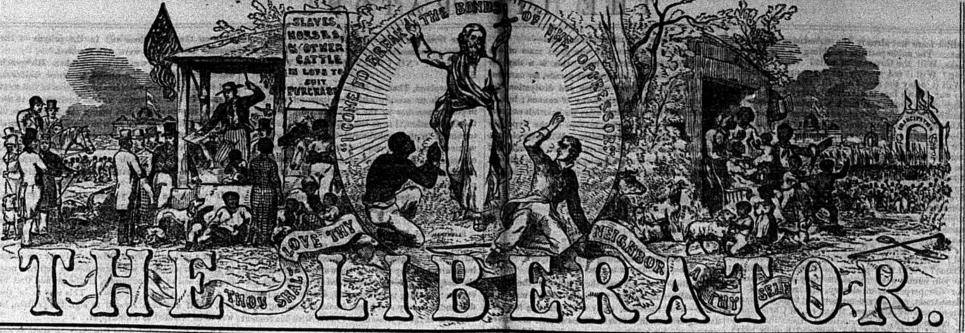
TERMS - Two dollars and fifty cents per an num, in advance.

Five copies will be sent to one address for TEN. polities, if payment be made in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to

be directed, (POST PAID,) to the General Agent. P Advertisements making less than one square insated three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts. Penasylvania, Ohio and Michigan Anti-Slavery Sosistes are authorised to receive subscriptions for THE

The following gentlemen constitute the Finanis Committee, but are not responsible for any of the abts of the paper, viz :- FRANCIS JACKSON, ED-NEND QUINCY, SAMUEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

tial supports of slavery. We are the jailers and con-

stables of the institution. . . There is some excuse

they espouse the cause of the oppressed in other States

and by force restore their rights; but they are without

secure in aiding other States in binding on men an

arighteour yoke. On this subject, our Pathers, in PRANTING THE CONSTITUTION, SWEETED FROM THE RIGHT. We their children, at the end of half a cen-

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

and must walk in it. To this point the public mind has long been tending, and the time has come for look-

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

can be a compensation for taking part in the englaving

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong

doing. To this conviction the free States are tending.

The free States are the guardians and

VOL. XXVIII. NO. 28.

BOSTON, FRIDAY, JULY 9, 1858.

WHOLE NUMBER, 1438.

-WILLIAM BLIERY CHANNING.

REFUGE OF OPPRESSION.

AN AUT RELATIVE TO PERSONS OF COLOR.

The following is a copy of the bill recently intro-luced into the lower branch of the Louisiana Legisatare, by Mr. Gray, of Bienville parish : SEC. 1. Be it enacted by the Senate and House of

Representatives of the State of Louisiana, in General Assembly convened, That all free negroes, mulat-less and persons of color born in this State, who may now be in this State by permission of present laws, shall be allowed to remain in this State. All free negroes, mulattoes, and persons of color not born in this State, or not now in this State by permission of the present laws, shall depart from this State on or before the 1st of January, 1859.

Sac. 2. Be it further enacted, etc., That no free egro, mulatto, or person of color, shall be permittel to come into this State, except such as may come the actual employment of any vessel from any toreign port not within the limits of the United

egrees, mulattees and persons of color who may found in this State contrary to the provisions of this Act, shall be seized and sold as slaves.

4. Be it further enacted, etc., That it shall be the duty of every sheriff and deputy sheriff of every parish in this State, and every constable of such sheriff, or deputy, or constable, shall have ruson to believe that any free negro, mulatto, or person of color is in the State in violation of the proons of this Act, to make oath of the same l any Justice of the Peace, or Recorder of the city of Orleans, and such Justice or Recorder shall smediately issue his warrant for the arrest of the free negro, mulatto, or person of color against whom said oath is made, and said free negro, mulatto, or person of color shall be committed for trial as in

Sec. 5. Be it further enacted, etc., That it shall be the duty of the several district attorneys to proeed against all free negroes, mulattoes, and persons of color who may violate the provisions of this act, by information in the name of the State, as in other

SEC. 6. Be it further enacted, etc., That if any free negro, mulatto, or person of color be convicted a violating this act, it shall be the duty of the dge of the court before which said free negro, sulatto, or person of color is tried, to issue his varrant commanding the sheriff of the parish to sell into slavery said free negro, mulatto, or person of color, after ten days' advertisement, as in civil cases. aid free negro, mulatto, or person of color shall be old for cash, one-half of the price of which said free egro, mulatra, or person of color may be sold, shall, after payment of costs, be paid into the State treassa under whose affidavit said free negro, mulatto,

or person of color was arrested. SEC. 7. Be it further enacted, etc., That the sheriff selling the free negro, mulatto, or person of color, as hereinbefore provided, shall make title to the purchaser of said free negro, mulatto, or person of color, who shall forever after be held in slavery,

sens and property.
Sec. 8. Be it further enacted, etc., That it shall the duty of the judges of the District Courts of whenver a grand jury is empannelled, specially to charge said grand jury with the execu-tion of this Act; and the several district attorneys are hereby specially required to enforce this Act. SEC. 9. Be it further enacted, etc., That a copy of this Act shall be immediately furnished by the eretary of the State, to one newspaper in every purish in this State in which a newspaper is printed. publication therein, the cost of said publication paid out of the general appropriation for

Szc. 10. Be it further enacted, etc., That this het shall take effect from and after the first of Jan-

THE VALUE OF THE YANKEE. The Richmond Whig says of Yankees :-

'The value of the Yankee as a slave has not been reperly estimated. How dangerous and troubleme he is in a state of freedom is too well known. Cowardly, thievish, superstitious, fanatical, destitate of a moral sense, or of any fixed idea of civil polity, he possesses all the worse and none of the better traits of the Negro, and stands more in need a master. His ingenuity has made him what h will forever remain—the mechanic and craftsman of he world. Under proper command he makes a good sailor. Nor is he unlit for higher slavish duties lis active and unscrupulous intellect finds very suitoccupation in the vulgar labors of the lawyer and editor; also, in the more disgraceful pursuits of the itinerant lecturer. But for his inability to disorn between right and wrong, and his tendency to theism, he might be put to use as a preacher Whip him soundly for every political sermon, he would improve beyond what we think possible; but he will always be too hypocritical to be trusted.'

ETHNOLOGY (!)-The Southern Reveille publishes long and luminous (!) dissertation on the 'Ethnology of the Negro or Prognathous Race, which was read before the New Orleans Academy of Sciences, by Samuel A. Cartwright, M. D. Here is a sample of it :-

The black man requires government even in his ment and drink, his clothing, and hours of repose Unless under the government of one man, to prescribe rules of conduct to guide him, he will cat too much meat, and not enough of bread and vegetables; be will not dress to suit the seasons, or kind of lating but he is engaged in, nor retire to rest in due time to get sufficient sleep, but sit up and doze by the fire all night. Nor will the women undress the children, and put them regularly to bed. Nature is no law anto them. They let their children suffer and die, or appearaifully above them. die, or unmercifully abuse them, unless the white man or woman prescribes rules in the nursery for

The prognathous race require government also in their religious exercises, or they degenerate into fanatical saturnalia. A discreet white man should always be present to regulate their religious meet

A HUMBUG RECEIVED WITH CONTEMPT.—Connel I lately convicted of harboring fugitives from laor, and very leniently treated for his crime, has been lecturing upon the Underground Railroad, in Cheinnati. His lecture was very thinly attended. There was about a hundred and fifty present, mostly algers. It is to the credit of the people of Cincincal that this miserable catch-penny humbug failed his attempt to get an audience and their quarters, a short time ago, his ambition was to be a spy for the police, a stool-nigeon, or lourneyman Jonathan is police, a stool-pigeon, or journeyman Jonathan Wild. If he will get on the Underground Railroad and go off on it, he will do the State some service.

Ohio Statesman.

SELECTIONS.

THE AMERICAN DIFFICULTY. No definite information has yet reached us respecting the alleged outrages on American shipping by British cruisers. We incline, however, to the opinion that, whenever the whole of the facts come to light, many of the charges brought against the ves-sels of the Preventive Squadron will be proved to be It is surprising what vitality there is tached to slaveholding lies in the vent which it gives to the despotic propensities of the grown boys of America. It is so pleasant to hold in subjection a population whom they can kick and cuff, and cow-nide at pleasure, without any of those penalties and interferences which follow such amusements in other parts of the world. But the excitement of mere daveholding is as nothing compared with that of the slave-trade. A good hunt with horses and blood-hounds after a runaway slave has its attractions, of course; but it is no way equal in point of excitement to a venture in the Cuban slave-trade. It is all very well to scamper across the country with revolver at the saddle, dogs a head, and the darky just breaking cover-it is all very interesting, of course, to set the dogs off him after they have worried him a little, and then to superintend the whipping match until ed he cannot bear any more, unless you are prepared to sacrifice your property; but the chase of hundreds of negroes at a time—the hunting of the 'critters' wild in their native forests, and the deportation of ship-loads of them to Cuba, in spite of the Britishers-that is the sort of amusement for oung Americans of spirit, that at least combines ooth pleasure and profit at the same time. Do you dwell at New Orleans, or at Mobile, or at any of the southern ports of the United States, the thing is easy Get a smart craft, a thing like a yacht, ong, low, sharp hull, raking masts, long spars, some sham cargo, a few sham stores, and a set of false papers. Then man her entirely with cut-throat mongrels, the finest blackguards you can get—men who have no characters to lose, or who would be much better if they could lose the characters they have. Profess to put this vessel in the coasting trade, remembering always that California is included in the coasting trade, and that vessels bound for California are to be found in all parts of both oceans. Arrived on the coast of Africa, you, of course, then get into 'the coasting trade.' Here you take in no old or infirm negroes, as these are all considerately murdered by your agents, the slave-catchers, who discriminatingly select from among their prisoners the marketable qualities of men and women, and then summarily dispose of the waste ones by hacking off a limb from each. This murdering of the old and infirm is a mode of proceeding which considerably 'riles the Britishers,' but if you are an American, you will consider that a commendatory circumstance, and as an American, you will exult in anything that 'riles the Britishers.' Having shipped your cargo, which you must do in the night-time, you will pack the Africans on their sides, just as herrings are packed, but with this difference, that a on of wood, called a slave deck, must be interosed between each row. There will be much offen. sive steam from so large a number of people being crowded into so small a place; there will also be much groaning and sighing, and vomiting among abject wrotches who lie sickening there. You must, therefore, be careful to throw overboard the dead as fast as they die, and the sharks which follow in the rear of the ship will act as undertakers. Should a British cruiser make her appearance, you must remember to crowd on all sail, so as to give her the greatest possible trouble in pursuit; for by so doing you will draw her out of the path of the other slavers, and will thus make the field more clear for this lucrative traffic. If the breeze is fresh, you will out-

your 'chattels' as remain alive will be effected with
case; the money will at once be pocketed; and as
Cuba uses up 20,000 poor souls per year, and as the
average life-time of an African does not, upon the
Cuban plantations, exceed five years, you cannot too
soon go again into the 'coasting trade.'

The great charm of this sort of life is the venture. Fortunes are made, lost, and won back again with that of gambling. In the Southern States are many who have made money in this slave trade, many who would like to make money in it, and not a few are very sore when they remember how much they have lost through the operations of the British Preventive Squadron. Whole coteries, nay, whole colonies of American ship-owners, ship-captains and ship-brokers have persuaded themselves that wrong is right—have said to themselves, 'evil be thou our good,' and respectience, rice and tobacco more than the hands which grow them, are resolutely bent upon re-opening the slave trade, under protection of the national flag of the United States. Whether these unscrupulous and unprincipled people will succeed in undoing all that we have done for the suppression of this accorsed traffic, will depend more upon the Abolition-ists of the States than upon anything we can do in the way of interference. It is one of the misforf the hour that the throne of France is now occupied by one who, when he was an aspirant to it. employed his pen against the humane Government of Louis Philippe, and in favor of the slave trade. Otherwise, and in spite of sundry traces of commercial jealousy, our Preventive Squadron has the sympathies of Europe in its favor. Russia, more generous than vaunting America, is emancipating her slaves; Turkey, more shame-faced and more pusillanimous in evil, is surrendering even her milder form of slave trade, and is ceasing to import for her seraglio the willing Circassians; Austria, Prussia, and the northern Powers, however jealous of our power, and however prone to misinterpret our motives, have no love for the Americans; and Louis Napoleon himself, were he not committed by his foolish pamphlet to the importation of slave labor into the French colonies, would, if he can be ashamed of anything, be heartily ashamed to find his name and reign linked therwise, and in spite of sundry traces of commerbe heartily ashamed to find his name and reign linked with anything so odious as the revival of the ac-

mast head will shut out all interfer

nce with the festering slaves in the hold : the flag

of freedom waving over your heads will invest with

all the sacredness of the national character the floating prison which your skill will direct to its destin-

ation. Arrived at Cuba, the landing of so many of your 'chattels' as remain alive will be effected with

It is not for Britons to take low ground in difficulties of this sort. It is our boast that our hands are clear in the matter of this wickedness. Twenty millions of hard-carned money have we given to pu-rify ourselves in the face of Heaven from all reproach in respect of slavery. Twenty thousand poor souls, worked under the whip, perish every yeur, in order to maintain the plantations of one small island, and their blood cries out for vengeance; but that cry goes not up against us. We have firm ground under our feet, and if in the moment of seeming danger we the fabrications of interested persons. People in this country have no idea how large ais the number of Americans whose passions, whose prejudices, or whose pockets cause them to take a strong interest businesses our squadron have been trumped up to interest our squadron have been trumped up to in opposing our efforts for the suppression of the twe trade. It is surprising what vitality there is the trade. It is surprising what vitality there is in cvil. The Yankee shipmaster who knocks down America—sober, Christian, revival-holding, missionhis crew with 'knuckle duster,' and who has, ever ary-sending, Bible-sending America-how could she since he became master of a ship, flourished revolvers in the faces of his men, commonly grows to think himself a most ill-used individual, inasmuch as he is not allowed to shoot dead at his feet such of his men as seem slow or sullen. Much of the popularity at death's head and cross bones of the slave-trade hoist-tached to slaveholding, lies in the vectoristic to das the happen under which they are accepted.

From the British Standard. REVIVAL AND SLAVERY.

TO THE EDITOR OF THE BRITISH STANDARD. Sir,-I beg to offer for insertion in your Journal the following observations on an Article which apthe American Religious Revival, and its connection

with American Slavery.

When the Times, on the authority of its New
York Correspondent, informs its readers that once more Slavery is the rock on which the American Church lies stranded,' and when we see the American Tract Society, at its annual meeting last month refusing to maintain the position it took up in May, 1857, lest it should offend the South, it ought to excite neither surprise nor displeasure that, considerable solicitude has been felt on this side the Atlantic, touching the effect of the great revival on American Slavery.' On the contrary, surprise and regret will be felt by thousands when they find the Editor of the British Standard frowning on this solicitude,' and stigmatising it as 'zeal' without

discretion. Is it wrong to act on the Apostolic injunction, to prove all things, or to judge of the tree by its fruits, according to the direction of our Divine Master? I am persuaded better things of the British Standard than to doubt a negative answer to these questions. Those who are best acquainted with the intecedents of the American Church touching Slavery, will be the most willing to acknowledge the reasonableness of the solicitude which you con and to wonder that rebuke should be administered by professedly Anti-Slavery newspapers in Great se who prefer to wait to see the fruit Britain to th of the revival before they declare themselves persuad-ed that it ought to be hailed as the dawn of the millenial day.
I have read with care the entire series of resolu-

tions drawn up by Mr. Garrison, and presented to the American Anti-Slavery Society at its late anniversary in New York, and, without any prejudice in favor of that gentleman, I am free to confess, that there is not one of them to which I could not give a very cordial assent. And even the only one which you have thought proper to lay before your readers, (and which you, no doubt, considered the worst of the lot,) I respectfully submit, affords no ground for the harsh sentence which you have pronounced

oncerning it.
You charge the resolution,—1st, as fitted to do ducious; and 3rd, as having much in it 'absolute-ly untrue.' Of course, you furnish no evidence in support of any one of these charges. However, in order to ascertain whether truth supports the resoution, or the charges against it, let us look at it in its several parts.

The resolution asserts, 'that the " revival of religion "which has swept over the country with con-tagious rapidity during the last three months is manifestly delusive and spurious, exceptional cases to the contrary notwithstanding; because, lst, it has expressly excluded the millions in bondage from all consideration ' Is this untrue?

2nd. Because tit has multiplied its converts at sail the pursuer, and may in this manner detain her the South, as well as at the North.' By Southern revivalists, this statement is very warmly defended. for days; but should it slacken, you will best excite the 'dander' of the insolent Britisher by displaying 3rd. Because ' it has excited no opposition, in the the stars and stripes to his tantalised eyes. The American flag will cover the cargo; the banner of midst of universal, all-abounding corruption and profligacy.' Is this untrue? If so, when, and by whom, has the revival been opposed?

4th. Because 'it has received the sanction and

co-operation of the most pro-Slavery divines and journals in the land.' No person who knows any-thing about the state of matters connected with the revival' in America will dispute this. And 5th. Because it has operated (as was evidently

designed) to strengthen a Church which is "the bulwark of Slavery," and to divert attention from the work of practical righteousness."

The truth of this part of the resolution evidently rests on the quotation embodied in it. Among others, the celebrated American commentator, Dr. Albert Barnes, declared it as his opinion that, it Slavery was not maintained within the Church, it could not be maintained out of it. And the Anti-Slavery Reporter for this present month contains the circular addressed by the Committee of the British and Foreign Anti-Slavery Society to the various religious and benevolent societies in England, with a view to call their attention to the state of the American churches on the subject of Slavery.' In the circular the Committee, among other carnestly submit that the American churches are the great bulwarks of Slavery.' In the month of these two witnesses, the truth of this part of the resolution is established.

I am yours respectfully, A SCOTCH PRESBYTERIAN. Edinburgh, 5th June, 1858.

From the Boston Bee. ANXIOUS TO GET RID OF IT.

We suppose that the man who has been convicted of a crime and sentenced is anxious to get rid of the punishment as he was to get rid of the conviction ; if he has any sense of shame left, he is also anxious to get rid of the disgrace. Every individual who has a loathsome disease is anxious to get rid of it; every man who is in debt is anxious to get rid of it or ought to be; any one who is beset by a tedious bore is anxious to get rid of him; rogues would be glad to get rid of all policemen, unruly urchins of all good pedagogues, and all sorts of sinners would rejoice to be rid of hearing the truth, and of being reproved for their misdeeds. In fact, more than half the world is perpetually busy in trying to get half the world is perpetually busy in trying to get rid of some disagreeable companionship, some trou-blesome subject, some annoying rebuke, or some de-served punishment. This is no new thing; it has been characteristic of mankind ever since Adam hid in the garden to get rid of his Lord's reproof—and Cain got rid of his brother Abel, thereby getting a

served occasionally now. In the meeting of the Congregationalist divines, the other day, at Dorchester, the same difficulty arose, the same anxiety Court of Heaven. God never deals in compromises, cropped out. Somebody, naturally supposing that the way in which religious and benevolent societies use the contributions of the churches and do the work delegated to them, was proper matter for consideration, introduced some resolutions condemnatory of the action of the American Tract Society at New York, and endorsing the action of the Boston Society. The resolutions were finally adopted, as they become partakers with sinners, and have no surety become partakers with sinners, and have no surety

'Rev. Dr. Blagden, of Boston, hoped the matter would not be discussed. To get rid of the subject, he would move the following as a substitute:

'That we will earnestly watch and pray, in the That we will earnestly watch and play, that we may intelligently and The Orthodox Congregational ministers of this efficiently promote the freedom of all men now held State, at their Conference this week, by a deas slaves in our land, by the dissemination of tracts, reating boldly and freely of the whole subject.'

rid of a subject which involves the spiritual welfare ad a penchant for tale-bearing, propose a substi-

inderstanding of us laymen, if he can, that it is al-owable for a minister of the Gospel and a Christian to plead want of time or difference of opinion between himself and sinners as an excuse for letting them and their sins alone. We had got the idea somewhere that it was their duty to declare the whole truth of God, whether men would hear or for-bear. —but it seems that instead of this, they are to get rid of the troublesome part of their mission by voting for a substitute! But our good Boston divine was not alone in his anxiety to get rid of the

Rev. Mr. Craig, of New Bedford, said he was sorry the subject was introduced. He wanted peace. hey were close upon a communion season, and he lidn't want his mind excited. He had no fault to find with the preacher of the Home Missionary sermon, or any other man, for saying that the administration of James Buchanan is pro-slavery, for he did not be-lieve it, or for saying that the Supreme Court has ut-tered a pro-slavery decision, for he did not believe that. He hoped the substitute would be passed.'

And several other ministers, seven in all, agreed ground that he was just about to say his prayers! But this part of his argument is not so rich, how-yer, as the rest. Mr. Craig does not believe that Buchanan is pro-slavery, nor that the Supreme picion and conjecture on the part of slaveholders.

Court is pro-slavery. Evidently, there is one clergyman in Massachusetts who never reads the newspapers, and we presume that he does not believe in as we can ascertain, resulted from the following cirthe Newtonian theory of gravitation, nor in the cumstances and facts: he Newtonian theory of gravitation, nor in the clobular shape of the earth. We commend the New Bedford elergyman to the affectionate care of

our upon himself of which he never could be rid. Of the anxiety of men to get rid of the rebake of the righteous and the reproof of the truth, history, both sacred and profane, is full of examples. The unbelievers in the days of Christ besought him to depart out of their coasts when they had lost their drove of hogs, in consequence of the devils having been permitted to enter into the herd. The silversmiths raised an uproar in Ephesus when they thought their craft endangered by the preaching of Paul.

In all ages, and aways all and a process of the silversmiths raised and are repeating the old experience of the silvy ostrich that hides its head in the bushes, and imagines that nobody can Paul.

In all ages, and among all peoples, we find this see its great awkward body. Christian men had same anxiety to get rid of troublesome truths and wholesome rebukes. The same thing is to be observed occasionally now. In the receiving of the

ty. The resolutions were finally adopted, as they should have been; only to have been entirely consistent and Christian, they should have enjoined repent-tian men beware of the delusion that they can get ance and reformation on the Tract Society at once, rid of a plain duty, or escape responsibility, by reinstead of allowing them a year to decide whether sorting to temporizing substitutes and empty expeinstead of allowing them a year to decide whether sorting to temporizing substitutes and empty expethey would obey God rather than man—but it is not our present purpose to discuss the merits of that particular phase of this subject; we desire rather to call attention to the fact that even this moderate condemnation of time-serving and sin developed the old spirit of anxiety to get rid of the subject. Rev. Branch of the subject is reported by the Traveller thus:

Sorting to temporizing substitutes and empty expendence in the progress of reform by seeking to cause agitation to cease. This is beyond their power—events are greater than men, principles are stronger than compromises, truth is mightier than error. The mills of God old spirit of anxiety to get rid of the subject. Rev. Blagden is reported by the Traveller thus: culty to overcome, is to whine because he cannot get rid of it; and the last thing which a brave man will do in the presence of danger, is to dodge it, hoping thereby to get rid of it.

The Orthodox Congregational ministers of this cided majority (35 to 7), approved the action of the Boston Tract Society. The principal upholders of the Pro-Slavery side were the Rev. Dr. Blagden of Now the first question that occurs to us is, why should any minister of the Gospel be anxious to get Boston, and the Rev. Mr. Craig of New Bedford. The latter said he did not believe Mr. Buchanan's of some millions of souls, as well as the temporal Administration or the Supreme Court was Pro-well-being of a whole nation. Why should he have Slavery. No more than Craig is, I dare say. I thought of proposing a substitute to get rid of it? presume the attention of the Democratic Club will Would the Reverend divine also be in favor of a be directed toward the Rev. Mr. Craig, as a proper substitute that would rid the clergy and the church of the consideration of the subjects of prostitution, drunkenness or gambling? Yet it will not be denied that there are more teachings in the Bible condemnatory of slaveholding and its unvarying concerning than of either of these three sins. How public now-a-days. The Rev. Dr. Blagden had an would it strike the judgment and moral sense of incentions dodge by which he tried to staye off the would it strike the judgment and moral sense of ingenious dodge by which he tried to stave off the the reveread gentleman to have some brethren, who proposed action of the Conference. You will see had a penchant for tale-bearing, propose a substitute that the good Doctor was not even ready to pledge that he would disseminate the ready to pleage that the good Decter was not even ready to pleage that the might do so. The result of the Doctor's prayers, seventh prohibition of the decalogue? These proposals would be quite as defensible and consistent as bly be a conviction that it would be his duty to one which is designed to 'squelch' out all the scriptural teachings in relation to oppression and robbery. Further in the discussion, Dr. Blagden is reported to have said that sponsibility. It merely leaves the societies to themselves. He wanted to get rid of the whole subject. It was one on which there was a difference of opinion. They had not time to discuss it, and really they had nothing to do with it. the churches took this ground, then they must go That is to say, that when there is a difference of with Garrison, and Phillips, and Theodore Parker. opinion in regard to any great and crying sin, the He would give them warning. They were saying way is to let the discussion of it alone—to get rid of by their conduct, Stand by! I am holier than thou. it! We should like to have the Doctor tell us how He didn't believe this doctrine. It was a slander on left in the should like to flave the Doctor tell us now the didn't believe this doctrine. It was a stander on long it would take to effect a reform in any matter by this process of shutting down all discussion about it. Will he also tell us by what process the difference of opinion is ever to be reconciled, if it is never piteous appeal for Brother Rice and Brother Cook, to be discussed? And when he has made these was of any avail, and Craig and Blagden probably points clear, we wish he would make it clear to the went off feeling that the Orthodox churches of Mas

LYNCH LAW IN MARYLAND. A MAN AND WOMAN TARRED AND FEATH-

ERED.

It is well known that this county, for some years, has suffered severely from the loss of slaves, and that this number has been so great that in some sections there is now an insufficiency of this kind of labor for agricultural purposes. Few are willing to invest their capital in supplying this deficiency, on account of its admitted insecurity. In the year 1856, not lesss than 60 slaves ran away from their owners in this county, whose aggregate value exceeded \$60, 000. Since then, though escapes have been less fre

ure.

The fact that negroes who had never been within with Dr. Blagden. The Rev. Mr. Craig must be an original character. His anxiety for peace just make good their escape without leaving behind them on the eve of the communion season, reminds us of the Spanish highwayman who protested against being arrested and carried before a magistrate, on the assistance from some one. So successful have been past attempts to run away, that a few hours' start has been ample to prevent apprehension. These circumstances have naturally excited alarm, sus-

cumstances and facts:
Mr. B. has, for a long time, publicly proclaimed New Bedford elergyman to the affectionate care of this Anti-Slavery opinions, yet averring that he would the Washington Union, the Journal of Commerce, not persuade a slave to abscond, or assist him if so- and to those people who think that the moon is licited. In the utterance of these sentiments, as the Washington Union, the Journal of Commerce, and to those people who think that the moon is made of green cheese! We have no desire to discuss the substitute which called out these remarkable anxieties, further than to say that we never saw a more paltry or palpable dodge, a more decided whipping the devil round the stump, or a more shallow device for getting rid of a subject that the mover of the substitute had not the courage to meet. The action or the motives of any particular elergyman or individual is of no consequence, nor should we deem it proper matter for comment, were it not for the lesson which it conveys, and the sad consequences, to society, that result. The fact that men who profess to be our teachers and guides in religion publicly advise a suppression of truth, and the letting alone of the most important of moral topics, is sad enough; but the idea that they have, that they can in this way 'get rid of' any such subject, is ridiculous in the extreme. No agitation for a reform was ever projected that was not met with this same nonseme about stopping the agitation. The outery always is 'let us alone,' but it never accomplishes anything.

The antagonism between sin and righteousness freedom and oppression, is eternal, and always will be assailed. It is idle, and worse than idle, for Rover-

recent preparatory consultations and arrangements of sundry slaves to abscond, their arrest, and the developments made by them, connected with various antecedents of a similar character.

The following are the particulars and attending circumstances which are currently reported and believed, in connection with the tar and feathers of Mr. R. From ton, to thirty persons were approach.

Mr. B. From ten to thirty persons were engaged in it, one of whom succeeded in decoying Mr. Bow-ers from his house, between the hours of ten and

ers from his house, between the hours of ten and twelve o'clock, by pretending to have broken his carriage, which required assistance to mend it. Upon Mr. B.'s arrival at the road, (which is distant 100 yards from his house,) he was seized and secured by the party, who quickly proceeded to place him in a carriage, to be conveyed to a place previously selected for the purpose.

His screams were soon heard by his wife, who immediately started to the place whence they proceeded, and came up with the party before they had carried off her husband. Her fears for his safely were partially relieved by being told that he would receive no personal violence, but that they intended to take him to jail for some offence he had committed. Mrs. Bowers returned home, while the posse carried Mrs. Bowers returned home, while the posse carried im to a wood some half mile distant, where he was stripped, tarred and feathered, and after promising to leave the State within twenty-four hours, he was permitted to depart.

They then went to the house of a free negro named Butler, and inquired if a certain negro woman named Tillison was there. To this question he promtly re-sponded 'No;' the house was entered, and the inividual soon found, whereupon they administered to him a severe flogging. The woman, who has a strong infusion of the Anglo-Saxon, was taken some distance from the house, and the upper portion of her person subjected to a similar application of tar and feathers. This woman, it is alleged, lives in Cecil, and for several years has frequently visited almost every section of the county, without any ostensible business, exerting, wherever she goes, her wonderful powers of conjuration and fortune-telling.

At this time, she pretended to be collecting money, but, failing to satisfy the party who owed her, and for what the debts were contracted, she received an application which it will take her some time to remove. She is represented to be about fifty years of age, dwarfish in appearance, scarcely weighing fifty pounds, and is calculated to excite a great influence upon the more superstitions portion of blacks. She leads a migratory life, and is usually found in the houses of free negroes. Her advent in this county has been followed by the escape of layes on more than one occasion.

> Correspondence of the N. Y. Tribune BALTIMORE, June 26th, 1858.

A foul outrage was committed in Kent County in this State, night before last. A party of ruffians, masked and disguised, entered the residence of Mr. James L. Bowers, a worthy farmer, who has for some time been known to be identified with the Anti-Slavery party of the North, and dragging him out of the house, put a rope about his neck, and convey-ed him in a carriage to a spot about half a mile distant from his home, his agonized wife following after them, and filling the air with her shrieks and cries. It was the intention of the mob to hang or among them prevailed upon the rest to punish him otherwise for his Abolition principles. He was accordingly stripped, tarred and feathered, and set at liberty, with the threat of being hung if he did not leave the State forthwith. His crime was being opposed to the system of Slavery, and subscribing to the N. Y. Tribune. Mrs. Bowers tore the masks off of several of the ruffians, and was fortunate enough to recognize some of them. The following persons were fully distinguished by her: Isaac Perkins, Geo. Hines, Horace Buck, Mr. Wallace, and Mr. camp. Could these violators of every law of order, ev and morality receive their just deserts, the would speedily meet with the same exalted end that they at first intended for Mr. Bowers.

From the Ohio Anti-Slavery Bucle A MOVEMENT OF THE RIGHT SORT.

From the last Liberator, we learn that the abolitionists of Massachusetts have, in good carnest, directed their attention to one specific object,—to utterly prevent all slave-hunting and slave-rendition within the Commonwealth. Massachusetts, having already purged her statute-book from the infamy of aste legislation, in regard to colored persons, when the shall treat all kidnappers, though coming under casto le the sanction of Federal law, as she does re pimtes, assussins, and other outrageous criminals, will then be able to talk, without blushing, of being

a free State.

The following is the form of petition in circulation to the Legislature of Massachusetts, and will do well for circulation in Ohio or elsewhere:—

To the Honorable Senate and House of Representatives

of the Commonwealth of Massachusetts.—
The undersigned, citizens of Massachusetts, respectfully ask you to enact that no person, who has been held as a slave, shall be delivered up, by any officer or court, State or Federal, within this Common wealth, to any one claiming him on the ground that he owes service or labor' to such claimant, by the laws of one of the Slave States of this Union.

Speaking of this petition, the Liberator says :-'It is to be circulated for signatures throughout the

length and breadth of the Commonwealth, and signed alike by men and women, either in separate columns or promiscuously as may be thought advisable. Let every one have a chance to sign it; and let there be a noble rivalry to see which shall be 'THE BANNER TOWN,' in regard to the number of signatures pro-This ' noble rivalry ' should not be confi

This 'noble rivalry' should not be connect to the towns of Massachusetts, but there should be a rivalry of States for the honor of thus first effectively bidding defiance to the Slave Power. Ohio should press Massachusetts in this honorable race for justice, and the anti-slavery sentiment of Wisconsin, Michigan, Indiana, Illinois and Iowa, should thus be developed, and brought into action. No anti-slavery heart can fail to respond to the proposition, however love for the Union, party drill, or desire for party success, for whatever cause, may restrain its expres-

sion.

Last Sunday, at Marlboro', we urged the measure as best we could, when Republicans in the audience volunteered in response, 'We will go for that.' And so we trust they will, bringing so much of the party as is within their influence with them. Let no one, to whom its justice thus commends itself, stand back, and wait to see if the party will incorporate it in its platform; but let each man for himself lead the way, exerting his largest possible quota of public sentiment in its favor, both in his party and out of it.

nd out of it.

Last week, we quoted the New England Convention's strong declaration in its favor. Below we add, though we have published it before, Gerrit Smith's declaration for it. We quote from his letter to Governor Chase, addressed to him just after his last imaguration, when he had so shamefully permitted Margaret Garner and her family to be taken back to Addressing the Governor, Mr. Smith

ROTERING WITH HILLTON

Am I then to conclude that Ohio, too, like Am I then to conclude that Ohio, too, like all other States, is still to be without a government? Por, surely, if she suffers kidnappers within her borders, and the tearing away from her soil of innocent persons, she can have nothing under the name of government, that is at all worthy of that sacred name. When I took up your Inaugural, I hoped to find it speaking true words at this point. I hoped to find it declaring, that at this point especially, Ohio should, so far as it lies in her Chief Magistrate, enjoy a real Government:—that the day of her sham or shirk government was past:—that henceforth her government was to be no longer the patron and partner of kidnappers, but their stern, unrelenting, prompt, effectual punisher. I need not add that I was sorrowful at your ailence on this vital point. Of course, I did at your silence on this vital point. Of course, I did not desire to have it to say, that the future kidnapping of Ohio is to be done by the State, instead of the Na-tion. If the diabolical work is to be done, I care little whether it is done by State devils or Federal devil What I looked to your Inaugural to say was, that i should not be done at all; and had it said so, this hor should not be done at all; and had it said so, this horrid scene, to which I have referred, would not have
been enacted. Let me be very explicit at this point.
I looked to your Inaugural not to say that no man
should be taken from your State, as a slave, without
first having had a fair and proper trial; but I looked
to it to say, that there should be no trial whatever in
your State, of the question whether a man is a slave or, in other words, whether a being, made in the image of God, is a chattel, and a marketable commo image of God, is a chattel, and a marketable commo dity. If need be, in order to arrest such a trial, would have the Governor of a State march a band o armed men, Oliver Cromwell like, into the Cour Room to expel from it the Court guilty of such as outrage on the dignity of human nature, and of such blasphemy against the Majesty of Heaven.

'The duty of a Governor, in regard to these frequent forays into the Northern States, is, in my mind, clear of all doubts.'

The anti-slavery sentiment of Ohio has power it will combine and act, to compel just such an inau-gural as Mr. Smith has suggested, from the next Governor elect, whoever he may be. To bring this about, commends itself to us as the special antislavery action of the hour. Shall we not see aboli-tionists everywhere, in the West and the East, address themselves to it like men and women in earnest Who, that calls himself an abolitionist, is willing that any supineness or negligence on his part, shall be in any measure the occasion of the repetition such outrages upon the rights of the State, and th rights of property and personal liberty, as were witnessed in the cases of Van Zant, Parish, Connelly, the Broadhursts and the Garner family? Whoever would not, let him be up and doing.

From the New York Independent. A PLEA FOR SLAVERY IN THE LONDON TIMES.

Cotton Becoming King in Great Britain.

At length, the slaveocracy of this republic have gained a victory, in some respects, more remarkable than if Mr. Toombs' prediction had been fulfilled, of calling the roll of his slaves at the foot of Bunker Hill Monument. The crack of the slaveholder's whip is heard and feared across the Atlantic, in the Bettish Cabinat and in the clinical British Cabinet, and in the editorial rooms of the London Times. Englishmen may have wondered heretofore, what the term dough-face, in such common use on this side of the water, might mean they need wonder no longer; the genus has become a home production in England, and the exhibition of the species is as perfect as any that has ever chal-lenged our admiration in the United States.

The London Times, with a most ignominious and unblushing avowal of debasement, indeed with an elaborate display of degradation, wholly superfluous, undertakes to make a jest of almost the only exercise of disinterested benevolence known in modern It ridicules as a laughing-stock the idea of a great commercial people really setting themselves to re-deem an unfortunate race from the savage cruelties of slavery, especially if such philanthropy cannot be continued without cost. It might have been begun continued without cost. It might have been begin-in a fit of enthusiasm, but consistency does not re-quire perseverance. What if we were once benevo-lent? Does that render it necessary to be so for ever? The age of crusades for great and noble purposes is past, and men have long since ceased to dream of porsevering in such purposes, if any sacrifice of self is requisite, or any powerful enemy is to be met, or

any real hazard to oe run, or expense encountered True indeed that, in the heyday of our philanthropic excitement for Africa, we undertook to put a stop to the slave-trade; but is everybody compelled, because he begins a good enterprise, to finish it? Are we to be held to our treaty of humanity, as though oing good to others were to be made really a serie with us? Have we come to such a pitch o fanaticism? Because we do one good thing, does it commit us to the doing of another? Because we once thought slavery a great wrong and wickedness, must we, forsooth, be still required to maintain that opinion, and be held to its consequences? And even if we still hold those views in the abstract, does it follow that we are under any obligation to fulfill them in the concrete? Do people generally persevere in good purposes, or keep their promises of virtue and benevolence to the letter? Are there not many most respectable examples to the contrary? 'Does society at large, do individuals, do nations, always persevere to the last, in whatever they once felt to be natters of high merit, and even obligation?

Had it not been put in type in the commanding Government newspaper, in the centre of the largest city and foremost Christian nation of the world had it not been printed and sent round the globe, it would have defied belief, that, at the threat of the slave oligarchy in this country, such a humiliating argument and plea of release from an engagement to fulfill the common duties of humanity, could have been concected and thrust before the public gaze. We venture to assert that, from the time of Adam, there never was, among any civilized people, a more unblushing and profligate record and assumption be-fore God of the question of Cain the murderer, Am I my brother's keeper? The argument that graces the columns of the Times in support of the negative of that question, rejecting the obligation of disinternevolence as an antiquated drollery, is a spec imen of sophistry and scotling, and a defence and avowal of national selfishness, that could not have

DISCOVERY OF A JUMPING-OFF PLACE.

and most habitual moral degradation.

It is not difficult to answer the question of the Times. No doubt both states and individuals can find company in whatever acts of infamy and folly they choose to perpetrate. And there are not wanting most villainous instances of that pitiful cowardice, and abandonment of a great principle, and treachery to a great promise, which the London Times call upon the Government and people of England to imitate. Let us reiterate the noble apologetic interrogation, with which the London editor disclaims for the people of England any intention of exercising any extraordinary virtue, so long as there are so many respectable examples of failure and retreat:

Days society at large do nations. do indicated.**

been anticipated, except as a result of the extremes

Does society at large, do nations, do individuals, always persorere to the last in whatever they once felt to be matters of high merit, and even obligation? Triumphant argument against the claims and in-stincts of piety and humanity! No, alas! they do not persevere; such virtue is outgrown, since the forms of an easy Christianity have been adopted, a state religion of expediency; baptized men and nations are not expected to persevere in such costly be-navolence, if interest requires them to draw back. It is unquestionably true that they apostatize; and therefore, if it be true that the London Times speaks for England, England begs the privilege of apostatizing likewise. She begs to be permitted to relin-quish the Africans as the licensed and undefended prey of American pirates. She pleads permission to throw up her treaty for the defence of the weak and usprotected against the wicked and the strong, almost the only instance of an unselfish and virtuous treaty that adorns the records of national diplomacy; she begs to repudiate it as the lumber of an out-worn age, as a whim of ideal life too expensive to be gratified, a piece of sentimental furniture, suitable perhaps, for mediaval policy and piety, but not fashionable now, nor convenient, and very inconvenient as exposing her to the resentment of the great American Republic. She begs to be permitted, at the threats of a slaveholding government, to re-nounce this freak of philanthropy, and to do it quickly, that the wrath of the slaveocracy may be avoided.

If ever a humiliating spectacle under heaven was exhibited, it is that of England cowering at the feet of 300,000 slaveholders in America. The London Times is in a fever of terror and impatience. It ben H. Ober, Sarah P. Remon would lend wings to the cowardice it proposes. The Colman, Pliny B. Southwick.

editor fears lest already the submission may be too editor fears lest already the submission may be too late. The noble patriot, trembling for his country, asks, Will the Government wait? Will it do nothing? Will it not speedily go down upon its knees? Will it delay the abject act, till the slaveocracy go to war, blown into unexpected bravery by the windbags of the North? What is Government doing? It had better at once put an end to this quixotism of African philanthropy, and intimate to the American Government its readiness to take any proper steps for that object; abolish the treaty, renounce all African philanthropy, and make any proper steps Government its readiness to take any proper steps for that object; abolish the treaty, renounce all right of interference in behalf of humanity, give up to the United States the undisputed supremacy of the seas, the right, unquestioned, to defend the piracy of all nations under the American flag, and allow the atrocities of slavery to sweep the world with low the atrocities of slavery to sweep the world with uncontrolled dominion. Any relinquishment of principle, any sacrifice of benevolence, any disgrace, any apology, rather than hazard the resentment of American slaveocracy.

aveocracy.

I the people of England submit to be so insult Will the people of England submit to be so insult-ed? Will they be lectured into such cowardice and shame? Will they permit the British Government to join hands with the slaveocracy of this country for the perpetuity of slavery, the renewal of the slave-trade, and the redemption of it from the shame, the abhorrence, the curse, the scorn, of Christianity, of common law, of international execuation, of the that have so long branded it? They will, if they fol-low the example of the piety and politics of our own country. They will, if all they desire is to have the shame of such a course taken off, by the production shame of such a course taken off, by the production of a sufficient number of respectable precedents.

And the argument now pressed by the London Times, for the clear abandonment of Africa, by the people of England, to the kidnapping dominion of the slaveocracy, is that of fear and profit. A pow-erful light of conviction is thus concentrated upon the national conscience, proving all their former philanthropy to have been a mistaken fanaticism, and duty a bugbear. Since the beginning of the world, there never was a more glaring and humiliat-ing instance of the debauchery and corruption of a Christian conscience for the sake of gain. What has occurred to produce this mighty, this unexampled charge in men's deepest grounded opinions in regard to a great moral subject? Has a new revela-tion come down to us from heaven? A few years ago, friends. slavery and the slave-trade were becoming the su ject of a curse ex imo pectore, in every man's mind, heart, reason, and moral sense. In the time-of Clarkson and Wilberforce, God had caused the fountain of sin to be analyzed, and its condemnation pro nounced, in a Court and Senate, the highest, no-blest, most august in the world. The battle against the iniquity, domestic and foreign, was fought and won, twice over; with the eyes of all nations upon the conflict, and the spontaneous admiration of a kind for the act of Emancipation. The Church herself set the iniquity of slavery for reprobation in her standards, as one of the greatest of all crimes against God and man. The foremost Christian governments of earth execrated and forbade the slave-trade as

But now there is a clean and absolute reversa all this virtue, this impulse and action of humanity and religion, and a galvanism of the buried iniquity into a frightful cataleptic life, and an enthronement of it as the supreme arbiter of policy and conscience. The once mourning and frightened worshippers, at the blasting of their idol before the Ark of God, have taken up Dagon, and set him in his place again.— The Church of Christ has swept away her strongest testimonials against the sin, and is making haste to obliterate every indication of a once enlightened and quickened regard to justice and mercy. Conservative ministers of the Gospel of mercy to mankind commend slavery as a sacred domestic and missionary institution, and declaim against the fanaticism that would call it sin; they race with each other to purge themselves of any suspicion of desiring its abolition deprecating the being called abolitionists, as carnestly as they do the denouncing of slavery as a sin.

Deep answereth to deep at the noise of these water-spouts of human avarice and cruelty. The seter-spouts of human avaries and crucity. The second control of the rights of human nature, but only for coloball of slavery, we shall let the people of the South explain in their own language, so far as the mystery need to be explained in reference to England. The people of England, says one of the strated, by myriads of humiliating facts, by the legisland. acknowledged organs of Southern opinion and prin-ciple, 'are at last convinced that the supply of cotton cannot be certain and uniform, unless produced by slave labor. It is in this view of the subject that the British Government, the British press, and the British people have ceased their denunciations of slavery and slave-grown cotton. They are beginning to think that slavery, after all, is not so bad an in-stitution. The London Times has even gone so far s to denounce the policy of the British Government, for her expenditure of life and treasure in the supthe slave trade; boldly taking the ground hat the British squadron on the coast of Africa should be withdrawn, and the object abandoned. An immense change has been effected in the opinions of the leading and influential classes of England, with more misery than ages of that which they them-King Cotton.'

"They now fully comprehend the idea, and freely admit the fact, that if an adequate supply of cotton is to be had at all, it must come from the United States, and that the ratio of increased supply is dependent up-on, and exactly limited by the future accession of slave labor to the cotton-growing States. The present state of the cotton-trade has convinced them that any fanatical intermeddling with domestic slavery would be not only unwise and impolitic, but that a successful invasion of the rights of slave-owners in the South ern States of the confederacy would react with fatal effect upon British commerce.'

But are the people of England thus convinced, and eady to reverse their whole course of conviction and of action in regard to slavery, at the demand of King is it merely the Court preacher in the London Times, whose homilies the slave-power would gladly accept, as expressing the opinion of the nation? We shall soon see! TREY, GEORGE B. CHEEVER.

Liberator The

NO UNION WITH SLAVEHOLDERS.

BOSTON, JULY 9, 1858,

ANTI-SLAVERY CELEBRATION OF INDE-PENDENCE DAY.

In accordance with the call of the MASSACHUSETTS ANTI-SLAVERY SOCIETY, notices of which had been extensively circulated, a very large assembly of longtried friends of the Anti-Slavery cause, together with many new ones, fresh recruits in Freedom's service States was framed and adopted by a slaveholding an and animated with a generous enthusiasm, assembled alave-trading people, both in their State sovereignty on the morning of Monday, July 5th, at the well- and by mutual compact; and whereas, determined known Grove in Framingham, where, on so many like they were to hold their slaves in bondage as marketprevious occasions, the bold and eloquent words of able goods and chattels, and to prosecute the Africa faithful Anti-Shwery men and women have been slave trade under the American flag for at least twenty wont to be uttered.

with a refreshing northerly breeze to invigorate and Adams, 'the freemen of the North, reduced to the inspirit. When the multitude had gathered into the alternative of departing from the vital principle of amphitheatre, hollowed out by nature's hand so ad- their liberty, or of forfeiting the Union itself, averted mirably for the seating of a large audience and for their faces, and with trembling hand subscribed the the convenience of speakers in addressing them, and bond, and thereby made the preservation, propagation when every place of sitting and standing was occu- and perpetuation of slavery the vital and animating pied with attentive listeners, it was a sight both beautiful and animating—full of hope and promise for a a privileged order of men in the community, more better future.

proceedings of the day, on account of the late arrival known; and whereas, from the hour of its adoption of the Railroad train from Boston. But at 11 o'clock, to the present day, the Constitution has been under the meeting was called to order by SAMUEL MAY, JR., who congratulated the great assembly on the favorable circumstances under which they were assembled, and proposed, on behalf of the committee of arrangements, the following organization of the meeting:-President-WILLIAM LLOYD GARRISON, of Boston

Vice Presidents-Francis Jackson, Boston; Eben ezer D. Draper, Milford ; Effingham L. Capron, Worcester: Richard Clap, Dorchester; Joseph Southwick, Grantville; Marshall G. Kimball, Barre; Andrew T Foss, of New Hampshire; and Asa Cutler, of Con-

Secretaries-Samuel May, Jr., Leicester; J. M. W. Yerrinton, Boston.

Committee on Finance—Joseph A. Howland, Reu-ben H. Ober, Sarah P. Remond, Sarah E. Wall, Lucy

Mr. GARRISON took the chair, and said

FRIENDS OF FREEDOM-To the great mass of reflecting fellow-countrymen, this is a day for proud exultation, for estentatious parade, for extrava gant vain-glorying, for revelry and dissipation, for the ringing of bells and the firing of cannon; but, to the friends of the slave, it is a day for heartfelt sadness for the deepest humiliation, in view of the hypocris and blood-guiltiness of the nation. Wherever American flag is unfurled to the breeze, I thank God it is not waving over our heads, and that it would no be tolerated on an occasion like this; for, in the lan guage of the British poet Campbell-

'United States! your banner wears
Two emblems—one of fame;
Alas! the other that it bears,
Reminds us of your shame.
The white man's liberty in types
Stands blazoned by your stars;
But what's the meaning di your stripes?

Yes, they mean-at least they symbolize, the stripe entinually inflicted on the bodies of the manacle slaves-and, therefore, away with that flag forever So long as beneath it four millions of men are drive Word of God, and of the universal human heart, with impunity to their unrequited toil, like brute beasts, and every slave ship is to be protected from search or visitation under it, let the true friends o freedom discard it with indignation and horror.

Instead of making a speech, I will read a few pas sages, strikingly applicable to the present condition of our country, from an old Book, so valued and so precious in many respects-passages which cannot be come obsolete or trite while oppression is in our land [Mr. Garrison here read portions of the 2d and 5th

hapters of Jeremiah. The congregation here united in singing, to the tune of Auld Lang Syne, the first piece selected for

the occasion, being George Thompson's lines-Land of the brave! thy hallowed shore Is stained with tints of blood, &c.,

Mr. Ganuson said he had two series of resolution

which he would like to present to the meeting. He read as follows : Whereas, at the time of the promulgation of the

Declaration of Independence, there were not less than half a million of slaves, who were forced to wear the galling yoke of bondage all through the Revolutionary struggle, and to the end of their earthly existence and whereas, from their loins have sprung the four millions of slaves now existing on our soil, who are treated like brute beasts, and judicially declared t have no rights that white men are bound to respect and whereas, the load of guilt entailed upon through the recreancy of those who led in the Revo lution, and who determined the course of events threatens to whelm this nation in destruction, by its ncreasing weight; therefore,

1. Resolved, That, instead of glorying in the deed of our fathers, and burning incense at their shrines, t becomes a solemn duty, on a day like this, to con fess their shocking inconsistency, to deplore their wickedly compromising spirit, to blush for their selfevident injustice, to shun the evil example they set, and to leave posterity no cause for loathing our mem ories, through a still more signal treachery to the cause of impartial freedom on our part.

2. Resolved, That it is time all boasting should cease in regard to Lexington, Concord, Bunker Hill, Saratoga, and Yorktown; for the struggle of 1776. in spite of . the glittering generalities contained in the Declaration of Independence, was not in vindicalative and judicial action of all the States, by the whole course of the national government, by the allprevailing sentiment of the country even to this hour, respecting the colored population, whether bond or

3. Resolved, That the 4th of July, 1776, was a day of transparent hypocrisy, of political dissembling, o utter self-condemnation, on the part of those wh affixed their signatures to the Declaration of Independence-many of whom were then holding, an through life continued to hold, multitudes of their fellow-men in a bondage, 'one hour of which,' accordselves rose in rebellion to oppose'; and, therefore, to deem them worthy of reverence, under such circumstances, is to be partial in judgment, and to inflict a grievous wound upon the cause of justice and right

4. Resolved, That it is because Washington, an Jefferson, and Madison, and Patrick Henry, and Pinckney, were slaveholders,-and because Hancock and Adams, and Franklin, and Hamilton, and Roger Sherman were willing to strike hands with slave holders, and to sacrifice principle to expediency, is order that the link which bound them to the mother country might be severed,-that the land is not cursed by the sway of the Slave Power, and the cause of freedom is treated with contempt; for had thos men been loyal to the 'self-evident truths' they enunciated, emancipated their own slaves, and insisted or liberty being proclaimed throughout all the land to all the inhabitants thereof,' as a matter of self-respec and moral consistency, and to avoid the merited derision and indignant reprobation of a witnessing uni verse, slavery could not have survived the Revolutionary conflict. Therefore,

5. Resolved, That all attempts to hide their crimi nality, or to apologize for their conduct, are equally futile and immoral; for they stand condemned out their own mouths, and fearfully illustrate how ev and bitter a thing it is to depart from the living God, in compromising the principles of eternal justice, sub stituting a selfish expediency for the higher law, and making the end sanctify the means.

Whereas, 'the stream cannot rise higher than it source;' and whereas, the Constitution of the United years after the adoption of the Constitution; and The day was perfect-beautifully clear and bright, whereas, to quote the language of John Quincy spirit of the national government '-thus ' constituting adverse to the rights of all, and more pernicious to the There was a little delay in commencing the regular interests of the whole, than any order of nobility ever stood, interpreted, accepted and enforced in accord ance with this view of its slaveholding compromi by all parties, all courts, all judges, all legislative assemblies, all the Presidents from Washington Buchanan, Congress and the Supreme Court, all the Heads of Department, and all the States, singly and collectively,-thus placing its real scope and intention beyond all reasonable doubt or denial, in these partic-

> 6. Resolved, That any attempt, however sincere well meant, to argue or prove that the Constitution of the United States is, and was designed to be, an Anti-Slavery instrument, and therefore in direct conflict with the slave system, is the veriest special pleading is verbal quibbling and hair-splitting sophistryseless waste of time and an utter perversion of the

refuge from the imperative moral duty of non-con-formity and secession, and of joining in Liberty's ral-lying cry of 'NO UNION WITH SLAVEHOLD-ERS!"

remain in that unhallowed Union, on any pretext in the Commonwealth on the question whe precipitating its immediate downfall, by making it a geographical, physical and moral impossibility for the South to maintain her control over her slave popula-

8. Resolved, That the flag under which four milall hope of a peaceful deliverance, and which gives immunity to every piratical slave ship that floats upon the deep, through the connivance of the general govden under foot by every true friend of freedom, every advocate of the oppressed, and never with his consent to be again unfurled to the breeze.

These, said Mr. Garrison, I offer on my own ac count, and as the expression of my individual convic-

He said he would not press them upon the meeting for adoption; but he begged leave to read another series, which he could not doubt would meet the general approbation of the assembly—as follows:

Whereas, it is notorious throughout the civilized world, that the African Slave Trade is carried on almost exclusively in American built ships, by American speculators, with American capital, under the American flag, by the connivance of the American government,-in bold defiance of the law of Congress declaring that trade to be piracy, and in perfidious disregard of treaties made for its suppression; and,

Whereas, this continual prostitution of the stars and stripes' to the most dreadful of all enterprises justly subjects American vessels engaged in lawful commerce to the suspicion of being African slavers in disguise, and fairly warrants the strictest exercise of the right of visitation, on the part of British cruisers engaged in good faith for the suppression of the foreign slave traffic, in accordance with the laws of nations, in order to ascertain the real character of the vessels thus visited; therefore,

9. Resolved, That the menacing tone used in both houses of Congress, at its late session, towards England, and the threats of war, in case her cruisers continue to exercise the right aforesaid, were not extorted by any regard for the honor of the American flag, or the freedom of the seas, or the protection of commerce; but, primarily, on the part of the South, by a consciousness of guilt in the premises, by a determination to grant complete immunity to every slave ship, as against seizure and condemnation, while taking refuge under our boasted 'banner of freedom,' and by intense fear and hatred of England for her anti-slavery zeal and fidelity; and, generally, on the part of Northern members, whether Democratic or Republican, by a wish to make 'speeches for Buncombe,' with a view to making capital for the next Presidential election.

10. Resolved. That we perceive with regret and alarm, that the effect of all this bluster and bullying has been to intimidate the British government, and cause it virtually to abandon the aforesaid right of visitation, in order that there may be no rupture between the two countries, and thus to allow the American flag to give protection to whatever vessel unfurls it to the breeze, piratical or otherwise.

11. Resolved, That the tone and attitude of the London Times, in regard to the hitherto unquestioned right of visitation, to the slave traffic itself, and to slavery as a cotton-raising system in America, are detestably unscrupulous, thoroughly pro-slavery, in exact accordance with the wishes and designs of the people of England.

12. Resolved, That the persistent efforts of the Times to misrepresent the workings of British West India emancipation-to decry it as a measure of sickly philanthropy, and as disastrous in its results-to give aid and comfort to our Southern slave-oligarchy. and throw contempt upon the struggle for the abolirowing of cotton paramount to every consideration of justice, humanity and religion-to reconcile horrible commerce in the bodies and souls of kidnapped Africans and Coolies, with reference to the manufacturing prosperity of England-indicate total blindness of vision, the deepest depravity, the most flagrant disregard of human rights, and a disposition to aid in standard for the accommodation of political leaders. the consummation of wholesale villany for the furtherance of a desperate cupidity; and should be met by a united outburst of moral indignation, and the most friends of freedom universally.

13. Resolved. That inasmuch as the position of the Times, on the subject of slavery and the slave trade, is craftily assumed by the pro-slavery press in this REMOND, Rev. Mr. KIMBALL of Barre, Mrs. Lucy N country, to be a true exponent of the general sentiment of the people of England, we earnestly call upon them to throw off their apparent apathy, renew their strong testimonies against slavery and all its abettors, send proval to the advocates of emancipation here, admonsh their own government to beware how it sacrifices the claims of bleeding humanity, at the dictation of a brutal slave oligarchy, holding present mastery over not providing sufficient cars for that route. But on the American government, and remonstrate against the fearful complicity of the American Church with all directions, some excuse is certainly to be found the traffickers in human flesh, and in the perpetuation of 'the sum of all villanies.'

14. Resolved, That we proffer our grateful acknowledgments to those English journals that are faithfully exposing the cruelty and wickedness of American slavery, assuring them that their words of rebuke are not uttered in vain, but help to hasten the day for the overthrow of that hideous system of oppression in this country, which is now the mightiest obstruction to the progress of freedom throughout the world.

15. Resolved, That we gratefully acknowledge our arge indebtedness to those friends of humanity in England, and on the continent of Europe, who have venerable Von HUMBOLDT was intended to have been aided us so often and so generously, by their contributions to the National Anti-Slavery Bazaars and by dence day, at Framingham, but the state of Mr. Parthe effective testimonies they have forwarded to us, ker's health was such as to make it imprudent for from time to time; and we earnestly entreat them him to attempt to speak in the open air.] still to make common cause with us, by direct pecuniary aid cast into the treasury of the American Anti-Slavery Society, and by all other praiseworthy methods, not only for the sake of the enslaved in America but for the vindication of the rights of human nature without regard to race or clime.

16. Resolved, That in the projected emancipation of all the Russian serfs, under the powerful auspices of the present Czar, (who, by his beneficent and philanthropic tendencies, bids fair to render his administration more truly illustrious than that of any of his predecessors,) the slaveholding Democracy of the Unied States has fresh cause to hide its head, and blush for shame and confusion of face-engaged as it is, unceasingly, and by the most nefarious methods, in exending slavery all over this continent, and riveting the fetters of its multitudinous victims still more so-

murs of assent, or with loud applause.

Wm. Wells Brown was the first speaker, and was

slave on the plantations and in the prisons of the South. His remarks were well rece

Wendell Phillips was the next speaker. His was characterised by the utmost directness, bold 7. Resolved, That as it was a sin and a shame for the North to comply with the immoral conditions week.] It had reference, almost exclusively, to the imposed upon her by the South, in the formation of petition now in circulation, asking the Legislature to the Constitution it to no less a least a solution. the Constitution, it is no less a sin and a shame for her pass a law declaring that no man shall be put on trial whatever; and that, come what may, she ought to a free man or a slave; or, in Mr. Phillips's language organize on a free and independent basis, and to with- declaring that the simple arrival of a alave under the draw all countenance and support from slavery, -thus free trees of Massachusetts is a charter of liberty and

If you mean what you say, said Mr. Phillips, speaking of certain Republicans, prove it by going up to Boston next winter and passing a law, that as there is no clause binding Massachusetts to return slaves, lions of slaves are kept securely in their chains, beyond Massachusetts hereby announces, by statute, that she has got a cell in the State Prison ready for the Judge or the Commissioner who presumes to return a man from the soil of Massachusetts, on the ground that he ernment, is a flag to be abhorred, disowned and trod- is a slave.' (Loud applause.) This was to be the test, and if any man refused to sign the petition, he was to be branded as a kidnapper.

After a few words by the President, in reply to one or two of Mr. Phillips's remarks, another hymn was sung, and the meeting then took a recess for recreation and refreshment of an hour and a half. The walks in the Grove, and the boats upon the lake, invited the company in their several directions.

At half past 2 o'clock, P. M. the audience promptly -assembled, the large numbers of the morning being visibly increased. A hymn, by Daniel Ricketson-

'The slave is pining in his chains, His blood has cursed our hills and plains,' &c. having been sung to the tune of Old Hundred, Mr Garrison introduced, as the first speaker, in commendatory terms. Rev. Mr. Bassett, pastor of an Orthodox Anti-Slavery church in Washington city, who made pathetic and highly effective speech. Much applause followed. The stand was next taken by Mr. William Martyn, a young man of the city of Worcester, who acquitted himself with marked ability. He was followed by Mr. E. H. Haywood, of Hubbardston, in a very racy and telling speech.

Mr. Haywood is a recent graduate of Brown University, and understood to be preparing himself for the Christian ministry. If this be so, we had very strong assurance in his speech of to-day, that he would be no 'dumb dog' in the advocacy of Christian truth, no lover of ease in Zion, no timid crouches before the self-interest of unscrupulous men, no wretched tool of sectarian schemes,-least of all, as unprincipled panderer to the behests of slavery, a are now so large a proportion of our ministers and churches (witness the action, course, and position o the American Tract Society among ten thousand other proofs.) It will not be an easy task to do justice in any report, to Mr. Haywood's thought and man ner; for his speech was no ordinary effort, and gave demonstration of no ordinary powers. We hope in future paper to give a full report of his remarks.

The President said that no doubt general disappoint ment would be felt, at the absence of THEODOR PARKER. He knew that Mr. Parker had wished and expected to be present,—had indeed prepared in writ ing a speech for the occasion-but the state of his health did not admit of his speaking in the open air He had, however, sent the following sentiment to the meeting, which would be read by Mr. Yerrinton, on of the Secretaries. It was read, as follows:

Resolved. That this Society tenders its most heart ity which shines the fairest star in the heaven of his science, and for the faithful testimony he, for fifty years, has always borne against the wrongs of the The question on adopting the sentiment as that of

the meeting was taken, and a loud and unanimou AYE rang through the Grove, and testified to the respect in which the vast assembly held the venerable Slave Power, and in sovereign contempt and daring man, who, in his old age, had rebuked so honestly defiance of the moral and religious sentiment of the and faithfully the servility of the press and people of the United States, in regard to the great subject of human slavery. Rev. Mr. Bowles, of Natick, made a brief but im

pressive speech, and was frequently applauded. Andrew T. Foss then followed, rejoicing that th

young men were coming forward to fill the places of those who had borne the heat and burden of the day, tion of slavery in the United States-to make the and warmly approving the entire series of resolutions Charles C. Burleigh was next welcomed to the

the people of England to an active prosecution of the stand, and spoke with his accustomed ability and power in vindication of Disunion. Parker Pillsbury made the concluding speech, with

great earnestness of spirit and fidelity of admonition in regard to the danger of lowering the Anti-Slavery [A more full report of all these speeches next week.

The time for adjournment had come, and as it wa necessary to conform to the Railroad arrangements. strenuous counteracting efforts, on the part of the the meeting was then closed, although, to the gene ral disappointment of the audience, no opportunity had been had of hearing several speakers present among whom were Stephen S. Foster, Charles L. COLMAN, SARAH P. REMOND, &c.

The adjournment took place at 5 o'clock, and th great company departed their several ways, all reaching their homes, so far as is known, without any accident across the Atlantic words of encouragement and ap- to mar the interest and enjoyment of the day,-although those going to, or towards. Worcester wer very much delayed in waiting for conveyance, owing to an unfortunate mistake of the Railroad agent in so busy a day, when crowds are going by Railroad in when the Railroad company does not fully carry out its engagements. Among the many meetings held by the Anti-Sla

very Society at Framingham Grove, it never held a better nor more effective one than this; and we doubt not its fruits will appear in every town and village and family represented there. WM. LLOYD GARRISON, President

SAMUEL MAY, Jr.,
J. M. W. YERRINTON, Secretaries.

The following well-deserved tribute to the delivered at the Anti-Slavery celebration of Indepen

TRIBUTE TO BARON VON HUMBOLDT. BY REV. THEODORE PARKER.

In our labors for the slave, the help of other na tions has come grateful to us. What words of wisdom have fallen from the pen of De Tocqueville, of Chevalier, of Poussin! Let us not forget that, in her last revolutionary day, France broke off the letters of every slave within the borders of the Republic. If the French flag now covers the human freight with which the worst of pirates pollutes the sea, it is by the com mand of the French tyrant, not the French People. How much service have the English rendered us No nation has done so much to secure civil liberty to

men as the British. With all their faults, it seems to be the instinct of the British people to hate tyranny, and to take sides with the victim, not the oppresso rous justice which set free 800,000 men. No classic The reading of all these resolutions was listened to nation can tell of such a deed. How often have the with close attention, and constantly greeted with mur- words of noble Englishmen sounded across the ses to cheer us in our work ! One old man, famous for almost half a century, still lingers in the Senate of Britain introduced as having been once a slave, but now a not only a conventional Lord, but a noble man by na freeman at least, as good a freeman as slaveholding ture. How valiantly has Lord Brougham contended America could afford! He contrasted the noisy and for the right! Once his words found their way into truth-a convenient subterfuge, behind which to take hollow celebrations of to-day with the position of the the school-books of America. Then the boy and girl

read the lofty thoughts :- Tell me not of right read the long the property of the planter in his day talk not of the property The principles, the feelings of our common nature in rebellion against it. Be the appeal made to the sundertanding or to the heart, the sentence is to sundertanding or the land of the land same that rejects it. In vain you tell me of the land that sanction such a claim. There is a law above that sanction such the same three in the enactments of human codes—the same three in the world, the same in all times—such as it was being the world, the same the daring genius of Columbus pierced the night of the and opened to one world the sources of honer, was and knowledge; to another, all unutterable wos. Set it is at this day. It is the law written on the bend man by the finger of his Maker; and by that he, m man by the ninger of the men despise franch to changeable and eternal, while men despise franch to changeable and eternal, while then despuse traid, to losthe rapine, and abhor blood, they will rejet to wild and guilty phantasy that man can hold propen in man! In vain you appeal to treaties, to core between nations; the covenants of the Almin whether the Old or the New, denounce such uship pretensions! I wonder if any school-book now . tant contains these?

On the continent of Europe, there is now a reaable man of science. He is one of the most there ful in the most thinking of nations. He son test es his nine-and-eightieth birth-day. He surpas the famous ancients in age as in knowledge. Aku. der Von Humboldt was born in 1769. His fint hel was printed more than sixty years ago; his grand is not yet complete. He devotes not only the days let the nights to the fifth volume of his Kosmo; the fourth saw the light in this present year. Her put are this man's services to science! Since the dand Aristotle, I think no man has done so much to win the bounds of human knowledge; none has tagging many new truths in so many departments of science Yet I do not forget Roger Bacon, Galileo, Descria or Leibnitz. It is amazing to see how much le la done-for how many sciences. How industrious un he as a traveller! What countries he journeyed theng in the two remotest of continents ! How he climbel in mountains and studied the currents of the sea! He much has he done to show the prevalence of union. sal laws, where men only suspected them before! Es in knowledge of special details in almost all deparments of physical science, a discoverer in mund them, he has yet also the vast comprehensives mind that groups these all into a systematic while which he names Kosmos-both Order and Bentyin one word, THE WORLD. But it is not of his diligence, and the learning

accumulates in fourscore years of toil, that I with speak to-day; it is not of his genius for scienceat once so modest and so great; rather do I lot g his Humanity. I find this in his earliest writing It comes out also in the last. He is the Friend Mankind, always on the side of Progress, of lines. ity. He takes the side of the Indian in North ad South America, against his conqueror. He recent the natural right of the African, and proclaims it his early books and his most recent letten. The years ago, he wrote this: 'The kingdom of Sm Spain-fthere was then no Mexican Republic - las marked advantage over the United States. Thrus ber of slaves, whether Africans or of the mixed as is almost nothing; an advantage which the Europe colonists did not begin to appreciate until the to tragic events of the Revolution of St. Domings: true is it that the fear of physical evils acts merrys. erfully than moral considerations of the true internal of society, or the principles of philanthropy mid justice, so often declared in Parliament, in thets. stituent Assembly, and in the works of philospha In the United States, the number of Africa in is more than a million. They are the sixth per (the entire population. The Southern State, via political influence has become greater since the min sition of Louisiana, inconsiderately enlarge the m ber of slaves whom they introduce from pg b year. It does not depend on Congress, or a fe Chief of the Confederacy-[Mr. Jefferson] a me trate whose name is dear to the true friended bee ity-to oppose this increase, and thereby savezning from great evils for future generations-(Essibitique sur le Royaume de la Nouvelle Espagne, la 1811. Tom. I., p. 221, et seq.)

He calls attention to the fact, that of the thoses of Africans imported into Cuba from 1799 w 18. (the period of his visit,) seven out of the hundred is every year!

When Cortez made his will, he says in it, (Am) xxxix.) . It is doubtful whether a Christian in conscience, can use as slaves the aborigines mide tives in war; and as, up to this time, this impose point has never been settled. I command my seals Martin and such after him of his descendents will possess my Mayoralty and feudal possessions, to this all possible information as to the rights which them lawfully exercise over the captives.' A strange so ple it seems in such a man ; yet Cortez was no mist conquerer, but a great man performing the funcial a fillibuster. The question was referred to the la and the Councils. You may guess at the decist Let us confess, says Mr. Humboldt, that threes turies later, notwithstanding the light shed by a me advanced civilization, the rich proprietors in Amo ca have not, even at death, so scrupulous a conscine In our days, it is philosophers, and not deretes, is raise the question-Is it right to hold slare? It the broader range, which philosophy has also had, makes me believe it would have been bettel suffering humanity if this sort of scepticism had be preserved among the believers! ' (Tom. II., p. With delight he mentions the Spanish laws with are friendly to the slaves, favoring their emanition, and opening a door for each man to liberate is self; and adds, Barbarism is the same in all as whenever men give free course to their passes and when governments tolerate a state of thing wild is contrary to the laws of nature, and consequently

the welfare of society.' [II. p. 47.] He looks with a sorrowful eye on the rich plant tions of Cuba. 'Howsoever rich and fertile is country may be,-the Valley of Grieres, for cus ple, -at the S. E. of Havana, one of the most delpt ful situations in the New World, there you see plan carefully planted with sugar cane and coffet; these plains are matered with the secont of the Africa slave! Rural life loses its charms when it is impe rable from the misery of our race! [III. p. ?]

Here is a story I have never seen in England does honor alike to the subject and the narrator. Catholic missionary of San Fernando had led only Indians to the banks of the Guviare river, on ale tile expedition, which was, properly, only a == hunt in violation of the laws of religion, and dis Spanish government. On this unchristian expedies in an Indian hut, they found a mother with its children—two of the three of tender age. Same busy preparing the Manioc meal, her haband at absent fishing, and she could not withstend the hunters and Christian oppressors who forced way in. The mother sought to escape with her dren, but had hardly reached the open plain sid she was seized by the man-hunters of the with her children, bound and conducted to the The missionary was sitting in his boat, waiting it results of the chase whose perils he had not she If the mother had made any violent resistance would have been killed by these ruffisns; for in missions, everything is allowed for the sake of ing souls.' So special pains are taken to the children, in order to bring them up as alare do

Christians.

The mother, with her children, was brought San Pernando, and it was hoped she could not her way back by land to her home. But the nal heart longed for those children who were their father on the day of the capture. Is spair, she made several attempts to escape stolen children but was seized again, named ghts—

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besten with the state of the st two youngs to the mission on the Rio Negro. She sat at the forepart of the boat, tightly bound, and not on the forepart to the bonds, threw herknowing ner and swam to the left bank of the ref, where the stream bore her to a wall of rock. fler she concealed herself in a thicket. But the Here she of the mission sent his Indian people thither; the woman was brought back, and cruelly thather, the whips; her hands were tied behind her besten with wars sent to the Christian mission of Gabita. It was the rainy season; the night was very dirk. On account of the impenetrableness of the words, the streams are here the only means of communication between village and village. Mother's lore drove the imprisoned woman to attempt what lore drave the happened impossible; she felt but one impulse—to defeer her children, and carry them back to the others will in their home. She was not watched: as her arms bled with the cutting of the cords, the Indian servints of the missionary, out of pity, secretly losened them a little. She untied them completely with her teeth. Early in the morning, she was gone, and four days after was seen in the neighborhood of San Fernando, where her children were confined in the mission! She had rapidly passed through the woods at a season when the sky is continually covered with clouds, and the streams are greatly swollen. Often she must swim the rivers, and with bleeding jinbs force her way through the twining vines covand with sharp thorus. She lived on the large black ants. The Christian missionary thus rewarded the bondless instinct of desperate maternal love :- after she was captured, he sent her to a mission on the uppr Orinoco, where she had no hope of ever seeing he children again! She refused all food, and so starred herself to death! With great emotion, Humboldt saw the rock on

the west bank of the Atabapo, where she first sought to escape. To this day it is called 'THE MOTHER'S ROCK '! He says, 'In those solitudes of the wilderness, if man leaves scarcely any trace of his existence, yet is the name of this rock-an indestructible monument of nature-there will still be preserved the memory of the moral corruption of our race, the contrast between the virtue of the savage, and the barbarism of the civilized man! Here is the memorial of a sacrifice to the bigotry and, eruelty of miserable wretches who called themselves the ministers of a Religion which makes love of our neighbor one of its chief commandments! '-[Klencke's Alexander Von Humboldt, (Leipzig, 1851,) p. 232, et seq.]

In 1826, Humboldt published a work at Paris, in two volumes, called a Political Essay on the Island of Cuba-(Essai Politique sur l'Isle de Cuba.) It was a treatise on the state of Agriculture and Slavery in that Island, and contained all the matter relating thereto which previously lay scattered in his great and costly work-Travels in the Equinoctial Regions of the new continent - (Voyage aux Regions Equinoxider du nouveau continent.) It was translated immedistely into English and Spanish, and published in those languages without any omission. But in 1856, Mr. J. S. Thrasher published at New York a new translation of the work, with the title, . The Island of Cubs. by Alexander Von Humboldt. Translated from the Spanish, with Notes and a preliminary Essav, by J. S. Thrasher. New York: Derby & Jackson, 1856. It is a 12mo, volume of about 400 pages. Mr. Thrasher had lived a long time on the island, where I think he was American Consul. He added many things to the original, and brought the statistical details down to recent times, and in various ways enriched the original. In his preface, he does not state that he intends to make any abridgment of the original, or to omit any thing. But in July, 1856, Von Humboldt wrote an article for the Spenersche Zeitung, complaining that the entire seventh chapter of the Spanish work was arbitrarily omitted. That chapter related to slavery, and in it he discussed the matter with freedom and humanity. Mr. Thrasher In 1858, Julius Procedel published two handsome

volumes on America, which are not so valuable as his reputation and the judgment of his friends would lead one to expect. He sent a copy to Mr. Humboldt, who, in his acknowledgment, again expresses his in-dignation at the treatment his work had met with at Thrasher's hands. He says his work unmutilated can circulate freely in France and Spain; but the Americans are not allowed to read his thoughts on the institution of Slavery!

I think no American library contains all Mr. Humboldt's works. Even the great ones were wanting in all the public collections of New England, until the generosity of Mr. Bates enabled the Public Library of Beston to supply the defect. I have not been able to find a copy of the Spanish translation of his Essay on Cuba, with which to compare the American work; but I have made a careful examination of the French original, and find that Mr. Thrasher has omitted many things of great importance. I select a few which relate to slavery. Mr. Humboldt says-

'It is the duty of the traveller who has closely bear the complaints of the unfortunate to such as can rehere them. I have studied the condition of the blacks in countries where the laws, religion and national habits tend to soften their fate; and vet, quitting America, I feel the same abhorrence for which I felt in Europe. It is in vain that intelligent writers, seeking to hide the barbarity of institutions by the ingenious tricks of literary art, have invented the words 'Negro-Peasant of America,' Black Vas-salage, and 'Patriarchal Protection':—that is per-verting the noble arts of reason and imagination by deceitful comparisons or captious sophisms, in order a disguise the excesses which afflict mankind, and which prepare the way for violent convulsions. Does any one think he has the right to endeavor to avert our pity by comparing the condition of the blacks with that of the serfs of the middle ages, or with that state of oppression at which some classes in the North and East of Europe are groaning still? These com-parisons, these tricks of rhetoric, that disdainful inustice with which some men reject as chimerical even the hope of the gradual abolition of slavery,—these weapons are useless in the present time. The great revolutions which have taken place on the Con-tinent and the Archipelago of the Antilles, since the beginning of the present century, have influenced mable critical opinion even in the country where slavery xists: it begins to be modified by them.

Without doubt, slavery is the greatest of all the erils which have afflicted mankind. We cannot sufficiently praise the wise legislation of the new Republics of Spanish America, which, at their ver, birth, have seriously busied themselves with the tetal extinction of slavery. In this respect, that vast portion of the earth has an immense advantage ever the Southern part of the United States, where the whites, in their struggles with Reguland have the whites, in their struggles with England, have secured their own liberty; but where the slave population, which is already 1,600,000 in number, increases faster than the white. If civilization should be trans-ferred, instead of being extended; if, at the end of the great and deplorable convulsions of Europe, Ameri-ca between Cape Hatteras and the Missouri, should become the chief seat of the intelligence of Christi-anity, what a spectacle would be offered by that centre of cryllights. of civilization, where, in the sanctuary of liberty, we might be present at the probate sale of negroes after their owner's decease, and hear the sobbing of the parents separated from their children! Let us hope that the generous principles which so long have ani-mated the legislatures in the North of the United States will, little by little, extend towards the South and to those Western regions where, by an impru-dent and fatal law, slavery and its iniquities have passed the Alleghany and the Mississippi. Let us hope that the power of public opinion, the progress of intelligence, the improvement of morals, the legisla-tion of the new continental Republics [of Spanish America], and the great and auspicious event, the recognition of Haitian Independence by the French Government,—either through forecast and fear, or through more noble and disinterested feelings,—may have a happy influence in ameliorating the condition of the blacks in the other West India Islands, in the Carolinas, (!) in Guiana and Brazil. and to those Western regions where, by an impru-

After reading the noble words of this great man born in a monarchy, and living always in the sunshine of royal favor, it is with a sickening feeling of disgust that I turn to the vulgar and inhuman rant

Carolinas, (!) in Guiana and Brazil."

besien with whips, and finally separated from her of the noisy American official who pretends to translate his book. He thinks freedom can never prosper with the colored people of Cuba—they have no great desire for it: they have never been 'exposed to it by community of language, and facility of access to the blood-thirsty teachings of European philanthropy.'

The 'blood-thirsty teachings' are the self-evident principle, I send you this short communication to intruths that 'all men are created equal, and endowed by their Creator with certain unalienable and equal labors of your excellent and efficient agent, Miss Satrights; among these the right to life, liberty, and the LIE HOLLEY, on her anti-slavery tour through a por-

pursuit of happiness.' Let it also be remembered, that Mr. Humboldt is one of the men of science whom American church- abolition. lings have sought to brand with the name of 'Atheist.' It is an old word, 'By their fruits ye shall know them.' Certainly, this great philosopher is not one of those who are continually crying 'Lord, she has made a very favorable and happy impression Lord!' but when did he fail to do the duty of on the minds of the people, in regard to her fine per-

THE CLERICAL TYPE OF ANTI-SLAVERY No. II.

We spoke last week of a Convention of ministers and church-members,' held in Marlboro' Chapel in February, 1846, called together by an advertisement headed 'Christian Anti-Slavery Meeting,' and presided over by Rev. Jacob Ide. We quoted passages from their published . Declaration, expressing their sense of the guilt involved in slavery, of their own past delinquency, with that of the whole Church, in having made no protest against it, and of the obvious demand of Christian duty that such protest should forthwith be made, and that a corresponding course of active opposition to slavery should be entered upon. We quoted an extract from their 'Pledge' to each other and the world that they would perform this duty, and their 'Resolution,' appointing a Committee to call and hold other meetings, in which these ideas might be more widely diffused, and the newly planted seed of 'Christian Anti-Slavery' bring forth fruit.

By their fruits ye shall know them,' said that Jesus of Nazareth whom Dr. Ide and his fellow 'ministers and church-members' call 'Master,' and to whom they address a periodical formula of 'Lord! Lord!' as if to draw nigh unto him with their mouth, and honor him with their lips, were his appointed method, or the very best method, of showing their reverence for him. Let us try them by this rule, and look at the fruits of the . Christian Anti-Slavery Meeting of 1846.

The first-fruits, which sprang up spontaneously in this assembly of 'ministers and church-members,' before the adjournment of the meeting, were highly

After the Business Committee had retired, Rev. Henry Garnett, a colored clergyman of Troy, N. Y., addressed the meeting upon the unchristian prejudice which forbids the colored man to participate in the privileges of social life, excluding or confining him to a degraded position in places where all men of good behavior ought to be equal. He spoke of the negro pew, and asserted that those who were then opposing the admission of colored men to the right of suffrage in New York justified their proscription by the practice of the churches.

Rev. Mr. Lovejoy echoed this sentiment, and offered a resolution, declaring that colored persons had a right to purchase and occupy seats in the house of God on equal terms with their white brethren, and could not be deprived of the right without injustice.

After much debate, during which Dr. Mann made an earnest protest against the idea that any place could be properly called the house of God where a man was debarred from equal privileges on account the resolution,) the resolution was laid on the table.

The Business Committee shortly afterwards brought in the series of resolutions which they had prepared to express the sentiments of the meeting, and to inaugurate the course of policy which they wished to represent as 'Christian anti-slavery.' Positively, to this subject, under the popular preaching of the se resolutions were very good, as may be seen by the extracts from them in our previous article. Negatively, they were defective, in omitting all mention of one of the chief, and most practically injurious, sins of the Northern Church, namely, its support, at home, of just such a system of caste as its missionaries are striving to break down in India, treating the ship, and thus helping to perpetuate the feeling Nothing can be farther from the truth. which lies at the root of Southern slavery.

To decide whether this omission sprang merely from inadvertence on the part of the Committee, and publicanism. That is the highest type of Anti-Slavery to test still further the spirit of the meeting, Dr. in Vermont, with a few exceptions. Our pulpits are Mann proposed the addition of a clause to the series of resolutions, as follows:

neglect these objects are not churches of Christ; and we call upon all who regard the purity of Christianity ed hatred amount to? There needs to be a half dozen we call upon all who regard the purity of Christianity | to withdraw fellowship from all such institutions, and able and devoted lecturers in Vermont, to arouse her to establish in their stead true and faithful churches to her duty. If I were competent for the work, I

he said, it 'contained the principle of come-outer- ficient for these things?' ism.' Several other clergymen also opposed the You have some warm and earnest friends in this clause, which was then rejected. What a significant State, and there is a strong, very strong desire to have indication of character! What was the slave to ex- you come into this State, so that the people may have pect from men who, in the very act of pretending to a chance to see and hear you on this great question of labor for him, opposed all such action as should dis- questions. Is your time so occupied, that you cannot which they were leaders?

Christian conduct towards their oppressed brethren, dom and human rights. olitionists. They have hated and dreaded anti-slavery worthy of his head or heart. far more than slavery. Even supposing that a more fulfilment of the duty entrusted to them ?

to God, and to the Church, and to the world, was-

se every means, and bear every sacrifice for it, which

This pledge binds its members to some course of reign of Peace, action against slavery at least as energetic, thorough and persistent as that of the abolitionists. Instead of THE RUTLAND CONVENTION...LETTER this, they have done nothing -nay, they have scarcely tried to do anything; they remain united, in bonds To the Editor of the Boston Courier: which they call Christian, to slaveholders in the South, and thorough defenders of slavery, like South- of regret and disappointment. I thought you must side Adams, in the North; they still show a hatred to be luxuriating at Nahant, or yachting in the Rebecca, the abolitionists as intense as was that of Cain to Abel; instead of attending to your paper, and maintaining and the position of most of them towards the slave is that reputation for fearless impartiality which your truly expressed in the words of their President, Dr. friends rejoice in, and your opponents respect. Unless Ide, in the late meeting of the Boston branch of the you publish a newspaper altogether for your personal American Tract Society, (in which his influence was amusement, your friends and the public have claims FILSE! WE ARE WRONGED! Such are the represen- men of the first character and talent, from all parts of | was any fanaticism in any of the Resolutions, or in

MISS HOLLEY IN VERNONT

form the readers of the Liberator of the reception and tion of this State, accompanied by Miss CAROLINE PUTNAM, another devoted lady in the cause of genuine

It has never been my pleasure to make the acquaintance of Miss Holley until now.

I think, from the remarks I have heard made, that sonal endowments and rare moral virtues. These give her access to and great moral power over the hearts and consciences of her hearers. Her power consists, not in logic or cold philosophy, but in the simple, yet sublime and glorious truths she utters, coming fresh from an earnest, thoughtful, and loving heart, a soul all aglow with love of God and humanity. Her expositions of scripture, introductory to her lectures, are peculiarly appropriate, beautiful and instructive; happily impressing the mind, and preparing it for the proper application of the great and earnest truths afterwards to be proclaimed for the consideration and acceptance of her audience.

Although she has much bitter pro-slavery prejudice to encounter, both in regard to abolition, and the right and propriety of woman speaking in public, yet she is remarkably successful in removing it from the minds of all who have the fairness and the candor to go and hear her for themselves. I think if she were to address the same audiences again in Randolph, Braintree and Northfield, that the number would be four-fold. None ever gave better satisfaction than she. She treats upon the subject of slavery chiefly upon moral and religious grounds. She is doing good service in a good cause. As each one has his or her own peculiar gift, so I think Miss Holley is doing in the anti-slavery cause what none other could do. The American Anti-Slavery Society has given proof of excellent judgment in selecting her for the lecturing field. Her stay at my house was very agreeable indeed, and heightened my estimation of her great personal worth, and of the excellence and value of her excellent friend and associate, Miss Putnam, who is worthily engaged in untiring efforts in circulating tracts, and in obtaining donations for the cause, and subscribers for the Liberator and Standard. I think Miss H's course admirably adapted to the condition and wants of the people of Vermont. They need just such truths proclaimed as she is peculiarly fitted to utter; and though so kind and pathetic, yet she is bold in utterance, and speaks without fear and ' without comprom ise.' Many writhe under her solemn and truthful rebukes of the popular churches, as being the bulwarks of slavery; of the American Tract Society and other religious bodies, as being in alliance with the sum of all villanies.' This brought out considerable discussion, and produced some excitement in Northfield, where there are three popular rival churches, all of which were denied Miss Holley; so she occupied the Academy. Some were opposed, because she was a tooman; others, because Garrison and those of his faith wanted to destroy the Sabbath, the Ministry, the Church, and the marriage institution ! O how enviable are the principles and the moral purity of the abetof his color, (in other respects strongly advocating exists! In that peculiar institution, how sacred and tors and apologists of American Slavery as it actually inviolable are the rights and virtues of women!!

What can surpass the stupidity and ignorance, else the contemptible assurance and hypocrisy of such persons? They are either blind or dishonest; and how long would it take them to get rid of either, in regard day? 'Like priest, like people.' The first great thought seems to be, Save the Church at all events! The Church, the Ministry, the Sabbath, the Union. outward ' institutions ' first, humanity, justice, purity, righteousness afterwards, if at all. Blind indeed are they, who cannot see that there is a great work needed to be done in Vermont. Some there are, who talk colored race as Pariahs, even in their houses of wor- as if Vermont were quite thoroughly abolitionized.

The fact is, there is but very little real ABOLI-TIONISM in Vermont. There is any amount of Reas silent as the grave-yards on the duty of immediate and unconditional emancipation. I know not a sin-That as the Gospel of Christ is essentially a Gospel of good tidings to the poor, and deliverance to the oppressed, therefore those ministers who do not make these the essential objects of their ministry are not ministers of Christ; and those churches which neglect these objects are not churches of Christ; and those churches are Christ; and those churches which neglect these objects are not churches of Christ; and should feel strongly inclined to enter the field as a Rev. Mr. King spoke against the clause, because, lecturer, to contribute my mite. Verily, 'who is suf-

turb the tranquillity of the pro-slavery church in gratify your friends, and by coming, do a work that no other man can do? For one, I am exceedingly anx-Dr. Jacob Ide of Medway, the President of this lous about it, not for my own gratification and pleas-Convention, had already, during several previous ure, (and that would be very great,) but for the good years, shown a mortal antipathy to the Liberator, to of the cause. There is an equal anxiety to hear Mr. its editor, and to that sort of anti-slavery which calls Phillips. If you both could visit this State, I think a upon the American churches for a beginning of truly great good would result from it to the cause of free-

the colored people, North and South. Some persons I read, with regret and surprise, the doctrines adthought Mr. Garrison uncharitable for saying, of this vanced and maintained by Gerrit Smith, in his advery Convention, that thoroughness or persistence in dress on Peace, before the American Peace Society in anti-slavery action were not to be expected of Dr. Ide Boston, recently. I need not say that I am a great and his associates in this movement. The result has admirer of the many excellent things spoken and proved his sagacity, the soundness of his premises, and written by Mr. Smith, but on the subject of Peace, I the correctness of his conclusions. Ever since, while differ from him scholly, in regard to the sacredness of the fire of slavery has been burning and spreading, human life. On that subject his arguments are fallathese men have kept silence, except to revile the ab- cious and sophistical, it seems to me-wholly un-

Considering the high and respectable source and the laborious and thorough scrutiny should succeed in occasion of that address, I think it should be reviewed finding half-a-dozen meetings of 'ministers and by yourself. No one is better qualified. I think the church-members' held by their committee of seven, cause of Peace would be greatly subserved by it. I rein the intervening twelve years,-would this be a gret exceedingly, that so many of our anti-slavery friends are drifting away from the soul-exalting and But the solemn pledge adopted by the meeting all-conquering principles of PEACE, into the barbarbound its members to individual action as ministers ous, and soul-debasing, and soul and body destroying and church-members. Their pledge to each other, and doctrines of military violence and the use of deadly weapons-the weapons of usurpers and tyrants, of 'That we will make active and persevering efforts bandits and border ruffians,' and not the weapons of for the speedy and peaceful abolition of slavery a the PRINCE OF PEACE, whose 'kingdom is not prominent part of our religious duty; that we will of this world' but"the spirit of which is in this world. in the hearts of all who are filled with the spirit of wisdom dictates and religion sanctions; and that we wisdom dictates and religion sanctions; and that we will suspend or postpone other cherished objects which may stand in the way of this.'

Yours for a bloodless triumph over slavery, and, the Yours for a bloodless triumph over slavery, and, the JEHIEL CLAPLIN.

FROM MR. BENNOTT.

I laid your paper down this morning with a feeling thrown against a separation from the openly pro-sla- on you which, I am sorry to say, you have not met very New York Society,) as follows-We are charged in your 'report' of the Rutland Convention. This with wishing to make this an anti-slavery society. It is was a collection of over three thousand men and wo-

is at least as important as a convention of small politicians assembled to nominate one of their number to an office he is certain to disgrace. Gentlemen, where were your reporters? Where was the representative of the Courier? Nobody expects you to sympathize with many of the doctrines broached in that Copven-tion. But we have a right to look to you for an able, impartial, correct and dignified report, worthy of yourselves and of the occasion. Had you been reprosented at Rutland, we should have had such a report, and not an incorrect statement, interspersed with flippant remarks, and evidently compiled from irre-

The 'Report' speaks of a 'Convention of Free Lovers.' The Convention I attended was one of respectable and intelligent men and women, chiefly narried, and fathers and mothers of families ; assem bled to discuss in unexceptionable language the important question of MARRIAGE. They spoke to the following among others:

. Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolat-ed home based on this exclusive love.

On this resolution, several ladies spoke with great few days in a cheap tract form. beauty, force and pathos. Several gentlemen also spoke on the same resolution, and one of them, Mr. tion with the usual characteristics of Independence Tiffany, made such remarks as these:

"Free Love' is but another name for Free Lust. There were a city procession, under military escort—Thus marriage becomes a matter of bargain and sale. And this is the kind of marriage unfortunately too common. When a man finds in a woman all that his soul yearns for, and a woman finds a man who is the full embodiment of all her desires, if that man and woman unite, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Faneuil Hall—a 'National,' alias Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Faneuil Hall—a 'National,' alias Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are truly married. But the soon-section by John S. Holmes, Esq.—a dinner at Satanic, Border-Butter, they are the sound the s woman unite, they are truly married. But the sooner those who are wandering about seeking a boot that
will fit, are caught and caged—the better. To break
up the marriage relation is not the remedy for ill-assorted marriages. So long as man is gross, selfish and
slavery, Union-saving oration by Hon. Rufus Choate
and an aveluate diagram at the Person House Coulsensual, he must be restrained by law. Otherwise, we should have universal license.

Only two persons out of three thousand expressed any different sentiment. And yet we are told that fireworks in the evening-&c., &c. this was a 'Free Lovers' 'Convention! Surely such 'views' of such an assembly must have been taken through the bottom of a tumbler.

I sttended the Convention at the request of its committee, to deliver a written address. The subject was the Influence of Woman on the Elevation of the Race. I spoke on Saturday evening to a very large audience. This vast congregation of so-called 'Free Lovers' heard and applauded the following language. I was speaking of some of the consequences of making woman independent :

Next will follow the establishment of a true mar-riage. The freedom of woman will redress the greatest wrong of man. That wrong he now suffers in his relation of husband. Until he fills this relation in a true marriage with one wife, he is a male, not a man. This union is the most sacred of all human relations There is no other so sacred of all human relations. There is no other so sacred. There is no other so permanent. There is no other so important both for this world and the world to come. It sweetens, exalts and purifies life—it fills with the light of hope and love the hollow eyes of death. Tampering, interfering, ignorantly meddling with this relation is the curse and error of reform. Blindly and rashly enterpring into the thing with the relation is the ing into it, stubbornly refusing to allow mistakes in it to be corrected, is the curse and error of society. In a free society, the independent woman will see to it, that real marriage is the rule, and sham, or physical marriage, the unfortunate exception. In the present state of society, a true marriage is a most fortunate accident. Reformers are not the only ones who say so. Everybody, every day, laments the rash unhappy coupling which constantly takes place. Everybody feels that, under our present system, man grows, but woman decays. He has an elevated character. He has a forcible intellect. He marries. His wife is, by nature, as forcible and as elevated as he. But he goes into the world—he learns—and his faculties grow in the conflict with his fellows. She remains at home. Her faculties, large enough to graen the business of an empire, are forcibly arrested in the kitchen or drawing room. She isn't a domestic drudge—but her included the marries are likely as a superior of the conflict with the marries and the superior of the conflict with the marries and the conflict with might as well be one. She cannot fol-her husband—it is indelicate—it is improper it is beyond her sphere—and so the victim of cant dwindles her soul to her circumstances—as the vast bulk of the genius in the Arabian tale, which filled the sea and sky, shrunk into the vial of Solomon. Her endowments, naturally equal to his, become inferior. She is reduced to a secondary place in his mind, if not in his affections—and who is now injured? Why, the husband. He has a right to have one side of his soul as strong and as noble as the other. Cant forbids the education and the exercise which alone can make it so. He dwindles to her stature, as she dwindles to her circumstances, and if not, society, more cruel than the ancient Italian tyrant who bound together the living and the dead, first strikes his othe self, and then binds him to the paralyzed object which he must always pity, but can never cure !

Now, Messrs. Editors, I ask you in all sincerity, if it is fair or decent to brand with the odious name of ' Free Lovers' the people who applauded such sentiments, and condemned the contrary whenever they

jest when I advocated the expediency of permitting women to vote, and to serve on juries. I am very much in earnest, I assure you, and I respectfully ask what possible objection can be made to the proposition? As a matter of abstract right and justice, I believe, the negative has been contemptuously abandoned by every thinker, and is now only maintained by the broken down constables and discharged policemen, who hang around our Court Houses, ready as jurors to decide questions of liberty and property for their daily wages and the prospect of a drink. As a matter of expediency, can any one hesitate, so far as juries are concerned, between a respectable lady who owns property and pays taxes, and the stuff of which our juries are notoriously made up? I mention the property qualifications, not because I care about it or think it necessary, but because others do. Certainly, that gentleman must be unfortunate in his female acquaintance, who does not know several ladies to whose judgment and integrity he would be willing to submit almost any case that twelve jurors can be asked to determine. I never heard but one objection against it that was worthy of a serious answer, and that is, Max, Jr., and other speakers, are expected to be that women themselves do not desire the right. I present. should prefer, however, to hear that from the women themselves. All I ask for is to give them the right. The exercise of it is wholly a personal matter, and can safely be left to the judgment of each individual woman. Those who do not want it will not use it: and those who do will probably act in this as in all other matters with that propriety which is instinctive, and which needs no suggestion from any one. The Convention agreed in these ideas; and suffer me to say, gentlemen, that they did not comprise all who agree in them. They have made more progress than you, perhaps, are aware of; and there are this day in Boston and its vicinity, hundreds of ladies, some of whom you are proud and happy to know, who would vote and serve on juries to-morrow, to the great benefit and lasting improvement of the criminal and civil administration, if the law were wise enough to permit them. Surely we need not undertake to blink, to each other, what is universally admitted by every scholar and thinker whom we know. It is clearly and universally understood to be a question of time only, and the Boston Courier is not the paper to oppose any necessary, judicious and practical improvement, so universally agreed to, so eminently proper to be made—and about which the only real question is-Are we quite ready for it? In conclusion, let me call your attention to one re

markable fact. Not one resolution was formally passed by the Convention. This ought, by itself, to show what it was called for. Nothing was adopted, not from want of harmony, but because the object of the Convention was discussion only. So that if there tatives of the popular American religion. -c. x. w. Vermont and the neighboring States. They spent any of the speeches, the Convention very wisely took aged 78 years.

three whole days in discussing, with the utmost free-dom, some of the most important subjects that can engage the attention of mankind. Such a gathering accomplianed that to the best of my ability. Whether there is anything in it unbecoming a scholar, or a man, is not for me to say. And I should not have undertaken to say anything about the Convention, if even common fairness had been used in reporting it.

> bar, and, politically, we believe, in sympathy with the Courier, and certainly no 'radical.' We thank him, therefore, for volunteering this manly vindication o the Rutland Convention from the villanous aspersion cast upon it by an unscrupulous press. The Courier in publishing it, reiterates its libellous charges in the most scandalous terms, and in the most veno spirit. What consummate rascality !- Ed. Lib.

INDEPENDENCE DAY. The Fourth of July this year, having occurred on Sunday, the day was extensively improved by such occupants of the pulpit as are anti-slavery in spirit and tendency, in furtherance of the cause of freedom and humanity. Rev. Theodore Parker delivered a very able discourse, before a great audience in Music Hall, with special reference to American slavery, which is to be published in

Monday, the 5th, was observed throughout the na Day. In Boston, there were various devices resorted to to excite popular curiosity. The Juvenile Festival in the Public Garden was, perhaps, the most pleasing feature of the celebration—fifteen or twenty thousand children being congregated for innocent recreation There were a city procession, under military escort-a hunkerish, insulting, venomous, pro-slavery, Union bration, by the 'Young Men's Democratic Club,' and an exclusive dinner at the Revere House (only \$10 a plate!)-a regatta on Charles river-balloon ascensions from the Common-a brilliant display of

DEATH OF C. W. PHILLEO. Calvin W. Philleo. Esq., of Suffield, Conn., died of consumption on the 30th ult. His literary talents were of a high order. His 'Stage-Coach Stories,' in Putnam's Magazine were admirable sketches of New-England scenery, life and character. He was also the author of the very popular novel 'Twice Married,' and was a valued conflibutor to the Atlantic Monthly. His spicy Hartford letters to the Tribune, signed 'Granger, were eminently attractive, even among the able cor respondence of that paper. We have lost one of the best delineators of the peculiar characteristics of the people and manners of New-England .- c. x. w.

CHARLES SUMNER.

The Boston Advertiser prints the following extract of a letter, from a gentleman of high character in Paris, to a friend of Senator Sumner:

Panis, June 17, 1858.

The opinion of both physicians, approved by Dr. George Hayward of Boston, was in favor of cauterization of the spine, in order to produce counter-irritation, and in this your friend Dr. Brown-Sequard, whose speciality is the nervous and cerebral system, fully concurred. He made several careful examinations, and came to the conclusion that there was still congestion of the integuments of the brain, as well as other abnormal conditions. When the fact was announced to Mr. Sumner, and the exact process explained of burning the neck and back with irons at a white heat, he at once said: 'Try it without delay -in any form and to any extent."

'The operation was performed by Dr. Brown-Sequard, who wished Mr. Sumner to inhale chloroform. This he declined, and, refusing all anodynes, wen-through the painful process without a word or a wines It has been repeated since, and will be again to-day

AMERICAN ANTI-SLAVERY SOCIETY. Donation. The venerable Robert Roberts, of Boston, stevedore, Collections by Parker Pillsbury: At Weare, N. H. Concord, Mass., Collections by Joseph H. Howland: At Warren, Mass., 1 42 Clappville, " Worcester Co. North Anti-Slavery Society, W. S. Arnold, Masonville, Conn., Thomas Wilbur, " Thomas Williams, Lucy T. Dike, Putnam, Rufus Davidson, "Other friends in " Friends in Dayville, Edwin Scarboro', Brooklyn, Conn., Philip Scarboro', Friends in Abington, Your 'Report' implies that I might have been in FRANCIS JACKSON Treasurer. Boston, July 6, 1358.

RECENT PLEDGES To the Massachusetts Anti-Slavery Society. H. B. Draper, Milford, Mass., \$100 00 Miss Williamson, Boston,

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will hold meetings in Ver-mont, &c., as follows:

Friday, July South Ryegate, Peacham, Sunday, " 11. Danville, Tuesday,

WORCESTER.(SOUTH) ANTI-SLAVERY SOCIETY.—A quarterly meeting of the Worcester County South Division Anti-Slavery Society will be held on Sunday, July 18, at the customary hours of meeting, at BLACKSTONE. . The meeting will be at Blackstone Town Hall in the morning and afternoon; and on Sunday evening,

at MILLVILLE.

EFFINGHAM L. CAPRON, President.

MEETINGS IN CONCORD, N. H .- WIL-Concord, N. H., and vicinity, next Sunday afternoon and evening, July 11th, in the Universalist meeting house, on the religious and political aspects of American Slavery.

CAPE COD .- WM. WELLS BROWN spend the month of July on the Cape, and will speak in the following places : At Hyannis, Sunday, July 11. at 2 o'clock. " July 18, }
at 5 o'clock. } " East " " Harwich. July 25.

All letters for the undersigned should be sent until further notice, to Leicester, Mass. SAMUEL MAY, Jr., General Agent Mass. A. S. Society.

GIVE HIM A CHANCE!-Situation wanted for a colored lad, 17 years of age, of good family, either to learn the trade of Shoemaker or Tailor. His

parents are willing and able to arrange terms accommodating to his employer. Address WM. C. NELL, 21 Cornhill.

MARRIED-In this city, June 24, by Rev. Thos. Henson, Mr. Thornton Tolliven to Mrs. Anne R. Gray, both of Roston.

June 30, by Rev. L. A. Grimes, Mr. Gronon L. Ruppin to Miss Josephine St. Pierre.

DIED-In Cornville, Me., Mr. PARKER FLANDERS

IT IS NOT A DYRI MRS. S. A. ALLEN'S

WORLD'S HAIR RESTORER

WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR 20 ITS NATURAL COLOR

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Evrope or America. They contain no deleterious ingredients—do not soil or stain anything. GREAT BRITAIN.

REV. W. B. THORNELO, Prescot, Lancashire, says- Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marvels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is HAYTI.

REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, . I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never snything that so materially and permanently benefitted me, as has Mrs. S. A. Al.

J. H. EATON, Pres. Union Univ., Tenn. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black."

REV. H. V. DEGAN, Ed. Guide to Holiness, Boston, Mass. 'That Mrs. S. A. Allen's World's Hain Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eves."

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black. REV. JNO. E. ROBIE, Ed. ' Chr. Adv.,' Buffalo.

N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original color.' REV. J. WEST, Brooklyn, N. Y. 'I am happy to

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness." REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. Soc.

'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. J. F. GRISWOLD, Washington, N. H.

Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be hade in Boston. You may say in my name that I know they are what they purport to be.'

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.'

REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. . The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs. Allen's World's Hair Restorer and Zylobalsamum.

REV. S. B. MORLEY, Attleboro', Mass. 'The effect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charleston, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N. Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used."

REV. JOS. McKEE, N.Y. City. . Recommends them. REV. AMOS BLANCHARD, Meriden, Ct. . We think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. WM. PORTEUS, Stanieich, Ct. 'Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had failen.'

REV. D. MORRIS, Cross River, N. Y. 'I know of a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.

REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural color, and stopped its falling off."

REV. WM. R. DOWNS, Howard, N Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair." REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S. A.

Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a We might quote from others of the numerous letters

we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have always avoided all charlaranism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good: the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, \$75 cents per bottle.

GENUINE

GENUINE

has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bot-tles. Restorer bottles are of dark purple glass, with the words, Mrs. S. A. Allen's World's Hair Restorer, 355 words, Mrs. S. A. Allen's World's Hair Restorer, 355
Broome Street, New York, blown on them. The Balaam
bottles are of green glass, with Mrs. S. A. Allen's
World's Balsam, 355 Broome Street, New York, blown
on them. Circulars around bottles copyrighted. None
other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these

Sold by nearly every drug and fancy goods dealer address all letters for information to MRS. S. A. ALLEN'S

World's Hair Restorer Depot. NO. 355 BROOME STREET, N. Y.

. POETRY.

FREEDOM'S CALL. BY C. C. BURLEIGH.

Hail to the Chief.

Hark to the trumpet-call, bidding us rally, Friends of humanity, lovers of right, Down from the mountain come, up from the valley, Clad in the harness of Liberty's fight; Come from the prairie wide, Lake-shore and river-side, Clearings that lie in the dim forest shade, Inland and ocean-strand

Come, joining heart and hand, Freedom, imperilled, is calling for aid.

Not with the weapons of murderous battle, Squadrons arrayed for the death-dealing strife, Thunder of cannon, and musketry's rattle, Mangling of bodies and wasting of life; Not with such enginery Fight we for Liberty, But with the power of the heart-swaying Wonn;

Right is our panoply, Love our artillery, Soul-piercing Truth is our two-edged sword.

Vainly the tyrant shall frown his defiance, Vainly redouble the chains of his slave, God and his Truth are our steadfast reliance, Press we right onward, the bondman to save. Long bath his bitter wail Loaded the Southern gale, Long bath his blood cried for vengeance to God; Light of his spirit dim,

Fetters on soul and limb, Long hath he bowed under Tyranny's rod. On to his rescue! the day-star has risen,

Morning is dawning on Slavery's night, Burst we asunder the bars of his prison, Lead him abroad into Liberty's light; Then in the fulness of Gratitude, joy and love, Bend we to Him who the victory gave, Vowing that, never more, All our wide country o'er, Room shall be found for a tyrant or slave.

> PUGITIVE SLAVE'S SONG. BY CHAPTES C. BURLEIGH.

A moonlight night !- the sky is clear, And the North Star holds his lamp for me; I cast behind me doubt and fear, For the hope before is liberty; I go, I go;

In Slavery's land I will not stay, I will not stay, For the North Star beckons me the way, And I obey, For the North Star beckons me the way.

The darkness veils my Northward flight, And by day the greenwood covers me; My Guiding Star shines, all the night, On the path which leads to liberty. I go, I go;

I'm on my way to liberty, To liberty, For the North Star thither beckons me To liberty, Where the North Star shines to becken me.

The dogs are howling on my track, But the forded stream will foil their scent, And turn their baffled fury back, While I onward press, with soul intent, To go, to go Where shines the Star, my way to show, . My way to show; For the North Star points where I may go, May safely go,

For the North Star shines my way to show, And on I go.

Though hunger wastes my failing strength, And the North wind blusters fierce and strong And, toil-worn with the journey's length, I can scarcely drag my limbs along, Yet on I go. On toward the land where slaves are free, Where slaves are free. For the North Star thither beckons me.

Still beckons me To the happy land where slaves are free.

Now on you lake the star-beams glance : How gaily its ripples flash and dance! For yonder, on that Northern shore, My toil and peril will all be o'er; Hurrah! hurrah! The Star shines now to welcome me,

To welcome me! How gladly it shines to welcome me To the land of the free, To the land where slaves henceforth are free!

> For the Liberator. EXECUTION OF JAMES MOGEE.

THOUGHTS Suggested by the Execution of James McGee In Cambridge Street Jail, Boston, on Friday, June 25, 1858,

Respectfully dedicated to those who participated that transaction, or have given it the sanction o their approval, by their sincere friend, THE AUTHOR. ding Directal subject of comparison

Ye are the men who bear the Christian name, And pray to be forgiven as ye forgive-Teach that the Savior, when to earth he came, Laid down his life, that vilest men might live.

Ye read the Bible, and its truths admire, And worship God one day in every seven, Weep at the Cross, where Jesus did expire, And deem yourselves the favorites of Heaven.

III. Ye talk of God's great love for all the race. Of how he gave his own dear Son to die, How much we owe to his abounding grace, How ' we are nothing without charity.'

But ye forget what the old Scriptures say, How, when the race was but a few years old, God said, 'Whoe'er the murderer shall slay, Vengeance shall be on him, e'en seven fold.'

And when ye read what once he said to Noah, Who sheddeth blood, by man shall his be shed, Divine enlightenment ye ne'er implore, Or ye would find no sanction for such deed.

For God to Noah never gave command To do what he had clearly once forbid; He only said, 'Who bears foul murder's brand. His fellow-man of him the earth will rid.'

O, sad prediction ! men have proved it true ! For, ever since the days of Noah's flood, Sinners and saints alike have joined the hue, And cried aloud, 'O give us human blood!"

O VIII. But Jesus taught the world a better way, And by his own example made it plain: He said- When ye shall to the Pather pray, Forgive, if ye would hope his ear to gain.

But if no mercy ye to others show, And on the erring seek your wrath to wreak, This truth, ere long, ye shall be pained to know, To heaven in vain admission ye shall seek.'

This is the Teacher of whom Moses said. A Prophet shall the Lord raise up to you, Who'll mark the path in which your feet shall tres And what He bids you, ye shall haste to do.

Whoe'er that Prophet shall refuse to hear, And walk in ways which his own heart shall ch I'll cut him off, saith God,-nor will I hear When he shall cry for help against his foes.

The great Apostle to his brethren said, 'Avenge not, my beloved, earthly wrong: For it is written, "God will vengeance dread Repay to all your enemies ere long."

When ye a sinner hate, the world inquires-What do ye Christians more than any other Who kindle round your foes revengeful fires, And show no mercy to an erring brother?

XIV. 'All your religion is a worthless sham, And when to us you piously appeal, We'll bid you go and love your fellow-man, Ere you attempt our sinful souls to heal.

Listen, ye servants of the living God ! These admonitions are designed for you; Though heaven and earth shall pass, not e'en a wor Spoke by Jehovah, e'er shall prove untrue.

Hear Jesus say- Why do ye call me Lord, While ye do not the things that I have said? Within its sheath put up the wasting sword! O trust in me, and be no more afraid." Boston, July 1, 1858.

The Liberator.

DEFENCE OF ORSINI. MR. GARRISON :

DEAR SIE-Enclosed, you will find part of a cor respondence from London to the New York Pionier, the best German newspaper in the United States, in character as well as in capacity, in vindication of the honor of Orsini. As some of your readers may have read Orsini's second letter, and are therefore in doubt about his consistency, I thought it of importance to ranslate this correspondence, as it comes from the hands of a person who knows, and whose purpose it is to prove that this second letter is a mere fabrication. Yours, for universal freedom,

London Correspondence of the New York Pionier a German paper.] The Bonapartistic falsifications come continually

thicker; happily, however, always grosser. After the first letter of Orsini had been materially changed, as I have written to you before, so that its real meanas I have written to you below, so that is real mean-ing had been turned almost to the contrary, appears now a 'second letter,' which bears the marks of a shameful substitution, or rather forgery. The official Journal of Piedmont has the honor to have publish-ed this second letter. The editors received it, as they ed this second letter. The editors received it, as they remark, from the best source, which means nothing else but that the French Government communicated it to them for publication. The letter has not yet appeared in the French newspapers. Dtill more, it is pretended that orders had been given to confiscate all foreign papers which contain it, which is undeniably nothing else than a means to excite curiosity, and so more certainly to cause its secret distribution. The intention of Napoleon is undoubtedly this, to apply to the French a fabrication of the police in the form of forbidden fruit, the safest means to give to deceit the appearance of truth.

Besides this, the letter is, as fias already been said,

too gross a fabrication. They put therein into the mouth of Orsini, he is 'convinced of the true Italian feelings of his Majesty; he detests murder; he considers his deed as a crime; he advises his countrymen not to go in the same way of error, and similar ridiculous things. No reasonable man can believe for a moment that Orsini could have used such language. The gallant conspirator, who, scarcely ripened into manhood, consistently bore the punishment of the gallies—who, under the Roman Republic, always stood ahead in the battle—who exposed his life in numberless complots—who, after his esape from Mantua, contemplated new dangers—and who acted every where according to the demands of republican duty and honor, could not have bent into the dust before a despot whom he intended to execute! The supposiom he intended to execute! The supposidespot whom he intended to execute! The supposi-tion is foolish, absurd. It bids defiance to all possi-bility. Orsini's bold action, his language before the bility. Orsin's bold action, his language before the court, and his death with the exclamation, 'Vive la Republique, vive l'Italie,'—are not these facts, before which the Bonapartistic falsifications break down? Wherever Orsini appeared publicly, wherever evidences of his demeanor can be furnished, there he appears as a fearless character. It is an easy matter for the miserable usurer in the Tuilleries to market and appears. the miserable usurper in the Tuilleries to murder morally his adversary in a secret cell—to make him say things from thence, against which the whole life of

the calumniated gives a living testimony.

That the letter is false has been candidly declared. immediately after its publication, by almost all the organs of the people's party in Piedmont. They accused Louis Napoleon of deceit without formality. The circumstance, that these accusations remained without any reply from the French Government, must naturally strengthen the correctness of the ex-pressed doubt. The Piedmont press is extremely fettered, as it is known, in its considerations of the neighboring country. Several prosecutions were al-ready made, by imperial request, against the liberal jourready made, by imperial request, against the liberal journals in Sardinia—prosecutions which almost regularly
resulted in a verdict of guilty, although the prosecuted
newspapers kept themselves strictly within the limits
of the so-called political discussions. Why, it may
be asked now, are there in the present case no prosceutions of the press instituted in Paris, as there
was made one of the severest attacks against the pri-

be asked now, are there in the continue of the press instituted in Paris, as equivous of the press instituted in Paris, as equivous of the press instituted in Paris, as equivous made one of the severest attacks against the private character of the power now ruling in France? If there were any other proof needed to show the falsification clearly as such, this would be found sufficient in the published testament of Orsini, which has been sent into the world, together with the letter, to strengthen one document through the other. One of the first points of the testament was, that, of the remaining property of the deceased, a watch should the remaining property of the deceased, a watch should and that petitions and memorials be gotten up by and that petitions and memorials be gotten up by our people in every church or society, and circulated for signatures; and that we begin and continue to and memorialize Congress until our grievers. the first points of the testament was, that, of the remaining property of the deceased, a watch should be bought for his defender, Jules Fabre, and the inscription engraved on it, 'Felici Orsini to Jules Fabre, as remembrance.' According to this disposition, it does not seem that he who approached death considered himself a criminal who ought to be ashamed of his deed. Two other dispositions say that the daughters of Orsini, Ernestine and Ida, at present of the age of five and six years, should be brought, one to Mr. Hodge in Glastonburg, Somersetshire, the other to Mr. Hodge in Glastonburg, Somersetshire, the other to Mr. Peter Stuart, Liverpool, to receive there their further education. (Orsini's family relations have been disturbed by his wife, as is known.) Messrs. Hodge and Stuart were associates in mind with Orsin and Stuart were associates in mind with Orsini, friends of the cause of the Italian republic, and so perfectly agree with the principles of the departed patriot, that the latter, even after his deed, needed not hesitate to nominate them as the educators and guardians of his children. How does this tally with the pretended denial of his principles?

THE LIBERATOR AND MISS HOLLEY.

SUGAR GROVE, (Pa.) June 26, 1858. DEAR MR. GARRISON:

Though your name has been a household wor these many years, yet have I never written you a word of sympathy and cheer. It is wrong. You, and those working with you, in the most truly Christian and self-denying undertaking of the present time, should receive the blessing of every true heart. On the acknowledged principles of Humanity and Brotherhood, it seems to me there can be no question; but even as session, and, we trust, pushed vigorously to a successmatter of self-regard, if you do not succeed, what is ful issue.

to become of us * and our posterity * } W. C. N.

For myself, I am humilisted in the presen this terrible wrong of human enslavement. It stains us with fearful hypocrisy and cruelty, and brands us given up the miscrable practices of savage life. I am ashamed of our current religion. I am ashamed o American politics. I am ashamed of poor human na ture. Strike again, dear Garrison, and continu striking, and may God help you in the Right!

I was induced to subscribe for the Liberator by Misses Holley and Putnam, who made us a very acceptable visit during the past winter. I read it with increasing interest. It is a free paper, and O how blessed—in this age of servility and shams—to be free!

I ought long since to have borne witness to the

faithfulness and ability of these workers in the cause of practical righteousness and true Christianity. Miss Holley, in a course of six lectures, gave us more of the essential principles, the great first truths which underlie all human obligation-more of the real, the spiritual, the true teaching of the Man of Nazareth, than we have received from our pulpits in years. The calm dignity, the unshrinking faithfulness, the tender sympathy which were so constantly exhibited, an especially the superior development of her moral and spiritual nature, did not fail to impress all, who have hearts to love ' whatsoever things are pure, and love ly, and of good report'; while Miss P. everywhere won by her literary furnishment and gentle courtesy as well as firmness and devotion to the Right.

Miss Holley also did much more than others wh have come among us to vindicate the personal character and daily life and spirit of yourself, and those wh work with you so uncompromisingly in the Old Or ganization, and to set free the public mind from th miserable prejudice and misrepresentation which bigoted priesthood and hireling press have everywher heaped upon you. How true is it, that to live the truth is to 'become of no reputation'!

To be honest, to mean anything by our words an professions, to carry out our principles to their applications, how costly! Good name, personal friendships, ecclesiastical standing, social position, busines prospects in some instances, all gone ! Who can bear these things? But few, and therefore but few com paratively are with you.

But I stop here. These things are not new. N age knows its greatest heroes, ita true benefactors. The reward is ever in the future. So take heart. It is only by patient continuance in well doing.' And is this work of opening blind eyes and unstopping deaf ears, believe me, in sympathy and spirit, to be

Ever with you,

JAMES CATLIN, M. D.

MEETING OF COLORED CITIZENS. The adjourned meeting of the colored citizens

lew Bedford was held in the Third Christian Church on the evening of the 16th June.

The President called the house to order. minutes of the previous meeting were read and approved. On motion of Mr. L. H. Brooks, seconded by Mr. Wm. Berry, the following preamble and resolutions were considered, and unanimously adopted:

Whereas, For many years all of the Southern, and a majority of the Northern States, have by their legislation increased in acts of hostility and malignity towards the colored people of this country, as evinced by the repeated and continued passage of oppressive, disfranchising and expatriating laws.

Whereas, The general government of these United States, the object of whose existence is declared to be to protect the weak, and to secure the blessings of liberty to the whole people, have not only from time to time sanctioned these flagitious outrages but has itself become the patron of all these, and the perpetrators of the most high-handed injustic ever inflicted upon an unoffending and unprotected

people. And
Whereas, We believe the designs of this Govern ment upon the free colored people to be three-fold, i. e.—1st, their enslavement; 2d, their forcible expatriation; 3d, their final extirpation; all with the sole view of randering our consecure in their chains. And

Whereas, The colored people of this country have ever proved themselves worthy of the confidence and respect of their countrymen, by their daring bravery in behalf of the country at the times of her greatest peril, 'that tried men's souls,' and their loyalty to its interests and general welfare in the time of peace as well as war, in all the aspects of life. Therefore Resolved, That the infamous 'Dred Scott' deci sion is a palpably vain, arrogant assumption, un-sustained by history, justice, reason or common sense, and merits the execution of the world as a

consummate villany.

Resolved, That the indifference majority of the professed Christian ministers and churches, relative to our condition in this country, is clearly demonstrative of their true character and policy on the great question of human rights. Resolved. That the attempt of the United State Supreme Court to stigmatize us, is the legitimate result of the efforts of leading divines and statesmen to dispute our claim to the Fatherhood of God, and to the equal blessings growing out of that relation-

ship.

Resolved, That we believe the design now more than ever before, is to make our grievances perma-nent, by greatly multiplying the disabilities under which we labor; nevertheless, we are determined to remain in this country, our title and right being a clear and indisputable as that of any class of people.

Resolved, That we feel, as we express, the deepest gratitude to all of our friends individually and collectively, for all they have done or said in behalf of our oppressed race, either from the pulpit or the church, through the press or political action, or anti-slavery and abolition societies, and pledge them all our consistent, hearty co-operation in the future.

Resolved, That we neither recognize nor respect
any laws for slavery, whether from Moses, Paul, or Taney. We spurn and trample them all under our feet as in violation of the laws of God and the rights

Resolved, That slavery does not exist as a right, and has no guarantee but in usurpation, might and brute force; the many and strong oppressing the few and weak; and were we equal in numbers, no atand weak; and were we equal in numbers, no at-tempt would be made to enslave us, nor to deny us the respect due to our manhood.

Resolved, That there ought to be a general mu-

tual understanding between the colored people of this continent, and that immediate measures ought to be taken to bring about this desirable object.

ances are heard and redressed.

Resolved, That we will endeavor to use all honor-

able means to induce that interchange of harmoni ous action which is so indispensable to the promo tion and establishment of our national rights as matives of the United States of America.

Resolved, That as no attempt for human freedom

was ever successful, unless perfect union existed in the ranks of the oppressed, we consider it a para-mount duty for all lovers of liberty to join in waging a war of annihilation against every vestige of op pression under which we are now suffering.

And further Resolved, That the object for which this meeting was called may be more fully carried into effect, this meeting issue a call for a Mass State Convention to be held in this city, Aug. 2d, 1858.

On motion, the meeting adjourned to 23d inst.

S. PENETON, President. J. FREEDOM, Secretary.

LF A meeting for this purpose was held by the colored citizens of Boston and vicinity, February 22d, when a memorial to the Legislature was adopted, which called out in advocacy an able and eloquent speech from Hon. John A. Andrew. As final action was not then taken, the work is to be resumed next

BUTLAND REFORM CONVENTION. As a specimen of the low and scurrilous manner which the proceedings of this large and highly interesting Convention were reported for the New York

Aside from the speakers and active participators in the exercises, the men who lounge into the big tent, and lazily stretch themselves on the grass, and chew straws while they listen with benevolent participators.

tent, and lazily stretch themselves on the grass, and chew straws while they listen with benevolent patience to the tirades from the platform, are as listless, lazy, unshorn and 'shiftless' looking as any set of unfortunates ever gathered into a crowd with the thermometer in a torrid humor.

As for the ladies who grace the assembly with their fair presence, aside from the publicly-known female advocates of Woman's Rights and other Utopian luxuries, and who would not thank us to praise their beauty and accomplishments, a single remark will suffice. If any one of them should ever be accused of being what people of carnal minds sometimes call 'good-looking,' not a jury in the land but would instantly acquit her of that unfounded charge, even though that jury were composed of a dozen very old bachelors with wigs and false teeth, who would be naturally enthusiastic on the subject of female beauty. f female beauty.

The ladies of the town of Rutland are very few of

them visible in the Convention. Indeed, it is asserted that when their prudent papas heard that the 'Free-Love' Convention was inevitable in their vicinity, the good-looking young ladies were all sent out of town, 'for fear of accidents.' A number of roughs ' from the village occasionally stray into the sort of an outside row. The people have opened none of their houses to the unwelcome strangers, but refrain from displaying any violent indignation. The tent is a big one; there is no bar in it, but

heard, or to upset the entire Convention, and incon-tinently break it up in a grand row. The discussion of the resolutions is to be staved off as long as possi-ble, and debate is to be as much as possible avoided, unless the fractious ones *insist* on it, until the hour of adjournment draws nigh, when they will probably be rushed through. So the programme looks at

present.

Nothing of great importance has been yet done.

The speeches this afternoon amounted to very little, the speakers having been all arranged beforehand, and allowed 30 minutes each, in which to unburden

about the Indians, to be discussed at the leisure of the Convention. Then he sat down, and no more was somewhat weak, he seems as well as any one in the heard from him. He had evidently adjourned him- company. He is fifty-eight years old, and is an in-

Another song was sung by the vocalists, after which Mrs. Mary W. Davis, wife of Andrew Jackson Davis the prophet, proceeded to address the audience on the same subject. She thought it made no difference whether or not woman be inferior to man; difference whether or not woman be inferior to man; also a Georgian, described to all her rights, by virtue of being a moral, responsible human being. At this point she digressed, and introduced a long and very fulsome puff of Mrs. Ernestine L. Rose. While she was in the puffing humor, she gave Mrs. F. D. Gage a large of flattery—modifying the compliment, howevery punished, either for murder or manslaughter! dose of flattery—modifying the compliment, however, by saying that Mrs. Gage is 'aged,' and has borne eight children. She then said a few words under heaven, there, without fear of punishment, about the statutes concerning deform humanity and deform woman; about the much as you please, without much danger; but you insufficient compensation for woman's labor; on the must not tamper with slaves. They seldom punish propriety of educating woman as thoroughly as man. She then introduced another small puff of Mr. H. C. will lynch half-a-dozen white men for stealing one Wright's book on maternity. She topped off with nigger! They call men of the North nigger wor-She then introduced another small puff of Mr. H. C. Wright's book on maternity. She topped off with a bit of peetry, and then, having finished her present mission, she sat down.

SUNDAY MORNING.

The ten-cent law going into effect this morning, the crowd was sensibly diminished; dimes are evidently scarce in this community, or they are highly cherished by the inhabitants thereof. Not more than cherished by the innabilities thereof. Not more than 200 persons were willing to pay their way into the tent; so the Chairman did not call the meeting to order till an hour after the time named in the call. In vain he waited for recruits, but they did not come, so at 9 o'clock the scanty audience were called to order. The crowd increased, however, and before night there were at one time at least 3,000 persons present.

Dr. Gardner popped up, and favored the audience

Dr. Gardner popped up, and favored the audience with a long explanation, and also pitched slightly into Mrs. Rose, who smothered her wrath, and did not reply.

This discussion was continued for more than an

hour by Messrs. Davis, Landau, Foster, Storer, Gardner, Ely, and others; but as Mrs. Rose did not defend herself any more, there was no more fun, and the amendment was adopted, bringing up the subject of Spiritualism at 2 p. m. The reporter for the Tribune, at the Rutland Con-

ention, was the notorious 'Doesticks,' who mistakes blackguardism for wit, and amut for genius. His report, however, seems to suit the taste of the Tribune, which refers to the proceedings of the Convention in the style of Bennett's Herald, as follows :-

We give this morning a sketch of the most noteworthy sayings at the Reform Convention, held at Rutland, Vt., last week. The Convention embraced a number of the most widely-known radicals of Spiritualism, Abolitionism, Free Love, and the cog-nate isms of the day. There was not much coher-ence in the proceedings, probably because the spirit

THE HANGING OF MeGEE. The Boston correspondent of the National Anti-Slavery Standard, in his last letter, comments upon the recent execution of McGee as follows :-

McKee, who stabbed the Warden Walker, of the State prison at Charlestown, some year and a half ago. What aggravated the essential horror of such a scene was the very grave doubt which appeared as to the sanity of the man. His whole conduct, after all hope of commutation was taken away, as well as before, was that of a man not in his right mind.—Of course, the gloss put upon his conduct was that mitigation of punishment. But it was a case in which it was thought that a bloody example must be set to the convicts in the prison, and this theory was the more readily accepted, as it would complicate the matter seriously to do anything else with

tuted for the intricacies of the knot which might have grown out of this entanglement. Whatever warning the convicts in the Penitentiary may take by the fate of their old companion, it is to be hoped that the officers of the same will lay to heart that of that the officers of the same will lay to heart that of their predecessors, and govern their course accordingly. You may, perhaps, remember that, within a month of each other, the Warden and his Deputy were killed by convicts. Now, this fact of itself is conclusive evidence of mismanagement in the treatment of the prisoners. No amount of evidence as to the excellence of the men's character, or of the perfection of the discipline, can overcome the inevitable conclusion from such bloody premises, that something must have been wrong in the conducting of the prison. It is very likely that these unfortunate men did the best they knew how, but it is absolutely certain that they did not know how best to do. Such bloody instructions stand for a great deal, and shadow forth a secret history which probably will never be known, but which should have a two-fold face of warning—one turned towards the officials, and the other towards the convicts. It is only strange that such tragedies as these do not occur ofstrange that such tragedies as these do not occur of-tener, when we consider the ignorant and bungling hands to which the most delicate machinery the State has to do with is generally intrusted.

I remember The Tribune treated of this matter, at the time these homicides were committed, and its

the time these homicides were committed, and its philosophy as applied to public punition precisely coincided with my own. The object of penal referrant should be, primarily, the reformation of the offenders, and the whole process should be adapted chiefly to that end. To do this, the men set over penitentiaries and prisons, instead of being such as may have earned a salary by political services to the Governor having the office in his gift, should be men of the highest moral and scientific culture, and of peculiar natural fitness for the work; such men, for example, or better if they can be found, as are The tent is a big one; there is no bar in it, but several booths outside dispense lemonade, root-beer and ginger-pop to the thirsty crowd.

It will be really seen by the tone of the resolutions published yesterday, that there is a strong and even solicitous and feverish anxiety that the subject of 'Free-Love' be kept down. There will be strenuous outside exertions made, by certain ones who desire to have their skirts clear from the 'Free-Love' heresy, to kill down the subject, though they will not dare to gag down any speaker who may insist on introducing the forbidden theme. Although the Free Lovers are in a minority most disastrous to their hands and foot by the overwhelming majority, on account of the pretentious guaranty of 'free speech to everybody on every subject.' If I mistake not, there will be one or two heard, or to upset the entire Convention, and incontent of the present clause more difficult to undertake the Free-Love fight, and who have the will and the power to make themselves heard, or to upset the entire Convention, and incontent of the present clause more difficult to undertake the Free-Love fight, and who have the will and the power to make themselves heard, or to upset the entire Convention, and incontent of the present clause more difficult to treat wisely than any of these last, and the average of cures, I have no doubt, would be much greater than among them, if the cases were submitted to competent hands. When this change is effected, and the right kind of men entrusted with the responsibility of the places of restraint, then the anomalies and hardships of the present method of apportioning punishment and administering fewer than are now made in the present clumsy mode of managing these things, and absolutely no more than take place in Insane Asylums and other Hospitals and Retreats for persons not fit to be at large. But this is too big a theme to discuss at the end of a letter; but it is the truth, and it will finally prevail.

> THE LATE MASSACRE IN KANSAS. The Kansas correspondent of the Bost n Journa has recently been making a tour through that territory. Here is an extract from his last letter :-

At this juncture, a man with a white beard announced himself as the representative of the Aborigines of the country, and offered some resolutions neck and breast four bullets, which he received from Hamilton and his party of murderers; but though heard from him. He had evidently adjourned himself sine die.

Mrs. Ernestine L. Rose made a speech on Slavery, but she said nothing new, striking, or at all interesting. After she had spoken a long time,

Inquiry from the back—How long do you allow those chickens to peep? when the Chairman called time, and Mrs. Rose caved in.

Mr. H. C. Wright made a short speech for the purpose of telling an anecdote, the application of which was that he (Mr. Wright) would see the Union damned to everlasting damnation, before one single human being should be sold into Slavery to prevent it; and concluded with the sentence, 'Down with your religion, down with your churches, down with your Bibles, down with your Christs, down the sentence of the survivors. The concluded with the sentence, the sifigurest man. He can now relate, without much apparent excitement, the details of the manner in which the murderers took himself, his son, and seven of their neighbors, from their farms, and shot them down in cold blood. He has not shaved himself since that day, and his grizzly beard gives him a singular appearance. He declares that he will never cut it until every one of that murderous band is under the sod. He will first wait to see if the survivors. Fifteen of them he recognized, and would know, were he to see them again. Three—two of the Hamiltons and Brackett—are on their way to Arizonia with Col. Titus. Mr. Hairgrove says, 'I am not too old to with your religion, down with your churches, down with your Bibles, down with your Christs, down with your Gods, that cannot exist without authorizing Glavery.

Another song was sung by the vocalists, after which Mrs. Mary W. Davis, wife of Andrew Jackson Davis the prophet, proceeded to address the audience on the same subject. She thought it made no difference whether or not women he inferior to man.

shippers,' but you see they think as much of a nigger as they do of six white men!

Moneka is a promising young town of about half a dozen houses. It has a large church, an academy, and a literary society which meets weekly, summer and winter. Several ardent advocates of woman's rights reside in the vicinity. The only two ladies in the hotel of the village are 'bloomers;' and that costume is said to be unusually popular here.

During the preparation of our evening meal, I seated myself before the kitchen fire to dry my drenched clothing. A little girl of five or six years —a pretty child, with rosy cheeks, blue eyes, and fair hair—was playing beside me, and I finally coaxed her on my knee. In a few minutes she had forgotten her best fulness and rear metallic. gotten her bashfulness, and was prattling freely of 'Charley,' her 'kitty,' a 'ride,' and the thousand trifles of childhood. Would I take her to ride in my buggy?
Yes; if she would go home with me.

O.I can't. I can't leave my ma.'
Why not?' 'She's alone-all alone.'

Where is your father?'
My pa's dead. The Missourians killed him.'
What did they kill him for?' Because he wasn't a Missourian, and they were bad men. They came to our house, and took him away, and shot him dead. Wasn't that too bad? I can't go home with you, because I'm afraid the Missourians will come and get my ma. You don't think they will come and kill ber, do you?

And so the little one prattled on, without any adequate realization of the loss she had sustained i soon learned that she was a child of Mr. Colpetzer, one of the murdered men. She, her mother brother of twelve years, are stopping with friends in Moneka, as it is deemed unsafe for them to remain Moneka, as it is dee at their now desolate home, a mile and a half from

ence is not the constant was because the spirit of individual sovereignty was stirred up by the hot weather; and so our sketch is necessarily a heterogeneous mass of 'words, words,' The reader will find it rather inflammatory diet for dog days, but the report will repay perusal.'

Even the Boston Bee—to our surprise—makes the following contemptible reference to this Convention:

'The New York papers contain full reports of the conglomerate Convention held at Rutland. We do conglomerate Convention held at Rutland held a The New York papers contain full reports of the conglomerate Convention held at Rutland. We do not wish to fill our columns with such trash, but a few morsels will be interesting. Here are a few of the should sneak off and hide; if he was to die at all, the flatitudes and monstrosities in the form of rescition of the should sneak off and hide; if he was to die at all, the would die like a man. We were living the would die like a man. We were living the would die like a man. We were living the would die like a man. very happily together on our 'claim.' We were living very happily together on our 'claim.' When I felt lonely, I used to take my work out and talk with my husband in the field. Now our home is all dark to me, and I have no one to go to for company or ad-

Like the rest of the murdered men, Mr. Colpetzer hanging, the first one since the execution of Dr. was poor. In most instances their claims were not Webster, eight years since. It was of McGee or charitable as to secure the homesteads to the bereav-State prison at Charlestown.

Brotherhood of man; but we deem it our pinks and duty to join hands from year to year with stealers and warriors in carrying on, upholics and, if need be fighting for a government was makes it innocent and honorable to treat one as part of its subjects, (a large fraction of this barra rail against, denounce, and, if possible, enals a derfoot all who have abhorrence enough of tenses man-stealing to withdraw fellowship entirely in civil and ecclesiastical organizations which are a mitted to its support! What are such fellowship nature is madmen, fanatics, or, at best, enthusiant? In we believe, nevertheless, firmly in the Brothein of mankind!

We believe it is a part of the instinction

of mankind!
We believe it is a part of the inspired Wels' God, yea, one of God's most sacred commands — Thou shalt love thy neighbor as thyself, he we also believe it to be every man's duty, farty all, to look out well for himself, and if his neighbor is the rest comes in conflict with his own. all, to look out well for nimsell, and if his his bor's interest comes in conflict with his own, and one or the other must be sacrificed, to let it his one or the other must be sacrificed, to let it his one or the other man inexpressible remains for the Word of God—especially the scood part of the Word of God—specially the scool part of the Word of God—specially the Special part of the Word of God—special part of the Word of God —special part of the Word of God —special part of the Word of God —special part of the Wor

commandment.

We believe in the golden rule: 'All things the soever ye would that men should do unto you kee applies to slaves, to offenders, nor to any others, temptible class of mankind. Moreover, we use clined to believe that this precept ought to be been translated,—Whatsoever others do unto ye, a

been translated,—whatsoever others to unto ye, a
ye unto them also.

We believe in the supreme authority of ten
Christ; but when he says, 'Love your coun
bless them that curse you,' etc., etc., we see at a
liberty to substitute the authority of Moss, we
Nature, or of our own feelings, or of our Nature, or of our own feelings, or of our 5th ment; and therefore we hate, injure or our ment; and therefore we have, injure or each our enemies, as seems to be proper in each on And we feel justified in cursing those who can't And we leef justined in cursing those who care a In fine, although we have been born again as a Christians, we believe in the good old way of ba Christians, we believe in the good old way of being others as they treat us. We are not 'd' is world,' but we think, feel and act pretty much the world. While we live in it, we shall go will in most of its old institutions, customs, way at means. It doesn't pay to be very much gut of its. means. It doesn't pay to be very much out out in.

But we are genuine Christians, and has mortal aversion to all kinds of infidelity, apraid to that kind which calls itself Practical Christian to that kind which calls of the General was defined as

to that kind which calls itself Practical Christian. We believe that the Gospel was designed to the ish slavery, war, and every great evil in the unit but not by saying anything against them while is are popular, to offend interested parties who an higher patrons of the Gospel. It is poor policy to be a popular. We impair our influence.

'We hold these truths to be self-evident; that

We hold these truths to be self-evident; that men are created equal, and are endowed by the Creator with certain inalienable rights; may which are life, liberty, and the pursuit of his But we believe in making and uploin compacts, laws, rulers, political parties, and ma veterate public opinion which turn these wifes dent truths into practical lies .- Practical Christe

The following remedies are offered to the palse as the best, most perfect, which medical sciences as first. Ayer's CATHARTIC FILLS have been papered with the utmost skill which the medical papered with the age possesses, and their effect has few they have virtues which surpass any combination of medicines hitherto known. Other preparation do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond any thing which men have known before. By moving the obstructions of the internal organs at stimulating them into healthy action, they remove the fountains of life and vigor, — health comes anew through the body, and the sick man is vig again. They are adapted to disease, and disease only, for when taken by one in health they prefen but little effect. This is the perfection of medicin. It is antagonistic to disease, and no more. Tease children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some nationt who has been

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children may take them with impunity. If he are sick they will cure them, if they are well the are sick they will cure them, if they are well the are sick they will cure them, if they are well the will do them no harm.

Give them to some patient who has been postrated with bilious complaint: see his bent-up he tering form straighten with strength again; seth long-lost appetite return; see his clammy featum blossom into health. Give them to some safere whose foul blood has burst out in scrofula till is skin is covered with sores; who stands, or sh, of lies in anguish. He has been drenched inside and out with every potion which ingenuity could regest. Give him these Pills, and mark the first see the scabs fall from his body; see the nex he skin that has grown under them; see the helps that is clean. Give them to him whose my humors have planted rheumatism in his joint and bones; move him, and he screeches with pain; he too has been soaked through every muscle fin body with liniments and salves; give him first pills, for, alas! there are cases which no mortal post can reach; but mark, he walks with crutches as, and now he walks alone; they have cured in Give them to the lean, sour, haggard dyspets, whose gnawing stomach has long ago eaten end smile from his face and every nuscle from his had, see her that was radiant with haid and loveliness blasted and too early withering away; want of exercise or mental anguish, or see lurking disease, has deranged the internal egus of digestion, assimilation or secretion, till they their office till. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the rit their office ill. Her blood is vitiated, her healt is gone. Give her these Pills to stimulate the rid principle into renewed vigor, to cast out the ostructions, and infuse a new vitality into the blod. Now look again — the roses blossom on her chet, and where lately sorrow sat joy bursts from ever feature. See the sweet infant wasted with wors. Its wan, sickly features tell you without discussing and painfully distinct, that they are eating it is away. Its pinched-up nose and ears, and resess sleepings, tell the dreadful truth in language with every mother knows. Give it the Pills in large doses to sweep these vile parasites from the bot. Now turn again and see the ruddy bloom of chilhood. Is it nothing to do these things? Nay, as they not the marvel of this age? And yet they as done around you every day. their office ill. Her blood is vitiated her buth

hood. Is it nothing to do these things! Nay, at they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these tempers, they are the easier cured. Jambis, Costiveness, Headache, Sideache, Heartburn, Fol Stomach, Nausea, Pain in the Bowels, Flatules, Loss of Appetite, King's Evil, Neuraigia, Gout, sik kindred complaints all arise from the derangement which these Pills rapidly cure. Take then preveringly, and under the counsel of a good Physica, if you can; if not, take them judiciously by sale advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the deris of old—they must burrow in the brutes and in the sea. Price 25 cents per box—5 boxes for §l.

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its usefulness does not end here. Nay, it seemplishes more by prevention than cure. The outless colds and coughs which it cures are the see which would have ripened into a dreadful hurse of incurable diseases. Influenza, Croup, Bronchin, Hourseness, Pleurisy, Whooping Cough, and all intations of the throat and lungs are easily cured by the CHERRY PECTORAL if taken in season. Every family should have it by them, and they will fast an invaluable protection from the insidious proint which carries off the parent sheep from many a fock, the darling lamb from many a home.

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