not the Irish imitate them in tha virtue?

eriminals.

"Seventh. We ask you to use every exertion your power to procure the abolition of slavery the Congress in the district of Columbia.

"Eighth. We ask you to use your best exert

the Irish in America, of 'being the worst enemies of the men of color,' shall be atoned for, and blotted out, and effaced forever.

"You will ask bow you can do all these things? You have already answered that question yourselves; for you have said that public opinion is the law of America. Contribute, then, each of you in his sphere, to make up that public opinion. Where you have the electoral franchise, give your vote to none but those who will assist you in so holy a struggle."

He appeals to them:

"I rishmen! sons of I rishmen! descendants of the kind of heart and affectionate in disposition, think, oh think only with pity and compassion on your colored fellow creatures in America. Offer them the hand of kindly help. Soothe their sorrows. Scathe their oppressor. Join with your countrymen at home in one cry of sympathy with the enslaved and oppressed!

There is something fiendish in the malic

SUGGESTION FOR THE REBELS.

chained until they starred to death, because their masters were devilable in their cape; another with plank of a slave ship, from which 407 out of 501 captives were thrown to the slarks during the borrors of the Middle Passage; another with a computation of the tears that slave mothers have shed when their children have been torn from their arms, to be sent to the far South market; another with a setting of the families that have been divided at anction and at private sale, upon the demand of interest or by the spur of misfortune, since American Slavery began; another with an account of the way in which the fathers in their agony groaned, and in which the fathers in their agony groaned, and in which the fathers in their agony groaned, and in which the fathers in their agony groaned, and in which the fathers in their agony groaned, and in which the mothers wept and called on Christ to pity and sustain another with chains, attached to which ceffle gang of husbands without wives, mothers without husbands, children fatherless and mother less, all so by the agency of the "institution," which the mothers wept of the starting economy consists in working laborers to death in seven years, and renewing the gang; another with a pack of blood-bounds in-leash, by which men and women seeking liberty have been mangled and torn; another with a book to prove that slave-boding deconomy consists in working laborers to death in seven years, and renewing the gang; another with the bardot of its victims—the stake, the whip, the bird of its victims—the stake, the whip, which were another with the instruments of torture that Slavery uses, each wet with the model of a plantation on which men and women with immortal soula are b

WILLIAM L. YANGEY.

Death is thinning the ranks of the protors in the rebellion. In addition to n actors in the receimon. It admits a prominent generals, the week brings us it that William L. Yancey, the eloquent Southern birth, but Northern education. Southern birth, but Northern education, who was among the very foremost of the leaders, is no more. He was followed to the grave on the 29th ult., by the largest procession ever witnessed in Mongomery, Alabama. John B. Floyd was also lying jill, and not expected to recover. The death of Yancey brings virilly to mind the 10th of October, 1850, when he delivered his great speech at the New York Cooper Institute, and was cheered to the echo by listening thousands. The now rebell General Gustavas W. Smith called the meeting to order, Judge Green presided, and a letter was read from James T. Brady in praise of the Breckenridge platform, and denouncing the incoherent notions of Douglas on elavery in the territories. The speech of Xancey was one of his most elaborate efforts. The advoinces with which he appealed to the selfan interests of his andience, and the wonderful prescionce with which he foretold the events of the future, almost exactly as they have occurred, will form a remarkable chapter in history. He affirmed that the only thing the South insisted on was that the North is hould "let nobody steal their negroes." The institution was valuable to the North as well as the South.

"We do not let our negroes run about and injura anybody; we keep them to us; they nover steal from any of you; they do not trouble you with that peculiar negro stanch, which, however agreeable it may be to the nose of a Southern man, is terrible to the nose of a Northern." (Laughter and applants). The South could not afford to allow such strikes as we had at the North; they could have no safety fur their cotton crop. "We are a well-regulated people in the South; our institution is well regulated problem." His idea of government was "that the yovernments are instituted to protect material interests observed and theories of morals," that it was instituted we the theories of morals," that it was instituted we the result of the second of other and morals, or of the right was the protection of our property against in vasion from abroad and c

was left of both battalions, but was compelled to give way.

Sergeant Major Lewis H. Douglass, a son of Frod. Douglass, by both white and negro troops is said to have displayed great courage and calamness, waste of the first to mount the parapet, and with his powerful voice shouted, "Come on, boys, and fight for God and Gov. Andrew, and with this battleery led them into the fort.

But above all, the color-bearer deserves more than a passing notice. Sergeant John Wall of Co. G. carred the fing in the first battalion, and when mear the fort, be fell into a deep ditch, and called upon his gaard to help him out. They could not stop to that, but Sergt. William H. Carney of Co. C. caught like colors, carried them forward, and was the first sweenly wounded in the breast, be brought the colors, carried them forward, and was the first sweenly wounded in the breast, be brought to colors and the standard bearer to define the mount of freedom. The moment he was seen reawing into the hospital with the other hodding up to the hospital with one hand and with the other hodding up to the seed to the seed to the first battalion, and was the first severely wounded in the breast, be brought the colors, carried them forward, and was the first passession, his wounded companions, both black and white, rose from the straw upon which they were tying, and cheered him until uphanited they could shout no longer. In response to this reception, the brave and wounded standard-beaver said: "Boys, I but did my duty; the dear old flag never touched the ground."

After the main body of the regiment had been hilled, wounded or driven back. Cant. Emello, to the first the said that the dullest the real passes are shouting in his train. The first requisities for defence is to know who is your enemy. Your enemies have been tilled, wounded or driven back. Cant. Emello, to the first requisities for defence is to know who is your enemy. Your enemies have the first the said of the life of the li

After the main body of the regiment had been killed, wounded or driven back, Capt. Emelio, to gether with Lieuts. Green, Dexter, and Tucker rallied one hundred men and held a position near the fort until one o'clock in the morning, when they rallied one hundred men and held a position near the fort until one o'clock in the morning, when they were relieved by the 10th Connecticut, by order of Gen. Stimson. But even then they did not re-tire to the rear, but remained in the front and brought off a great number of wounded, who would otherwise have fallen into the hands of the enemy."

PROCLAMATION FOR PRAYER.

tain whether they may not succeed

COLORED TROOPS AT CAMP WILLIAM

PENN.

fore, hope that delphia will redeem themses. delphia will redeem themses. delphia will redeem themses. Such a movement?

We will say, in conclusion, that some of those colored men are as well drilled as any we commonly see in white regiments, and some of them are mor so.—Caristian Recorder.

What men and angels will, when Jeff. Davis' proclamation is amounced, be most disposed to do—laugh smit the blue and gemmed vaults ring with echoes, or weep until their tears descend in abovers upon the inhelieving earth—it is not for us laymen to say. We are not angelie enough to conceive what the feelings of angels will be in view of that most impious and monstrous invocation of Heaven, its Mercy and Justice, which the President of the man-selling Confederacy has put forth. We can imagine the reception with which the petition of a penitent son of Earth who had forgotten God in the commission of crime, woold be heard by the infinite patience and pity with which the hearts of the elect and the redeemed are filled. But the outry of a nation avowing a giant wrong for its corners stone—a wrong which hopelessly curses four millions of men, which sells them into the hardest of bondage, which uprotos the sacred relations of the family, which dooms them to ignorance and brutality, which leaves their souls in all the peril with which unconscious sin and enforced brutality can environ them—the outry of a nation that has attempted the enforcing of this wrong by a war, causeless, bloody and protracted, waged with infernal malignity and devilish hate—this outery, what shall men and angels say to it?

Let us pray! saith Jeff. to his Confederates. In churches built by the toil whipped out of unpaid men, the supplicators will gather at his command; from Bibles that have been purchased by the wages of infamy that women have been compelled by fear of the lash or the branding-iron to earn, the words of Christ the Apostle of Human Equality and of the first Christian Democracy will be read; in surplices bought by the sale of little children torn with merciless hardness of graps from weeping mothers arms, men whose pay is the price of blood will harangue other men, the crowning Jabor of whose lives is the effort to extend this business of man-selling, woman-whipping, and child-stealing—these legalized outrages of all the precepts t weep or laugh, let our readers judge, each according to his notion of what will most befit the cas—Chicago Tribune.

THOMPSON ON CARLYLE.

The following brief article by Thomas Carlyle, who still chooses to be a defender of slavery, appear-ed in the August number of Macmillan's Magazine.

OOLORED TROOPS AT CAMP. WILLIAM PENN.

The third regiment of colored troops is now full, and there is every prospect of filling another, some three or four companies having the desired number of men. At the latter part of last week, several of our daily papers published the gratifying intelligence that the Third Regiment of Philadelphia Colored troops would come into the city from Camp William Penn, to go through the evolutions of a street parade. The day came, but with it also came the postponement of the promised treat indefinitely. This has been a source of grievous disappointment to a great many, both colored and white. Now the question arises, Whose fault is it that the colored soldiers did not parade on last Saturday? There has been no reason given as yet for this outrage upon the feelings of our people, many of whom would thus have seen their relatives and friends probably for the last time in this world. Truly there is a fearful responsibility resting somewhere. But not only were the friends of the regiment disappointed, but when the intelligence reached the encampment, it caused a great commotion amongst the men, amounting, as we have been told, almost to a state of mutiny, which had been the consequence of so frequenty disappointing the men on this account. The officars, we hear, were not much better.

There are several flying rumors of the occasion of this postponement of the parade. The first of these reports is, that Mayor Henry received quite a number of anonymous letters on the subject of the regiment coming into the city. The Mayor, it is said, fearing a riot if they should come in, telegraphed to the Secretary of War to prevent their coming, which was done. Another report is, that on that day there were two white regiments to parade through the city, and they would occupy the entire police force of the city to attend to them. Now, whether any of these reports are true we do not know, but there is one thing which we would like to have come information upon, and that is, if the government enliste ILIAS (AMERICANA) IN NUCE.

PETER of the North (to PAUL of the South;)

"Paul, you unaccountable seconderel, I find you bire your servants for life, not by the month or year as I do! You are going straight to hell,

The correspondent of the Tribune has the following statements relative to the general and individual brarey of the Mass. 54th (colored) regiment the assault or Fort Wagner on the 18th ultimo:

"It will be remembered that the 54th held the right of the storning column, led by Gen. Strong commanding the 1st brigade. The regiment went into action six hundred and fifty strong, and came out with a loss of two buddeed and eighty privates and officers, being over one-third of the whole number. Among the officers, the proportion is much larger. Of twenty-three who went into action, but eight came out uninjured. The regiment marched up in column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings;

The Biberator.

No Union with Slaveholders! BOSTON, FRIDAY, AUGUST 28, 1863.

The Editor of the Liberator is absent from hi

post, endeavoring to obtain recreation, recuper and inspiration from the ocean breeze near Plym Rock. Letters for his personal attention may b iressed to him, until the last of the month, at Ply mouth, Mass.

PROGRESS FROM WORST TO BETTER.

It has been well said by General Butler, in a rece

It has been well said by General Butler, in a recent address, that the only hope of the rebels inw is such diversion as may be effected in their favor by the "Peace party" in the North.

It is sad that the very word "Peace" should be poisoned, and rendered unit for the use of 4ceent people, through its perversion by the Copperhead faction; but it is certain that a change, ever from the manifold calamities of the present war, to such a peace as they are striving for, would be the worst of calmities to this country.

Our most dangerous enemies, it is true are those Northern men who side with the South in both its

orthern men who side with the South in both its aracteristics, of rebellion and of slavery. These men, in consequence of the President's neglect to

The Boston Fost, which holds a prominent place in the party last mentioned, quotes with full approbation a sentence which it attributes to the New York Times, as follows:—"The admission of such a body of men as those now or lately living in slavery to the possession of the suffrage would inevitably bring about, and in a very short space of time, the destruction of popular leading the page 1.

same sort is to strike at the cause.

The evil of ignorance among voters is a very great
one. We have long had a conspicuous specimen of
it in the political course of that body of immigrants to
this country, unmatched in ignorance and degradation,
who have followed with remarkable unanimity the Max, 1863. T. C.
Upon this General Thompson comments as follows, it is sophiams, and sorted blindly by its dictation.

Bradford Attentier:—

**T. C.

standard of the Post, swallowed its blarney, ac its sophiams, and sorted blindly by its dictation.

Bradford Attentier:—

the mass of the slaves to be as ignore the mass of the slaves to be as ignored. n. Eve he sessel on Fort Wagner on the 18th billimo:

* Liville be remembered that the 54th held the right of the remembered that the 54th held the right of the remembered that the 54th held the right of the remembered that the 54th held the right of the remembered that the 54th held the right of the remembered that the 54th held the right of the thoronic six hundred and fifth strong, and came out with a loss of swo budned and eight privates and officers, being over one-third of the whole number. Among the officers, the proportion is much larger. Of twenty-three who went into action, but eight came out unnipred. The regiment marched up in column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command of Column by wings; the first was under command the winds was the construction of the winds would be varied by the whole the winds would be varied to make the whole the winds would be varied to make the whole winds would be varied to the Working and the winds would be varied to the Working would not be at once at the winds would not be at

NEW PUBLICATIONS.

min.—l

The Empire of the Mother over the Character and Destiny of the Race. By Henry C. Wright, Au-thor of Marriage and Parentage; The Unwelcome Child; &c.—Boston: Bels Marsh, 14 Bromfield St., 1868."—pp. 182.

St., 1803. "-pp. 182.

Here is another book by one of the deepest and clearest thinkers, and one of the most independent speakers of our time. It is designed to call attention to the Pre-natal education of man, and to the fact that the Mother is his God appointed Educator. It shows like all Henry C. Wright's books, an earnest desire for the elevation and happiness of man, and makes important suggestions to those who now hold, and especially to those who, are to hold, the parental relation. It is suited to excite serious thought and aspiration, and cannot fall to do good, whether or not the reader accepts all its conclusions. reader accepts all its conclusi

The September "Atlantic Monthly," published by Ticknor and Fields, 135 Washington St., gives its usual variety of solid and interesting matter, consist-ing of the following articles:

In the following articles:

1. The Puritan Minister.

2. Thoreau's Flute.

3. Mr. Martin's Disappointments.

4. Robert and Clara Schumann.

5. The Freedmen at Port Royal.

6. No and Yes.

7. The Mather Safe.

6. The Tertiary Age, and its Characteristic Animals.

9. The New Sangresl.

10. Thomas De Quincey.

11. Mrs.

Lewis.

12. Lyrics of the Street.

13. Interesting Manuscripts of Edmund Burke.

14. Harvard's Heroes.

15. Who is Rocbuck ? Reviews and Literary Notices.

The article on "The Freedmen at Port Royal," by Edward L. Pierce Esq., contains details eminently valuable and instructive at the present time. "Inter-enting Manuscripts of Edmund Burke" is understood

tains the following articles :-

1. Southern Hate of New England. By Miss Virginia Shewood. 2. Waiting for News. By Mrs. Mary E. Nealy. 8. Early History of Printing and the Newspaper Press in Boston and New York. By W. L. Stone. 4. Reconnoissance near Fort Morgan, and Expedition in Lake Fontchartrain and Pearl River, by the Mortar Flotilla of Captain D. D. Porter, U. S. N. By F. H. Gerdes, Asst. U. S. Coast Survey. 5. Diary of Frances Krasinska. 6. The Isle of Springs. By Rev. Mr. Starbuck. 7. The Grave. 8. Reason, Rhyme, and Rhythm. By Mrs. Martha W. Cook. 9. Remembrance. By G. F. G. 10. The Great Riot. By Edward B. Freeland. 11. The Deserted House. 12. Spring Mountain. 13. Japanese Foreign Relations. 14. Was He Successful. By Richard B. Kimball. 15. Jefferson Davis and Repudiation. Editor's Table.

September is as follows:—

1. An Unprotected Female in the East. 2. The Pennsylvania Coal Region. 3. The Battle and Triumph of Dr. Susan. 4. The Religious Life of the Negro Slave. 6. Paul Hayden's Confession. 6. The Statesmanship of Shakspeare. 7. Once upon a Tine: 8. Romola. 9. The Small. House at Allington. 10. My Operation in Gold. 11. Mistress Gowan and her Son. 12. The Battle of Antietam. 13. In Memorism:—F. B. C. 14. Five Years. 16. Parson Russell's Secret. 16. The Career of a Joker. 17 Harbor Delense. Monthly Record of Current Events Literary Notices. Editor's Easy Chair. Editor's Rome of the Shoddy Aristocracy. Fash

Part XXXIV. of "The Rebellion Record" is re ceived, continuing its detail of facts and documents pertaining to the Slaveholders' war, and adorned with portraits of Major General Sedgwick and Gen eral O. O. Howard.

A CHEAT UNASKED. About a fortnight ago, report was put in circulation by the N. Y. World the murder of six persons, the entire family of Berdenit Bothson to The Company Residence in the company Re land. The story was improbable, not only from the place of its publication, but from the ascription of such an outrage to black soldiers, who are accust strict-conformity to military regulations, as finding themselves elevated and honored by the

Wednesday, August 19th, and (abundant means t out down by the authority and military force of th put cown by the authority and military force of the State. The Tribane, however, very properly notice that this document, besides being unjustifiably late contains sundry instinations' suggesting injustice in the conscription, and thus tending to keep up that dis-content which was fomented by the leaders of the late

The Commonwealth has now nearly r close of the year for which its continuance was promised and its support guarantied. It has proved itself, under the administration both of Mr. Conway and Mr. Saaborn, an exceedingly vigorous and shie reper, faithful to the principles of freedom, and prompt in the exposure and rebuke of those who give aid and comfort to the enemy. Its literature, original and selected, has been of a high character, and it has displayed a rare independence in criticism, both of the writings and action, the literature and politics of the day. The support of such a paper should neither cease nor be left doubtful. Let subscribers renew in season to insure its continuance.

The general distribution of funds colle The general distribution of funds collected by the Merchants' Relief Committee in New York, for the aid of the colored sufferers in the recent riots was brought to a close on Saturday last. Some of the leading colored elergymen and laymen of that city took that occasion to present to the Committee an Address of thanks for their beneficence. The document was elaborately engrossed on parchament by one of their own people, and tastefully framed.

p. The late Ecclesiastical Council at Georgetow, published a "Result" authorising Rev. Charle Beacher's church to dismiss him from the pastorate But, at a church meeting called to consider that matter, a decided majority roted to retain and sustain their pastor, and expressed their decided disapprobation of the action and spirit of the council.

TA response to the Address of English elergy-men to the American churches in regard to slavery has been written by Rev. Dr. E. O. Haven, of the Methodist church, (one of the committee of nine ap-pointed a few weeks ago at Park St. church,) and will appear in the next Liberator.

ERRORS AND NEEDS.

mocracy!

This doctrine has been preached in the pulpits, sown broadcast by the press, illustrated and enforced by political slave-propagandists and stump orators, and caught up, reflected and believed by multitudes. A monstrous delusion! a huge mental hallucination!

Unions-alone and unaympathetic, this doctrine has

que, alone and unsympathetic, this doctrine has ily asserted itself in the face of the Christiani-l civilization of this nineteenth century, and in

ty and civilization of this nineteenth century, and in lus persistent attempts to spread itself over the fairest region of God's earth, it has sought to destroy the last lingering ray of hope among the oppressed of nations, and culminated in a civil war, unparalleled in the intensity of, its wickedness.

If ever we get this rebellion conquered, the past of our political history should be faithfully written and studied; but refuncted—never. The authors of the rebellion and the class to which they belong must be made forever powerless to do further wrong, by the complete destruction of the weapon with which they ever work—SLAVERY.

complete destruction of the weapon with which they ever work.—SLAVERY.

Then an ers.—a new one—filled with bright hopes and wise purposes for the well-being of man the world over; and the establishment of a government, wise and firm and just and benignant enough to insure complete protection to life, to property, and all po-litical and civil rights through every luch of our do-main, to all the citizens, of whatever language or

sons of the past thirty years. In vain our efforts to be a people or nation—to be respected either abroad or at home. But, before such an era as this in their connection with ourselves as a people. do this work faithfully, we shall soon take the dimen-sions of the hideous power which, unconsciously to ourselves, has so long held us in bondage. The false imbibed in our civil education must be separated from the true.

Thank God, we are getting fast aroused to a sense

Thank God, we are getting fast aroused to a sense of the dangers which beset us. The cause of our national woes is fast being discerned. The rebellion is waning, and slavery is dying. American Democracy has taken upon itself its ultimate and most appropriate form. It has always crawled on its belly, a huge, undefined monster. It has, in these latter days, diminished more and more in size, and at length it is about to pass off in the shape of a disgusting copperhead snake. Whack away, boys, and don't leavait alone till you see the last expiring sign of life in the very tip of its tail!

This all accomplished—the track clear—the sky boyond the clouds once more made visible—our old Constitution dragged forth from under the rubbish of strained interpretations, with new life breathed into it by those who love it for the love they bear the blessed country whose liberties it was designed to shield, we may calmly survey the vast field which lies around, and look forward into the future. Problems of government, of political economy and social well-being may then seek solution in the spirit of true liberty.

But, in the mean time, while we are passing throu this revolution, there are many questions to be con-sidered and settled in our own minds—questions which the contest almost daily drops at the thresholds of our doors, which we cannot avoid if we would, and

the Government or the mob rule now and in the fu These and many more questions ever suggesting hemselves, will find their answer in the events of

themselves, will find their answer in the events of the hour, and in the experiments yet to be tried. Perhaps there is no question among them all which more immediately interests us than the one which seems to lie very honestly in most of our minds: Will the negro in the South work for wages more and better, and whether the South, as an agricultural region, can be made more productive under free than slave labor?

decine the question; but it would seem as il, after what intelligent observers have noticed elsewhere, and carefully recorded in the shape of well-authenti-cated facts and satistics now in our possession, and cir-culating so freely in current literature, that we are fast approaching toward a satisfactory answer to this

To those who have, in addition to this light, op-portunities to observe the freedmen within our mili-tary lines, conviction is fast taking the place of theo-ry, and with some of the best experience, and with op-portunity to observe, it has passed from opinion to actual knowledge and belief.

THE PUTURE OF THE PREED PEOPLE NO. 11. MOORY REV. JAMES A. TROKE,

In the thick gloom of the present, we all seed as soul-cheering visions of a good dust coming. Wen saced by loops, and there is hope for the country, how for our children, in the promising future of the base of the country, we have unwisely builded to house on the treacherous foundation of wrong, as the country of the present and rights of the mean.

1. We will first surve the worship he rendered, to the tuture council at trials of Zion, he breathes a fuller inspiration at strikes his chords with a bolder hand, evoking non jubilant strains. Among his remotest vision is as of Ethiopia. Looking over the land, shrouded is the deepest darkness, he sees, emerging out of the glook arrallant form, the impersonation of Ethiopia.

By a prevalent misconception of the text, this predid image is degraded into that of Ethiopia disorael
abhorred of men, "on suppliant knee" appeals a
Heaven for mercy, and imploring rengence on he
inhuman plunderers. This attitude did ma see in rich in the resources of manifold art. rich in the resources of manifold art, ploudy briefly her offerings unto God, laying her tropic treasme as the altar of the Lord. Ethiopia, for agea vani, howling wilderness, a jungle of fierce beasts, her her rid wastes awarming with savage tribes, from whose advandance no revenue accrued to the King of Homrevenues. Over all the lands tributary revenues. Over all the lands tributary should be exalted by the munificence offerings; insomuch that, in the proph redeemed peoples vieing in tributes, Et conspicaous, stretching out her hands God. This is the significance of pro God. This is the algnificance of prophecy this is the attractive image it presents; and so bright integer, that it appears to the Psalmist as if it was soon to be realized. He sees in Afric's future the form, more imposing than obtains or pramid of Ediopia herself, free, erect, tendering her voirredings unto the Most High. This is the form the pitent God looks down upon, expectant and will pleased. This is the figure we hove to gaza at urreliance in the future likelyth up by morphers. Areas look into the future lighted up by prophecy. Arms a tract strewed with the ruins of oppressive naise, from the Psalmist's standpoint, we behold this innines form. Through a vista, darkened by the cloud our own dubious national destiny, we see this veshipful impersonation of Ethlopia. And, day it a the in 12 at the 12 feet wert new Poly in in it is a " By new " every information of the section of the best of the contract of the section o

lion flight, "With fear of change

they may, this phenomenon is now attracting the s-tice of leading minds throughout the civilized writ; and, like a comet looming into sight from its long size-

But the realization of this vision must be she quent to the extinction of slavery and the slaversh; subsequent, too, to the Christianization of the first people of this country, whose superior stranges indicate that they shall first atretch out their hasts sure God. Here, then, will be the earliest fulfilment of this prediction. Ethiopia is with us! And cas we doubt that the ancient seer embraced in his foreign doubt that the ancient seer embraced in an average this extent? He could hardly have been glied with so clear a view of the future of Ethiopia proper, and been uncallightened with regard to that of beni-lions of her children in America, the probably pre-destined instrument of her redemption. We conclude that this prophesy foreshadows the ulti-

God is the Lord.

Thus we foresee the children of Ethiopia, so long in bonds among us, stretching out their hands with God, compassing his altars with votive offering, derived from their own acquisitions, from their imprement of their natural and providential advantage, from their growth in grace, their attainment is chilization, and their achievements in usefal enterprise. We see them with a grattude peculiar, in ferrest, to their race, returning their acknowledgment is their beavenly benefactor. Nor can we fad in set that such zeal in devotion implies high mentaler. that such zeal in devotion impressions, the downents, receptivity, reason, conscience, vill, effect, earnestness, capabilities of action, of sequities of execution. Eminence in piety does not usually restart with mental inferiority. We argue, tak the hands which are atteched out worthily unio Gol at the contract of t hands which are stretched out worthly usto our ready for every good work, are versed in product arts, are skilled in ingenious devices, are convic-to, sway government, to conduct commerce, is armies, to manage the complex concerns of as vanced civilization. Such is the future of the fre people, as indicated by prophecy. It is one of car-sion, of adaptations and activities under the implesion, of adaptations and activities under the impe of an emotional religion, of inexhaustible ar And what nobler destiny cauld any people have!

and what nobler destiny canid any people as:

"And though the Eithiop can not change his his,
Or bleach the outward stain, he yet shall roll.

The darkness off that overshudes his essi,
And wash away the deeper dyes of sin.

Princes, submissive to the Gospel way,
Shall come from Egypt; and the Moriany, lasd.

In holy transport stretch to God in hand."

ry, and with some of the best experience, and with opportunity to observe, it has peased from opinion to
actual knowledge and belief.

To every common sense man of business, who loves
his country not so much for what it has been or is
but for its aplendid capabilities for a grand possible
future—to all such, the naked question of Free or Slares
lator is one of unsurpassed magnitude. All facts and
figures from impartial sources—as the Southern country is kid open for observation within our lines—will
not fail to help those who are honestly wishing to
know the whole truth. Could it be conclusively
shown that the South, by the adoption of more scientifle methods in the cultivation of the soil, would
increase its products two, three, and perhaps fourfold, and that free in lieu of slave labor is the best
condition for this, it seems as if all opposition to
the suppression of the rebellion would cease, even
among copperheads themselves.

A few facts touching this matter, drawn from the
experiment now trying at Port Royal, may not be unscoreptable to your readers.

W.

By—It is reported that Fort Sumter has fallen, and
that, the surrender of Charleston having been demanded and refused, Gen. Gilmore has commenced a
bombandment of that city.

Pyrsonal. Rev. Erastins O. Haven, D. D., of this
city, late editor of Zion's Hersild, has accepted, the
office of Fresident of Michigan University, and leaves
Boston to enter upon his duties in a few days.

of politician, addressing an assembly, not "I frankly confess to you that, for myself, interest in the negro; but, gentlemen, I am to conceive how any man can preiew the this rebellion without a clear conviction that Previdence does!" It is a shame for a pub-tor agent his own destitution of humanity.

By what munificent bestowments will it reward the

est endurance of this downstructure late.

Assired that God's justice will not sleep forever—
eing, indeed, that it has already awaked toward the
grow-we may reverently consider the principles of
procedure. They will be such as these, we may

hat in preportion in the re-iced upon this unoffending people, will be the re-nerstive favors Divine Goodness will confer-king the most of this principle, we may assume Making the most of this principle, we may assume that the vrongs inflicted during past generations will be the brad basis on which God will meee out his stands to the future generations; and that the redress will exceed the grievance. The future shall be more abundant in good than the past has been in evil.

For your shame, ye shall have double; and for confision, they shall rejoice in their portion." For their returns, they shall have franscendent strength. As they have been thrust down and trampled upon more than any other people, they shall be raised above other peoples, especially their proud oppressors.

Though ye have been among the pots, yet shall ye has the wings of a dove covered with silver, and her fathers with yellow gold." So the Lord exaited the Jews above their Egyptian task-masters, and their Jews above their Egyptian task-masters, and thei captors! So has be nonored the descender Puritan-Pilgrians before the haughty pow-secuted them, and drave them out! And as lan people have been more grievously out. Jew or Puritan were, they shall be more enged by the great Benefactor. As they riged than Jew or Puritan were, they shall be more signally arenged by the great Benefactor. As they have been reduced to property, they shall be advanced to the rink of property holders; not, however, by a charge of places with their masters, for, while retal intre justice would seem to warrant this reversal righteomess forbids it as a crime—and God has for the freed people some better property than slaves. At they have been denied the attributes and rights of ood they shall be fully invested with these, s that the vindication of their title to humanity shall that the rindication of their title to humanity shall be triamphant. Before the war broke out, the ne-gree were called chattles; soon after it commenced, they were denominated contrabands; since the proclamation was issued, they have been styled freed people; but, in the future, they shall be pronounced MEM. And not the name alone shall be given them; the fall brightness of manhood shall be awarded to them; regulers of mannood shall be awarded to them beregalives of freemen. God will be jealous ove with a jealousy which will see that all their in the promoted. He will guarantee to them the parestricted by prejudice, the spheres of use the liberties of society. In the vindication of their manhood it may seem fit, in the Lord's sight, to re bute the arrogant Saxon assumption of their inferior ty to the white man, by demonstrating their superi only in the qualities which most adorn the human cha

THE CONSCRIPTION LAW.

Extract from a speech delivered by GERRIT SMITH in Orwego, N. Y., July 29, on the Rebellion and the

us now take up the Conscription Law. Son Let us now take up the Conscription Law. Some siy that it is unconstitutional. I cannot see anything seconstitutional in it—though perhaps I could were I a layer. Some go so far as to deny that the Confitution give Congress the right to comple. Dersons to defend the country. All I can say is, that if it did not give the right, it should not have empowered Congress to declare war, and raise and support armies; for this to have empowered it was, in that case, but to mack it. It was only to seem to give much, whilst really giving nothing.

ally giving nothing.

For one, I'do not look into the Constitution for proature—that the supreme power of a nation has it—and that a Constitution which which should deay or in the slightest degree restrict it would be it only to be thrown away. For the credit of the Constitution, I am happy that it recognizes and asserts the right. But the Constitution does not create it. If refusal to look into the Constitution for the origination of the orignities of the origination origination origination or the origina igination of the parent's right to take care of ea. It is, I admit, one of the merits of this best of books, that it recognizes the right and enjoins in exercise. But the right is older than the Bible. It date as far back as the time of the first parent. It is an inherently parental, as the other is an inherently automat right.

as instructing particular in the Conscription Law favors the It is also said that the

an unfortunate race. Some ascribe it to one thing, and some to another. But, whatever the cause, the effect is obvious.

Oh, how base must they have become, who, when rebels are at the throat of their nation, can hie them rebels are at the throat of their nation, can hie them rebels are at the throat of their nation, can hie them rebels are at the throat of their nation, can hie them rebels are at the throat of their nation, can hie them rebels are at the throat of their nation, can hie them rebels are at the throat of their nation, can hie them rebels are at the throat of their nation in our notice them of with doing for the life of that nation i Our noble. Constitution should be used to nourish our patriotism; but, alsa! it is perverted to kill it!

I have noticed the action of the authorities of several of the cities of our State, in regard to the Conscription Law. In some of them, this action is very bad. The sole object of the law is to raise an additional force for completing the destruction of the Rebellion. Now, the city of New York and some other cities would take advantage of it humane feature of commutation to defeat this sole object of the haw is of their drafted citizens. This wholesale buying violates, to the last degree, the spirit of the law; deprives the country of the benefit of the legidimate and who will be glad to govern the city in our stead.

He constitution of the selection from being crushed by the faithful and fair carrying out of the law; and saves the Rebellion from being crushed by the faithful and fair carrying out of the law; and saves the Rebellion from being crushed by the faithful and fair carrying out of the law is an averety county, and so may every State; and so may the Conscription Law be rendered unavailing.

I admit the duty of the wealthy to avail themselves of this commutation clause to save, here and there were the particle of the law is a save the Rebellion from being crushed by the faithful and fair carrying out of the law is an admit and the same of their or the cit

and more cheerfully would I take part in voluntary: contributions.

I have sometimes heard the remark, that neither the rich nor the poor should be allowed to procure substitutes. The remark is both ill-natured and foolish. Among the drafted will be both rich and poor men, who ought to be spared from going to the war. I am not sorry that so many rich men have gone to the war; nevertheless, let as many rich men as will remain at home to continue to give employment to the

poor in manufactories and elsewhere, and to maintain a business and a prosperity which can be heavily taxed to meet the expenses of the war. Men of property should be heavily taxed to this end; and my only objection to the Income Tax is, that it is not more than half large enough. It should be six and ten, instead of three and five per cent.

But I must close. How unreasonable, how unpatriotic, how wicked to murmur at this Draft! The South, to serve her bad cause, is, at this moment, responding to the call for, absolutely all her able-bodied white males between the ages of eighteen and forty-five—whilst the call to serve our best of all causes is for not more than about one seventh or one eighth between those ages. And yet we murmur at the Draft; and in a few localities, there is a rabble so far under the sway of traitorous demagogues as to resist it with force and arms. These demagogues, by the way, as stilly as they are wicked, instead of seeing in this re-sistance only another argument with the Government for proceeding promptly, very promptly, with the Draft, flattered themselves that the Government would succoumb to the mobs, and abandon the Draft —would surrender to anarchy, instead of maintaining law.

—would surrender to anarchy, instead of maintaining law.

Our people need to be loyally educated. When they are, they will be eager to serve their imperilled and beloved country in any way, however expensive or hazardous. I rejoice to see that, in many parts of the country, the Draft is met in a cheerful and patriotic spirit. May this spirit soon obtain everywhere.

The love of country—the love of country—that is, what we lack. Would that we had somewhat of that love of country which awakeas the sublime uterances of Kossuth for his dear Ireland; somewhat of that love of country which stirs the great soul of Garibaldi as he contemplates his still, but not-ever-to-be, disunited Italy; somewhat of that love of country which arms he young men, and nor young maidens too, to battle for their down-trodden and dear Poland! Let us have somedown-trodden and dear Poland! Let us have somewhat of such love;—and then, when our bleeding country makes her call upon us, we shall not pause to inquire whether it is couched in Constitutional words, but we shall hasten to obey it, simply because it is our country that makes it, and our country that makes our obedience.

THE CAPTURE OF A NEGRO PRAYER MEETING The capture of a negro prayer meeting in Misclasippi by Lt. Col. DeCosta, of the Second Arkansas (colored) regiment, is thus described by a Helena correspond-ent:—

And the Cancerption Law form the Cancerption Law form on the part of the Cancerption Law form of the Cancerption Law species of the Cancerption Law form of the Cancerptio

mot, neither do they write, and who know not their right hand from their left, and who have never governed even themselves, and who have never governed even themselves, and who will be glad to govern the city in our stead.

4. Wherefore the men of Unculpsaim who dwelf in Gotham, went the one to his recraimable; and the Abdees govarned Gotham.

5. Now Thermandiwud asw that the men whom the Pahdees appointed to be officers in Gotham is de at the public crib, and waxed fat, and increased in substance. Moreover, so great and mighty was the city of Gotham that they who ruled it were powerful in the land of Unculpsaim; stretching out their hands from the East even unto the West; but most of all were they powerful with the men of the South, and from the East even unto the West; but most of all were they powerful with the men of the South, and from the East even unto the West; but most of all were they powerful with the men of the South, and from the East even unto the West; but most of all were they powerful with the men of the South.

5. And Phernandiwud said within himself, Shall I not feed at the public crib, and wax fat, and increase it substance, and become a man of power in the land of Unculpsaim?

7. So he made friends unto himself among the Pahdees, and of certain men of Unculpsaim who had joined themselves unto the Pahdees, and who called themselves Dimmighrate.

8. And he became a great man among them. And they made him chief ruler of the city. And it was of the Pahdees that he was first called Phernandiwud.

10. Now, when Phernandiwud was chief ruler of Gotham, the Pahdees, and the men of Gotham. And the watchmen of the city were as clay in the hands of Phernandiwud.

10. For he said, I will have a one man in power; and the one man shall be me, even me Phernandiwud.

11. The said the said the said the men of Gotham.

11. And the men of Gotham were amazed and con-

12. Behold, we are held as nought by Phernandiwad and them that are under him, and he will destroy
us and our city.

13. But they could not cast him out, because of the
Pahdees, and the men of Unculpsalm who also were
Dimmichrats.

14. Wherefore they said, we will pray the governor
and rulers of the province to take the watchmen of the
city from under his hand, and put in other watchmen
who shall guard the city, and the country round about
the same; and he shall no longer work confusion, and
devour our substance, and destroy our city.

15. Wherefore the watchmen were taken from unded his rule, and there were appointed other watchmen, whose captains were not Pahdees and followers
of Phernandiwud,

16. But Phernandiwud, because he loved the people, and himself first, as number one of the people,
withstood the watchmen which the governor and the
rulers of the province had appointed. And he gathreed together his watchmen and much people of the
Pahdees, and of the men of Uncutpsalm which also
were Dimnichrats,

17. Hittiles, ac-called, because they hit from the
shoulder, and Hammerlies, because they bark the
heads of all them that set themselves up against them.

18. And the watchmen of Phernandiwad, and the
Pahdees, and the Hittites and the Hammerlees, fought
with the watchmen appointed by the governor and
chelf rulers of the province, doing in this the will of
Phernandiwud. And they fought many times, and
they brake each the heads of the other; yet was
neither vanquished.

19. And when the judges of the province saw this,
they declared unto the governor, that by the great law
of the province, he could march an army upon Pherandieval, and his Mathemen and much the them to the
wood.

sword.

20. And when Phernandiwud read this declaration of the judges, he saw that there was an end of his

you.

21. But he charged the cost thereof into the city.

22. And this was the first time that Phernandiwn conceived in his mind the mystery of the new gospe of peace.

gah.

27. Now, about these days came Philip, from the new Athens, a priest of Beelzebub, and he taught in the Tabernacle at Gotham.

28. And Fhillip had many words, but only one thought, and that, like the thought of the men of the South, was for the Niggah. But he respected not the Great Covenant. And he said unto the people, ye ought to set the Niggah free.

29. And it came to pass that when he was teaching in the Tabernacle one Issaich entered (not the prophet)

29. And it came to pass that when he was teaching in the Tabernacle one isain entered (not the prophet, but he who was captain of a band of Hammeries) and protested unto him that he should no more teach such pestilent doctrine. And having his band of Hammeries with him, he knocked Philip down, and thrust him from the pulpit wherein he was speaking, and drave him out of the Tabernacle.

30. Now this was the first ministration of the new gospel of peace. But as yet it was not preached; for it had no spoatle.

CHAPTER IV.

th a great shout, and they clenched their uses id, God do so to us and more also, if we break not every man his head which saith there shall not beno-ery man his head which saith there shall not beno-

of Phernandiwud, have written these things, not o my own will, or of the promptings of my own heart for the truth is not in me. But forasmuch as the spiri of prophecy hath descended upon me, like Balaam, the

DESTRUCTION OF LAWRENCE, (KANSAS.)

HORRIBLE ATROCITIES. NEARLY 200 CITIZENS KILLED AND WOUNDED.

LEAVENWORTH, Aug. 22. From citizens of Lawrence, Kansas, who have arrived here for supplies and
tacclicines, I have gathered the following particulars
of the burning of that city by the guarrillas:
The list of killed and wounded numbers some 180,
the majority of whom were killed instantly. The
names of all the killed and wounded can't be given
now. The houses that remain standing are filled
with the killed and wounded, who belong to all classes
of society.

and an son's G. Low. Josaal Wash, C. P. Throop, Dr. Griswold, James Eddridge, Col. Stone and his two brothers, John Spear and his three brothers, Judge Carpenier, Rev. Mr. Snyder, L. Yates and two brothers, and Brant.

These were killed instantly, most of them in their own houses, with their wives and children clinging to their reasts and shot them down. In one case, the guerrillas drove twelve men into a house, shot them and burned the building. The friends of these twelve men, while standing on the banks of the river, were fired into by the nurderers, and a number were killed and wounded. Twenty-five negro recruits were shot dead. The guerrillas took all the money that could be found in the pockets or houses of the citizens. They stole all the jewetry of the ladies, even to the rings of their fingers. They spared nothing that was at all valuable.

Second Edition, Published This Day, July 31. manage extitudes as a second

SPEECHES, IEECTURES.

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and the second of the second o Miss L. M. Alcott.

The Statches published in The Communication, with harp additions, and the author's last corrections, will be inseed, surfy in August, in a line, volume of about 128 pages.

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JAMES REDPATH, Publisher, 221 Washington Street. BOSTON. 49

of an add the freed to a freed to a tenne the tenne to the tenne tenne to the tenne tenne

Daig Ms. Gammon—Herswith you have two let-ers sent by me to the (London) Hersld of Pesce, in the appe of showing to its editor the Injustice of his ac-mentation of the sent of the sent of the sent of the sate war; and also his reply, showing my efforts to have heen unsuccessful. To the reply I append a war for works of recipidate. Publish them or not

esirable. ificant fact that Mr. Richard finds it nec It is a significant fact that all Alexanders contained on the contained on

Rosros, March 26, 1868.

MOSTON, MARCH. 20, 1008.

TO THE EDITOR OF THE HERALD OF PRACE:

DEAR SIX—In your December number, you "fee to course taken by the Anti-Slavery party in America is largely responsible for " any special reaction the may have occurred in the English mind against Ant Slavery, and you speak of the Noghern Americans a count forth to "ravays and destroy, to sky and barr forth to "ravage and destroy, to slay and burn under and exterminate, is the name of freedom

and Christian benevolence."

In your Janustry number appears an "Extract from an American Letter," the author of which talks just as our most pro-davery papers do respecting "the hope of peace through the Democratic preponderance"." the tyranny of the President "..." the inconceivable madness of our people that sustains so destructive a war "...add the lamentable scase of " mon-

structive a war—and the immensione was of those eye expended for unproductive objects."

In the leading article of your February number, yo speak of Northern Americane as, evoking the grist host of Acheron 'to serve as the army of Benev lence, and to fill the earth with havoc and desolated. lence, and to fill the earth with havoc and desolation in the name, and for the defence, of Christian philanthropy." You say they "encourage bodies of armed men to bombard cities, to sack towns, and villages, to slaughter men by the myriad, to fill the hearts of vomen and children with unimaginable agony, in order to teach their enemies examples of humanity and mercy."

Singularly cough, you admit, in the very next paragraph, that—"it is only simple justice to the Fed-

ernment to say that it de fighting for philanthropy"; and you appropriatel quote from the Emancipation Proclamation ifself, t that that movement was made only "upon de of military necessity." I acquit you of inten well-nigh inexcusable to have left the charges in the preceding paragraph unerased, after you had thus proved their incorrectness! Try to keep in mind hereafter the unquestionable fact that, as far as the Government and the army are concerned, they are not fighting in the interest of Anti-Slavery or other philanthropy, but of self-preservation; and also, that it is the Government, and the nation, not the Aboli-

it is the Government, and the nation, not the Aboli-tionists, who are carrying on this war.

You will allow (you have already allowed) that the
President and the North are not fighting in pursuance
of any philanthropic object; but you may be disposed
to maintain that the purpose of the war is to "exter-minate" the Southern people, or to "subjugate"
them, or at least to prevent their attainment of
arightful "independence." One of the two objects of rightful "independence." One of the two objects of this letter is to show you, if possible, that this is strictly a war of self-preservation; that the inevitable alterna-tive before us is to conquer or to be conquered; that compromise between non-alayeholders and slavehold ers is precisely equivalent to a defeat of liberty; an that defeat, for us, means un orreue exaction. So that there is the slave code North as well as South. So that there is absolutely no resource for us but to fight, unless we mean to allow slavery (abe rectatablished in New Eng-land, and the foreign slave; trade to be again legalized

land, and the foreign slave trade to be again legalized, and made more extensive than ever.

Please take note, here, that those hot-blooded individuals who have used the word "fexterminate," in relation either to the Southern Secessionists or to the alaveholders, have been moved to use it by fineir recognition of the inevitable alternative above spoken of. They really think that the death of the whole of those two classes would be a less evil to the country and the world than the restablishment of slavery and the slave trade over this whole continent under the authority of law. Do you think otherwise?

Please take note, too, that the use of the word "subligate" proceeds from a recognition of the same fact. People here know that the question is not in the least about letting the Confederate States "go," but of submitting to their enforcement of slave laws

but of submitting to their enforcement of slave upon us as well as upon the negroes.

upon us as well as upon the negroes.

When the leaders of secession say that their only wish is that we should "left them go," there is but one answer to be made, namely, that they like. "You see I follow the Quaker custom of using the "plain language." The tendesky of slavery is to cultivate a habit of falsehood, among both masters and slaves; and so long, and so thoroughly, have our slaveholders cultivated this habit, that in the common use of the grossest falsehoods, Ferdinand Mender Pinto was but a type of them." They are lisis of the first magnigrosses misencous, Ferdinand Mender Pinto was but a type of them. They are lists of the first magni-tude, constantly falsifying in speech, writing and print, and mixing deception even with public records and legislative proceedings. You may read, if you will, the printed proofs of the hisification of the U. S. will, the printed proofs of the maintenance of the consus in regard to slayery by Mr. De Bow, in 1850 and 1840. And, although there is abundance of evidence, from the admissions of secresionists themselves, that the recitabilishment of the foreign slaves

for is the permanent establishment and regularization of alivery, and of all those means which seem to them needful to secure, extend and perpetuate it; and a limitation or suppression of all those things, in any part of the country, which would interfere with it. Just think, for a moment, how much this includes.

1. The immediate and unobstru-

4. and immediate and unobstructed rendition of fugitive slaves, and the punishment of all who have aided of sheltered them.

3. The right of the slaveholder to travel or sojourn, with his "property," in any part of the country, and to buy, and sell, and use his "property" in any part of the country.

of the country.

S. The right to punish all action, direct or indirect, of individuals or essentions, tending to oppose slavery, and to suppress all literature tending to disparage it, in any part of the country.

A. The right to make the punishments effectual for the purposes in question; to flog, tarand-feather, hang, and burn allve, just as much as may be needful to prevent interference with clavery.

These four unjust and iniquitous things, the enforcement of which would make a tyranny far worse than that of Eassia or America, are just what our slave-holders have always been atriving to carry into effect. Finding themselves defeated in this purpose by the gradual advancement of intelligence and self-repeat at the North, they next make the movement called "Secretion," claiming to de his for the easshishment of a rightful independence. You believe this claim was, originally, only a lying prevence, and that they intended to builty the North into submission to further encountered, as they have other done before. Nevertheless, for the sake of argument, I yield this point.

paddle seroes the Ohlo river, and cross me obver-elsewhere, to reach the free North, or the safer land of Canada beyond it. The "Confederate States" everywhere along this border will be lealing their "property" unless this process is immediately stop-ped. What will be done to stop it!

Two things will be immediately done; precisely the two things that were done when the States formed one nation. Armed pursuers will be sent after the fugitives, and a requisition will be made upon the authorities of the free State in question for the punishment of those who aided or harbored them. Our soil the state in the state of the state in question for the punishment of those who aided or harbored them. Our soil the state will be a state of the state

ment of those who aided or harbored them. Our soil must still be hunting-ground for the kideapper, and our freedom to give bread to the hungry and shelter to the weary must still be abridged by the Stave Power-We shall gain peace only by the basest submission and compilety with slavery.

Bus, do you say, the Confederate States exannot justly or reasonably require these things of a foreign nation 1 Granted. They will require them sajustly and sareasonably; but require them they assuredly will, and enforce the demand by whatever force is necessary; first using individual violence, according to their custom, and if that be repelled, declaring war. necessary; first using individual violence, according to their cuatom, and if that he repelled, declaring war. Do you suppose they will leave slavery, after secession, with less practical protection than it had before ? Do you suppose that in protecting the "sum of all villanies" they will confine themselves to the use of just and honest means? Bely upon it, when the enforcement of slavery is in question, they will accomplish, as individuals and as a nation, whatever violence can accomplish. We can escape war with such complish, as individuals and as a nation, whatever vio-lence can accomplish. We can escape war with such a neighbor; only by one possible means, complicity in the enforcement of slavery and the suppression of anti-slavery. Are you prepared to advise that this price be paid for peace? You and I, Mr. Editor, are Peace men. As we un-

You and I, Mr. Editor, are Peace men. As we understand Christianity, it never allows fighting; and ore propose so to fight, under any circumstances. But surely these ideas of ours do not prevent our recognizing the fact that most men (and some worthy and excellent men) are of the opposite persuasion; still less do our peace principles prevent us from recognizing the grounds of difference between two parties who are fighting, and distinguishing one party to be right and the other wrong in the matter about which they began to quarrel.

The Peace men in this country, always an insis-

and the other wrong in the matter about which they, began to quarrel.

The Peace men in this country, always an insignificant minority, and now fower than ever—rarely, making converts even in favorable periods, and now making none—eee no prospect of success in labors for the cause of peace at the present time. Moreover, those of them who are Abolitioniats are that all amore than all that they can do is needed for the cause of freedom, in this great transition period of our country, and that, while their labor is successful and mightly effective in that field, every word now uttered in advocacy of peace is prejudicial to liberty, chiming with the party cry now raised by those who wish only the success of the rebels, and have no sympathy with what see recognizes as 'peace principles.' There is among ma a large and powerful party, of men not only willing to fight, but ready at all times for lynch law and mob violence, who are now raising a cry for peace to be made by the North, that their Southern friends may return to power, and that siavery may again rule this country. This is the only result that could possibly come from overtures of peace made by the North. Recognizing this fact, and also the further fact that, of the two parties which choose to carry on this war, one is wholly wrong and the other to a great extent right in the notition taken mid the

utterly extirpated.

Call this paradoxical or self-contradictory, if you will; but I do not see the least abandonment of my principles in the fact that; when I see two parties determined to fight, one in the right, the other in the varong, I wish success to the former and defeat to the latter. Is it otherwise with you? When you read of a combat between Russians and Poles, Austrians and Italians, slaveholders and slaves, does no thought enter your mind but the official and technical one—"How wicked they both are to be fighting "4 Does

One of the secession lies is, that they are fighting only for 'independence." This has a plausible sound, and is well adapted to excite the sympathy of strangers, especially of those who do not stop to reflect what and I do of the wickedness of all wars. We hold it this claim of independence includes, and to read, in our entrent hattory, the means by which, from the beginning, they have sought to establish it.

The "independence" which the rebels are fighting for its the remanent establishment and legalization of the secretary of us, however, ever held that position. The great majority of anti-slavery men share the common view upon that subject. The American Anti-Slavery Society, however, confines its action, as it has always done, to the use of moral and peaceful instrumentalities. We spread abroad truth upon that subject by the voice and the press; and we have not the slightest idea either of abandoning that method or practising a contrary one. This, however, does not prevent as from rejoicing when the great cause of Freedom is helped by those who "walk not with us"—those who think they still see good work to be done "by the sword of the Lord and of Gideon"—those who like that toble and excellent man, John Brown, devotes their whole time to the work of seeking and saxing them that were lost. No instance of heroic, disinterested, self-devotion to a righteous cause appears in a slab history superior to that of John Brown. He gave himself for the rescue of God's poor, using such means as he sincerely deterned right. To his own Maite he must answer for timmelf. But I, a Peace man, not only feel no call to cast a stone at him, but I will not, because he used a method which I cannot use withhold my feeble tribute of praise from his life-long devoluto to the cause of the silves.

The few of us who are Peace men do not desert our principles. But we recogding the fact that there are other principles also to be advocated; and we pray you, our English friends, to distinguish between things; and in all of them the secasion women of the cause he used a method which I cannot use, withhold my feeble tribute of praise from his life-long devoluto to the cause to the silves.

The few of us who are Peace men do not desert our principles. But we recogding the fact that there are other principles also to be advocated; and we pray you, our English friends, to distinguish between things; to commenting upon the American crisis, to not an advocaty of such peace so once reigned in the comment of the strong of a superior of the strong of a superior of the st

CHARLES E. WHIPPLE.

It seems to me siso that it would have been fair and just in you (who have oppied so much intemperate language from the Northern advocates, good, bad and indifferent, of uncompromising war, to have given to your readers the statement of an Abolitonist and Peace man of thirty years standing respecting the inevitable dilemma that new lies before the U. S. Government and the Northern people, namely, that if they do not fight, they must submit to the extension and the domination of slavery over the whole country. I gave you the reasons which compell me to consider this alternative inevitable; and I hoped that they might also be laid before your readers.

You and I my dear Sir, being Peace men, hold that our duty forbilds us to kill men under any circumstances whatever. Consequently, when we can no

You assume that England may be forced into a war with the U. S., just as I assume that the U. S. has been forced into a war with the secondary rebels. You

best forced into a way.

"It is perfectly clear, that so long as it [this war]
lasts, there is the most imminent danger of this country becoming involved in hostillities with the NorthIndeed, we greatly fear that, unless it is pretty speed.
If brought to a close, such a collision is all but inev
it takes. It is one of the necessary consequences
of this miserable condict itself, so to derange and con
plicate the relations of the two countries, that no his
man statesmanably will long avail to prevent an em

a nation like Great Drisan.

Latill hold, in regard to the unjustifiableness of was precisely the ideas which I then held. But I recognize the fact that our present conflict in this country (a Revolutionary war not less than the other) is muterially different from that other in regard to the a terially different from that other in regard to the a terially different from that other in regard to the at-tainment of its object by means other than war. Reco-lately determined not to fight, myself, and continuing firm in the position of advising no one clae to fight, I yet recognize the fact that, if somelody does not fight to pre-went the success of the slaveholders, they will succeed, and will bring this whole nation under the operation and control of the slave system. I gave you in my less this result seem to melocratin. They are (as far as less controls, then into a mergraph the following:

which was the mutive for yielding. What shall we do? What do you recommend?

You refer to the "power of Christian truth, mighty through God to the pulling down of the strongholds of intquity and oppression." I framy believe in this, and in the yet greater power of Christian love. I garget from the influence of these forces much, but so our everything. I expect these influences to accomplish much with the average of civilized people and many warrage of savages; may with many classes of victous people and prodigates. These are comparatively second to the control of the co

continent, and the whole black race here to be re-emslaved, and the better portion of the white race to be reduced to semi-slavery, rather than wage war to the extent of subduing those hundred thousand acoun-dels—all I can say is, that I am but a servant, acting under orders; God has placed me here to teach and exemplify the law of love; I believs I can serva Him better by simple obedience than in any other manner; and I have such confidence in His Wisdom, Power

Perhaps we shall the Providence of God is now overthrowing slavery in this country, so that it can never be re-established on the old footing. But I am not so sure that this nation is to be preserved. To any one who may consider this very doubt as a lack of faith in God, I would rethis very doubt as a lack of faith in God, I would reply that we have a long arrear of guilt to be settled, and that this people, North and South, are now reaping what they have sowed. They have chosen to continue a horrible system of oppression, the South from love of it, the North from fear of the inconvenience to themselves involved in its removal. Both are guilty before God, and the rebellion is one item of His retir sin against God and the slave, but against the North: whereas the North has committed no offence against the South, but continued to treat her, for the half-century preceding the war, with all the kindness and indulgence that could possibly be expected, even by the admission of A. H. Stephens and Jeff. Davis themselves, whose testimony I send you with this. The war was unjustly and causelessly begun by the South, and, if we look only at the relative position of the two parties at its commencement, the South was entirely wrong, the North entirely right, according to the rules admitted by civilized nations.

Now the Government of the U. S., as well as that

Now the Government of the U.S., as well as to of Great Britain, profess to hold allegiance to the of nations, and occupy (or at least propose to the ccupy) the position of statesmen and They are not very much concerned a them to do, looking at their seller, their points, they proposes their understanding of their own position, the purposes with which they took those high offices, and the pur-poses for which the people placed them there. Can they fairly be expected, after having all their lives be-lieved in the rightfulness of making war, to turn about and become Peace-men just at this moment, when immiensely powerful circumstances are urging war upon
them? It is plain that you do not expect this of Lord
Palmeraton and Earl Russell. Why should you expect it of President Lincoln, when, unless he uses
that war power which is one casential feature of his
great office, he leaves the Nation's Capital, Treasury,
Archives and Monuments to fall into the hands of her
worst enemies, and faithlessly abandons the very work
which he was elected to perform. And, unless you do
expect something so unreasonable as this, where is the
fairness of constantly speaking (as you do) of the war,
and, of the particular measures of arbitrary power
naturally and necessarily accompanying war, as the
fault of President Lincoln, the defendant, rather than
of Jeff. Daris, the assallant.

Another thing. You have quoted a portion of a base and brutal speech (possibly correctly reported.) I never saw or heard of it before) from "the Hon. James Lane, Senator for Kansan." Of this person (who is never spoken of here except as "Jim Lane.") I know very little, except that he is a coarse and rough bann, a determined opposer of slavery, who, having had to stand on his defence for years in Kansas against the "Begder Ruffians" of Missouri, and to see that same course actually pursued, was above the standard of the s wno are represented as applicating and echoing these expressions, have themselves been educated under slaveholding manners and morals, and now oppose only the rebellious, not the oppressive character of the South. They, therefore, in everything but secession, represent the South and not the North. As to the two sent the South and not the North. As to the two Northern clergymen whom you mention as having given niterance, in Philadelphia, to ideas kindred to those of Jim Lane (one of whom is represented as making the ridiculous statement that President Lin-coln purposed and expected that his Proclamation would produce a St. Domingo massacre at the South,) all that needs be said is that these, and the dozen more all that needs be said is that these, and me concernmove like them which scrutiny might discover, are excep-tional instances among Northern men, while the slave-holding States abound in mercof worse ferceity in lan-guage, and having, in addition, a habit of acting as brutally as they talk.

bruinly as they talk."

Tou after us this problem to solve: "Can you overcome your difficulties, and emerge out of the trial-hour with which every country and race is sometimes tested, by some other-means than the old, bruinl, barbarous expedient of cutting each other's shroats ?"

I reply, for myself, and also for the Northern Government and people—No! We do not see that our entitled the cast be overcome, and that we can emerge, auccessful, from this trial hour, in any other way than by fighting. If you see any other way, please to com-

municate it.

Or, to put the demand within narrower limits, let me suppose that, to avoid further hortors of war, our Government shall condenced to make the first overtures to the rebels who began the war, and sak what terms of person will content them. Suppose they say

CHARLES K. WHIPPLE.

PRACE SOCIETY, 10 New Broad Street, LONDON, June 50, 1863.

DEAR SIR—I had intended to answer your first lefter as soon as it came to haird. But the pressure of anmerous and urgent duties obliged me to postpone, from time to think, the fulfilment of that intention. I was pleased to hear from you. I had read with great satisfaction such of your writings as had fallen in my way, and from them had learned to look upon you as an able and earnest fellow-laborer in the cause of sease. And in proportion, of course, to the value

in my way, and from them had learned to look upon you as an able and earnest fellow-laborer in the cause of peace. And in proportion, of course, to the value I attached to your advocacy, is the regret I feet that you, alas! like so many others, have been carried away by the excitement of this unhappy war into a position which I find it impossible to reconcile with the principles which you formerly held.

From my experience with other correspondents on your side of the Atlantic, I am convinced it would answer ne good purpose to argue with you on the subject of the war. I dark say you will not admit it, but it seems to me painfully clear that you are all breathing such an atmosphere of passion as to have become far too feverian to listen with any temper to what appear to you the cold-blooded counsels of unpredict observers, though they may in reality speak to you pear to you the cold-blooded counsels of unprejudiced observers, though they may in reality speak to you the words of truth and soberness. I have, therefore, given up the hope of doing any good by reason or remonstrance while the present moral delusion hast. I must, however, say a word or two by way of self-de-

must, however, say a word or two by way or seif-defence.

You charge the editor of the Herald with inconsistency in saying, on the one hand, that the Northern Americans are filling the earth with desolation in the name of Christian philanthropy, and, on the other, that the Government does not pretend to be fighting for philanthropy. There is no inconsistency, or, if there be, it is not our. In truth, I am obliged to say that there is a little want of ingenuousness on the part of our Anti-Slavery friends in your country as respects this matter. You first claim the sympathy of British Christians for the North because it is fighting against slavery. Such have been the whole tends and testimony of Mrs. Stowe's repeated appeals and of a hundred articles I have seen in your journals. But when we say in reply that we do not believe in promoting the objects of Christian philanthropy by the malice of war, you turn sharp round upon us and say, "Who is trying to promote the objects of Christian philanthropy by war. We are not. We are only fighting for union, for national existence." Of course, the war was the property of the state of the case, then what special ground have you for invoking the Anti-Siavery sympathies of England? If your object be, as Mr. Lincoln says, to restore the Union, with or without slavery, the interests of the slave being made entirely subservient to a political end, where is the justice(1) of your indignation with British Abolitionists for not backing you up in this war? But if, on the other hand, as the Anti-Slavery party in America are proclaiming with a hundred tongues, the war ought to be carried on, and, as they are now boasting, is being carried on, for the great object of liberating the slave, then we or the Peace party (I answer for no one clse) have a right to say that we object to the idea of promoting a purpose of pure Christian philanthropy by rapine and slaughter and extermination. You see, then, dear Sir, that our inconnistency, if it be one, springs entirely [2] from the conficing

contradictory regresentations that come to us from your side of the water.

You say that it is the Government of the nation, and not the Abolitionists, who are carrying on this war. True, no doubt, technically. But who supplies the fuel to generate the steam of public opinion, which keeps the governmental machinery in motion? Who clamors most loudly for the continuance of the war: Who demands that it shall be made more and more rigorous and ruthless? Who protests most angrily against the very name of peace [16]. Why, the Anti-Slavery party. I cannot describe to you the bitterness of sorrow with which I have observed this. All my acquaintances and friends in America have been of that party. I have been accustomed to admire and appland them as models of Christian heroism. I have defended them to the best of my shillity in all companies and sgainst all comers. And do you think it is possible for me, without the deepest grief, to hear such men now talk with a ferocity worthy of the French Jacobins in the wildest days of the Convention? You say that the persons whose "exterminating" distribed I cited in the Heroid were "exceptional instances." But look at the language of Wendeli Phillips and Mr. Stantou at the last meeting of the And Slavery Society. Such men must be regarded, surely, not as exceptional, but representative. You sak me to publish your letters in the Heroid. I wish to explain to you why I do not think that expedient. Believe me, it is from no want of respect to you.

But, in the Brat place, I have already published a

But, in the first place, I nave arreaty positioned a long and elaborate letter from my esteemed friend, Mr. Amasa Walker, in which the whole case of the Anti-Siavery and Peace men quood this war was put as clearly and forcibly as it could be put. I tried to answer that letter as well as I could, and I really see no advantage in re-opening the discussion, and trav-

your reasoning be sound, Peace Societies may as well break up at once, and acknowledge that their whole foundation is a rotten one. If there he no other means—for that is what your representation amounts to—of comparing evil but by the wholesale butchery of war, and if that he a right and effectual way of conquering it,(4) why should we any longer talk of the power of truth and love and the weapons that are not expand:

the power of truth and love and the weapons that are not carnal?

You say you "firmly believe "in this power of truth and love with almost every body but the particular people who are your enemies, but that with them nothing will do but fire and aword. They are such liars and scoffers and utterly hardened reproducts as to be inaccessible to all meral Influence. Serious as the whole subject is, I really could hardly forbear smilling at your simplicity. Are you not aware, my dear sir, that such is precisely the aspect in which every nation that is at war looks upon its enemies while the conflict lasts 1 The language you suply to the Southerners, though sufficiently emphatic, is really mild in comparison (b) with what our people applied to the French fifty years ago, to the Russians ten years ago, and to the nations of India five years ago. You affirm, again and again, that Southern men are wen unmittigated liars that no one must believe a word they say. It is curious among is that when I received your first letter. I had just been reading a book by an English lady who had been blockaded in the South during the war, and among the diatribes she reports as having heard against the North, this was one: that the Yankees are such habitual liars, that they have at length lost the faculty of distinguishing between truth and fischeood. I don't y believe this of course. Nor, to speak quite candidly,

o I believe all that you good Northern people say is to I believe all that you good Northern people asy in he liest of passion against your Southern brether. Sat if we allow the conclusiveness of your hand hough all war is unchristian and unlawful, you the particular war is christian and instant, (5) because has gainst whom it is waged are such despending timers, we give up the whole question, twing the every nation, while its mind is inflamed with with passions, does look upon its opponents as the wicked sinuers, for which no correction but we visit

ionid be publicly committed to a position w on vinced you would in calmer moments seconvinced you would in calmer moments see to be a seely untenable for a peace man. I make large also, ances for the extremely perplexing circumsurest a which you and others, holding your view, have been placed. But I am a little surprised that, while letter how difficult it is for you, while the violence of the how diments to so to you, white the violence of a tornado is sweeping past you, (7) to keep your focus on the high ground of principle, as to war, you has hitherto occupied, you should want to drag uses also to a lower position! Ought not the Peacess of America rather to say, "Let us be glad and that

to do as respects war. (10) And when I see a war waged in the name of religion or of philanthropy, I

I had no intention, when I began, to write at this length. You will see by the Herald of this ment, just published, that though I have not inserted its whole of your letter, I have inserted so much of a se relates to your self-justification from what you though ded imputation on my part.
Yours very troly,
HENRY RICHARD

P. S. I return your letters according to your wall

I will make a very few remarks by way of rejointer o the above letter, designating by figures the passes o which I reply.

(1) It is inappropriate for the editor of the Hedd of Peace to complicate my position with the firms once taken by President Lincoln, Mrs. Stove, as others. My claim is that the sympathy and at d ones taken by Fresident Lincoln, air. owi-others. My claim is that the sympathy and sid of Britons, men and women, should be given to the Noth rather than to the South, in the contest now pessar, because, while the purpose and tendency of the South-ern warfare are to maintain and perpetuate stary. the purpose and tendency of Northern warfar as growing more and more adverse to slavery. A had blow has already been inflicted upon that system by the Proclamation, so that it can never re mer supremacy; the movements of the nts of the Federal gor ent and armies are effectively and rapidly due ernment and arthur is and the proportion of our Sorb-ishing its strength; and the proportion of our Sorb-ern people who hate slavery, and are determined it atrive for its entire abolition, is increasing far nor rapidly than ever before. These circumstance sea to me to make it right for Englishmen to fave as help the North, and wrong for them to favor solked the South.

(2) Not so. A sad (and to us an (2) Not so. A san land varyour indignation again your inconsistency is that your indignation again replies and slaughter finds expression only when the are used by a legitimate government in opposition is rebels; while you preserve a systematic silence in gard to acts of the same sort when they are persecuted by rebels, in the attempt to maintain and preserved.

petuated by rebels, in the attempt to manual assemble regro slavery.

(3) If space to untwist these misrepresentates as exaggerations were allowed me in the Hende of Fast. I would gladly undertake Nag work. I will not all to of the editor of the Liberator.

(4) The reader is referred to my letter abort, as the bow far these two successions are centered.

far these two suppos

ace how far these two suppositions how far incorrect.

(6) If my language respecting the relel starbelet is comparatively mild, it is because I preferred a faccurate, and to avoid exaggeration. For in order the second of the second is a speal to such facts as are before the order than the second in the second in the second is a second in the second i

books, one old and the other new, what acter is likely to be formed by constant from infancy, with the scenes and inducery. Then year Mr. William Phillips of Kansas, by Missouri and her allies, as sort of characters. overrun Kansas. I reaffirm my statement respecting the character of the men who are now fighting for the maintenance of slavery, and I am willing to used of

maintenance of slavery, and a maintenance of slavery, and a set of the state of the

without excitement.

(8) Alas I that so many of them, exposed is a discent temptration, have fallen under it, giring definitionece to the support of slavery.

(9) I have uttered no such folly as is here imped to me. We have other duties in this world begin to me. We have other duties in this world begin to the common un "as neare men." to me. We have other duties in this was those incumbent upon us "as peace men.

(10) I wish, my dear Sir, that you would do this regard to slavery as well as in regard to was -c. s.

The Kaneas war of 1854, 5 and 6, was a min

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The Iddians in Dakotal Territory. The Island the Indians in Dakotal Territory. The Island the Indians in Dakotal Territory. The Island the Island Territory is the Island to Island Territory is the Island Territory. The Island Territory is the Isl

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