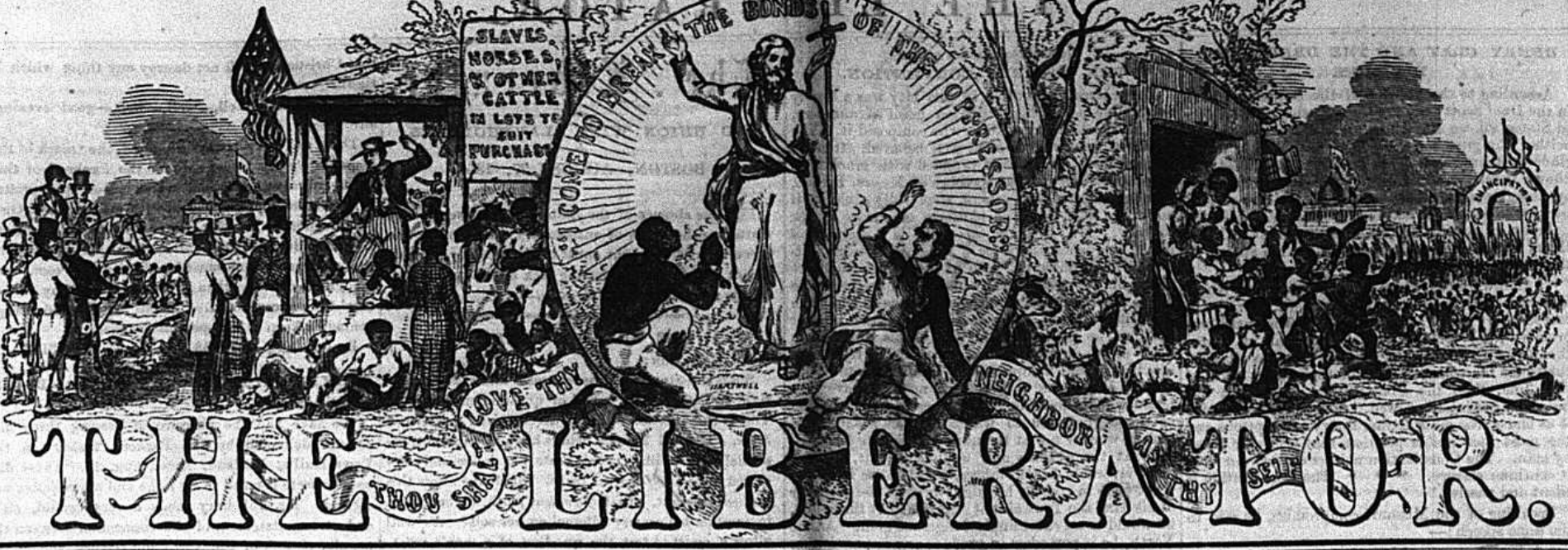


THE LIBERATOR
— IS PUBLISHED —
EVERY FRIDAY MORNING,
— AT THE —
ANTI-SLAVERY OFFICE, 21 CORNHILL.
ROBERT F. WALLCUT, General Agent.
TERMS — Two dollars and fifty cents per an-
num in advance.
Five copies will be sent to one address for five
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All remittances 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.
Advertisements making less than one square in-
serted three times for 75 cents — one square for \$1.00.
The Agents of the American, Massachusetts,
Pennsylvania, Ohio and Michigan Anti-Slavery Soci-
eties are authorized to receive subscriptions for THE
LIBERATOR.
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cial Committee, but are not responsible for any of the
debts of the paper, viz: — FRANCIS JACKSON, ED-
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PHILLIPS.



NO UNION WITH SLAVEHOLDERS.
The United States Constitution is a covenant with
death, and an agreement with hell.
The free States are the guardians and essen-
tial supports of slavery. We are the jailers and con-
stable of the institution. . . . There is some excuse
for communities, when, under a generous impulse,
they espouse the cause of the oppressed in other States,
and by force restore their rights; but they are without
excuse in aiding other States in binding on men an
unrighteous yoke. ON THIS SUBJECT, OUR FATHERS, IN
FRAMING THE CONSTITUTION, SWEARED 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 enslaving
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.
— WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.
VOL. XXVIII. NO. 35. BOSTON, FRIDAY, AUGUST 27, 1858. WHOLE NUMBER, 1445.

REFUGE OF OPPRESSION.

From the Boston Post.
A PATRIOTIC LYRIC.
By WALTER ANTONIO.
Dedicated to the Fugio-Republicans-Abolition-
Free-Soil-o-Divisionists.
Fill high the cup with donkey wine!
(No question or apology.)
Pledge to this patriot lay of mine
All ye who have the countenance;
Join in this grand doxology.
Down with all colleges and schools,
And classic institutes so grand;
Death to all principles and rules —
Here to the family of fools!
By far the oldest in the land.
Fill to these heroes of the hour!
With pointed caps of high renown;
And from your idiotic tower
Display, in all its pomp and power,
Diadem's ensign, reason down.
Here to the gallant knaves I who stooped
To gratify a free-soil grudge;
Whereby the trapper were the cooped,
And the weak players were the duped —
Leaving themselves, and not the judge.
Fill to that broad philanthropy
Which urges, in councils wise,
That forty millions of the free
To freedom should bow the knee,
A grand disunion sacrifice!
A flowing cup we freely tender
To that conscientious' parson,
That Bible-scoffing treason-vender,
Who violates the Great Defender,
And preaches bowie-knife and arson!
Next to New England's noble son,
Who, flourishing his blackened brand,
Proclaimed the grave of Washington
Fit only to be trampled on —
A plague-spot in the Pilgrims' land!
Fill high! all high! we pledge them all,
(Those valiant musics of our fate,) —
Whether they rant in Music Hall,
Where lunatic holds carnival,
Or stultify the chair of State!
To this remaining toast of mine
A brimming beaker do I bring;
Not from Madeira or the Rhine,
But from your own luscious Nubian wine!
Hot from the abolition spring:
Here to a Congo President!
With audacious brood of jet,
Claiming from ancient kings of scent,
(Spiced and stewed with content!)
And to a Simian cabinet!

the advocates of the 'Southern League' are striving
to precipitate the South into a revolution.' Both
extremes agree in thinking dissolution desirable,
and they rival each other in their hostility to that
calm, conservative policy which would counsel mutual
forbearance between the different portions of our
Confederacy. We can see nothing in the political
condition of the country to authorize the belief
that either side of the extremists of either party
will be successful. We have a sound national
administration, which will preserve the rights of
the South and of the North from violation or
infringement. We have a majority in both Houses
of Congress, who are determined to protect the con-
stitutional privileges of both sections, and yield
equal justice to all. While this is the case, it is
useless to attempt to win the South from her al-
liance to the Union, and precipitate her into revo-
lution. We believe that a majority of the Northern
people disapprove the treacherous designs of their
abolition leaders, and that they will cling to the
Constitution with fidelity, in spite of the efforts of
demagogues and fanatics.

SELECTIONS.

From the Atlantic Monthly for September.
THE EXILES OF FLORIDA: or the Crimes committed by
our Government against the Maroons, who fled
from South Carolina and other Slave States, seek-
ing Protection under Spanish Laws. By J. W. R.
GIDDINGS. Columbus, Ohio: Follet, Foster &
Co. 1858.
A cruel story this, Mr. Giddings tells us. Too
cruel, but too true. It is full of pathetic and tragic
interest, and melts and stirs the heart at once with
pity for the sufferers, and with anger, that sins not,
at their mean and ruthless oppressors. Every
American citizen should read it; for it is an indict-
ment which recites crimes which have been com-
mitted in his name, perpetrated by troops and officials
in his service, and all done at his expense. The
whole nation is responsible at the bar of world and
before the tribunal of posterity for these atrocities,
directed by members of its Cabinet and its Con-
gress, devised by its Presidents, and executed by its
armies and its courts. The cruelties of Alva in the
Netherlands, which make the pen of Motley glow
with fire as he tells them, the *dragomades* which
scorched over the fairest regions of France after the
Revocation of the Edict of Nantes, have a certain
excuse, as being instigated by a sincere, though mis-
guided religious zeal. For Philip II. and Louis
XIV. had, at least, a fanatical belief that they were
doing God service by those holocausts of his chil-
dren; while no motive inspired those massacres, tor-
tures, and banishments, but the most sordid rapacity
and avarice, the lowest and basest passions of the
human breast.
And so cruelly has the truth of this story been
covered up with lies, that, probably, very few in-
deed of the people of the Free States have any just
idea of the origin, character, and purposes of the
Seminole Wars, or of the character of the race
against which they were waged. And yet there is
no episode in American history more full of romanti-
c interest, of heroic struggles, and of moving griefs.
We have been taught to believe that these wars were
provoked by incursions of the savages of Florida on
the State of Georgia, pushing their way even to the
peninsula of Florida, and that the events which
terminated against them was to be found in the sanc-
tuary which the fugitive slaves of the neighboring
States found in their fastnesses. The general im-
pression has been, that these were mainly runaways
of recent date, who had made their escape from con-
temporary masters. How many of our readers know
that more than three quarters of a century before
the purchase of Florida there had been a nation of
negroes established there, enjoying the wild freedom
they loved, mingling and gradually becoming identi-
fied with the Indians, who had made it their city of
refuge from slavery also? For the slaveholders of
Carolina had no scruples against enslaving Indians
any more than Africans, until it was discovered that
the untamable nature of the red man made him an
unprofitable and a dangerous servant. These In-
dian slaves fled into the wilderness, which is now the
State of Georgia, pushing their way even to the
peninsula of Florida, and were followed, in their
flight and to their asylum, by many of their black
companions in bondage. For nearly fifty years this
little nation lived happy and contented, till the
State of Georgia commenced the series of piratical
incursions into their country, then a Spanish de-
pendency, from which they were never afterwards
free; the nation at last taking up the slaveholders'
quarrel, and prosecuting it to the bitter and bloody
end.

which transaction see a most curious account, pp.
328-9 of this book.) and who enlightened the Presi-
dential mind by the information, that, though the
exiles were entitled to their freedom, under the treaty,
and had a right to remain in the towns assigned
to them, 'the Executive could not in any manner
interfere to protect them.'
The bordering Creeks, who by long slaveholding
had sunk to the level of the whites around them,
longed to seize on these valuable neighbors, and, in-
deed, they claimed rights of property in them as
fugitives in fact from themselves. The exiles were
assured by the President that they 'had the right to
remain in their villages, free from all interference or
interruption from the Creeks.' Trusting to the
pledged word of the Head of the Nation, they built
their huts and planted their ground, and began
again their little industries and enjoyments.
But the thought of so many able-bodied negroes, be-
longing only to themselves, and setting an evil ex-
ample to the slaves in the spectacle of an independ-
ent colony of blacks, was too tempting and too
irritating to be resisted. A slave-dealer appeared
amongst the Creeks, and offered to pay one hundred
dollars for every Florida exile they would seize
and deliver to him, — he taking the risk of the title.
Two hundred armed Creek warriors made a foray
into the colony, and seized all they could secure.
They were rewarded, and carried their prisoners with
them, and delivered them to the tempter, receiving
the stipulated pieces of silver for their reward. The
Seminole agent had the prisoners brought before the
nearest Arkansas judge by Habeas Corpus, and the
whole matter was reviewed by this infamous magis-
trate, who overruled the opinion of the Attorney-
General as to their right to reside in their villages,
and overrode the decision of the President, repelling
the treaty stipulations, pronounced the tid expel the
Creeks, and consequently that of their removal, legal
and perfect, and directed the kidnapped captives to
be delivered up to the claimant! We regret that
Mr. Giddings has omitted the name of this wretch,
and we hope that in a future edition he will tell
the world how to catalogue this choice specimen in
his collection of judicial monstrosities.

Then comes the last scene of this drama in exile.
Finding that there was no rest for the sole of their
foot in the United States, these pecked and hunted
men resolved to turn their backs upon the field,
that had thus cruelly treated them, and to seek a
new home within the frontiers of Mexico. The sad
procession began its march westward by night, the
warriors keeping themselves always in readiness for
an attack. The Creeks, finding that their prey had
escaped them, went in pursuit, but were bravely
repulsed and fled, leaving their dead upon the field,
the greatest disgrace that can befall according to
the code of Indian honor. The exiles then pursued
their march into Mexico without further molesta-
tion. There, in a fertile and picturesque region,
they have established themselves, and resumed the
pursuits of peaceful life. But they have not been
permitted to live in peace even there. At least one
marauding party, in 1853, was organized in Texas,
and went in search of adventures towards the new
settlement. Of the patience of the expedition we
have no account. Only, it is known that it returned
without captives, and, as the Texas papers an-
nouncing the fact admitted, 'with slightly dimini-
shed numbers.' How long they will be permitted to
dwell unmolested in their new homes, no one can say.
Complaints are already abroad that the escape of
slaves is promoted by the existence of this colony,
which receives and protects them. And when the
Government shall be ordered by its Slaveholding
Directors to address another portion of Mexico to
the cause of Freedom, these 'outrages' will be sure
to be found in the catalogue of grievances to be redress-
ed. Then they will have to dislodge again, and fly
yet farther from before the face of their hereditary
oppressors.
Mr. Giddings has done his task admirably well.
It is worthy to be the crowning work of his long life
of public service. His style is of that best kind
which is never remarkable upon, but serves as a clear
and unobscured mirror, in which the events he portrays
are seen without distortion or exaggeration. He has
done his country one more service in entire consis-
tency with those that have filled up the whole course
of his honorable and beneficent life. We have said
that this is fit to be the crowning work of Mr. Gid-
dings' life; but we trust that it is far from being
the last that he will do for his country. A winter
such as rounds his days is fuller of life and promise
than a century of year summers. He claims to be
himself an honorable and enduring place in the
hearts and memories of men by the fidelity to principle
and the unflinching courage of his public course.
Of the ignoble hundreds who have flitted through
the Capitol, since he first took his place there,
'Heads without name, no more remembered,
his is one of the two or three, that are household
words on the lips of the nation. And it will so re-
main and be familiar in the mouths of posterity,
with a fame as pure as it is noble. The ear that
hath not heard him shall bless him, and the eye that
hath not seen him shall give witness to him.

FROM THE ANTI-SLAVERY DIGEST.
A SPUNKY PIRATE.

Mr. Charles L. Lamar, of Savannah, Georgia,
has replied with chivalrous spirit to Mr. Secretary
Cobb, for his refusal to grant a clearance to his ves-
sel, engaged in the slave trade. He claims to be
an African as Dutch or Irish emigrants, and that his
privileges in this and other commercial particulars
are not dependent upon Executive discretion. He
proposes to cure Northern fanaticism by a new pro-
cess, as follows: —
'The North steals our slaves, and this Union
is nearly ruptured, a few years since, in the ef-
fort to retake them. But, while she does so, she
has no use for such a population. A single cargo
of native Africans, much cheaper than our slaves,
would go far to cure her of her man-stealing
thrust. Instead of organizing bands to enforce our
slave laws, she would be even more instant in or-
ganizing bands to keep them out; and perhaps it
would be difficult to conceive of an act more wisely
patriotic than would be that of sending native ne-
groes to the Northern States.'
He warns the President and Secretaries against
Executive assumptions by threat of the halter, in
this style: —
'Upon this issue, Charles the First lost his head,
James the Second his throne, England her colonies,
Arnold the little he had to lose, and, in lesser me-
asures, many instances of a mistaken sense of
competency to interfere with the persons and prop-
erty of other people, have been elevated to some six
feet or so of a most unenviable distinction.'
This South Carolina pirate concludes his letter
by avowing his purpose to 're-open the slave trade'
with foreign countries, and bids the President catch
him if he can. He is well informed of the way in
which our government has been in the habit of ex-
ecuting the laws against this class of offenders.
'In this communication, I would not be misun-
derstood. I do not complain of any very great in-
justice that has resulted to me from not being able to

send my vessels to the coast of Africa, nor appeal to
the sympathies of the community on that account.
I might have accomplished objects, profitable or not,
which I shall not be able to accomplish without.
But the thing which I do complain of, is, that I
have been abridged of my proper rights. It was my
right to have sent the ship to Africa or the depths
of the ocean, as either may have pleased me; and
for an officer of this government, without law, to
prevent me, was as much a wrong, and I will add,
as such an outrage to my nature as a man, as though
he had set his hostile foot upon my hearth-
stone.
'So, also, would I not be mistaken in another
matter. In disclaiming the purpose, upon this oc-
casion, of engaging in the slave trade, it may be
inferred that at any time I would avoid the imputa-
tion of such an enterprise; but this is not the fact.
Under ordinary circumstances, I would not violate
the laws. I am pleased, when I can, to do honor
to and sustain them; but this law prohibiting the
slave trade was not adopted by the genius of the
South. It is enforced by the sentiment of another
and hostile section of the country. It is sustained
by persons who have more regard for the people of
that other section than the truth. It is a badge of
servitude, a brand of reproach, and not only
would I not sustain it, but, as I have told you
frankly from the first, I intend to violate it. I will
re-open the trade in slaves to foreign countries, and
your cruisers may catch me if they can.'

FROM THE NEW YORK INDEPENDENT.
A TRACT FOR THE OFFICERS OF THE
TRACT SOCIETY.

I have just been reading 'Occasional Tract No.
18,' which is upon 'The Publication and Circulation
of Books,' published by the American Tract Society
of New York, from the essays of Jonathan Dymond.
It takes the ground that he who writes or sells a
book which will probably injure the reader, is ac-
cessory to the mischief, and especially so forth the
feeling respecting the publication of books, which
is expressed in the following passage: —
'Page three there is a principle which may well
be heeded every where, and which should certainly
be held in regard by the occupants at 150 Nassau
street, they being quite extensively engaged in the
publication and circulation of books and tracts.
The principle is this — A man must do his duty, whether
the effect of his fidelity be such as he would de-
sire or not. Such purity of conduct might, no
doubt, circumscribe a man's business, and so does
purity of conduct in some other professions.'
This is the message of the Tract House to Messrs.
Appletons, Carters, Harpers, and all writers, pub-
lishers and booksellers. But what is the practical
illustration given to it at the Tract House?
Mr. Glen Wood, agent for the Tract Society in
Iowa, at the meeting of the Iowa General Associa-
tion at Dubuque in June last, — (stating, by the
way, that he had at his own expense, been twice to
York to get posted in regard to the matter from
head-quarters,) said —
'In 1856, there was an honest intention on the
part of the Tract officers to publish on slavery as on
other subjects — that in pursuance of this, Samba
and Toney was published, and the tract on the Duties
of Masters gotten up. Some of the writers having
objected, the aforesaid officers, in good faith, entered
into a correspondence with the objectors, to have the
public opinion ascertained as to whether they would
publish, and had strong hope of it. Then came the
Southern storm. All the agents and colporters were
on the point of giving up their commissions; and,
on account of the fury of the storm, they (the Tract
officers) wholly desisted from the work.'
The clamor at the South did the business. And
now I ask what ought a Society, standing in the
place of moral power that the Tract Society does,
to do under such circumstances? If they teach that
'a man must do his duty whether the effects of his
fidelity be such as he would desire or not,' what should
they expect of the religious Society teaching and ur-
ging men to this position? Shall they take the back
track, just as soon as they see that declaring the
truth in respect to evils and vices condemned in
Scripture, in a SPIRIT OF LOVE, 'will circumscribe
their business, just as purity of conduct does in some
other professions'? Will the Tract officers read
this tract? Will they determine to do right, even
though it circumscribe their business? Or, is it
this tract also to be suppressed? G. B.

THE AFRICAN SLAVE-TRADE.—HOW THEY MANAGE
IT ON THE CONGO RIVER.

Having been for some
time engaged in the study of the
African slave-trade, I had a very good opportunity
of seeing into the mysteries of the slave-trade.
Probably you are aware that Congo River is the
principal rendezvous for slaves. This river opens
to the sea at Cape Hadron. It is about four miles
wide at the mouth, and averages from two to three
miles for a distance of 40 miles, or to Point Helena.
At this place there are some trading factories estab-
lished by Americans and Englishmen, for the pur-
poses of bartering with the natives for gum and
ivory, &c. The natives here recognize no
rulers but their own chiefs. They are a very sav-
age and blood-thirsty set, and think nothing of tak-
ing human life. They often attack the factories and
rob them, but lately the Portuguese Government
have sent a small sloop with two guns and a crew
of ten men to protect the factories. About ten miles
from this place there is a slave factory, kept by
an English steamer, as they are very strict in
enforcing the laws of the river, going up,
there are two tribes. When he wants a supply of
slaves, he plies them with whiskey, and makes them
large promises, &c., and in a few days they leave for
the interior. They are generally gone about two
months, and if victorious they return with plenty of
prisoners, whom they sell to the slave-merchant.
The latter gives about \$10 each, for man, woman
and child, and the slaves are all placed in factories,
guarded by negroes, until such time as they are
sent on board the slave-ships. It is a well known
fact, that most of the slave-ships which visit the
river are sent from New York and New Orleans.
All they have to do, when they arrive on the African
coast, is to keep a good look out for the English
steam-cruisers, of which one or more are almost al-
ways about the Congo River. They are not afraid
of the American men-of-war, which will not trouble
them; but they are very careful not to be boarded
by an English steamer, as they are very strict in
enforcing the laws of the river. They watch their
opportunities and run into Congo River. If once in,
the slaver need not fear. There are plenty of creeks
with deep water, into one of which he runs, and
sends down his topgallant and royal masts. The
long grass and bushes completely hide the vessel
from observation. Here he can lay and take in his
slaves. He has agents all around to let him know
when there is good chance to make sail and leave
the river. If caught, he loses his vessel, and he and
his crew are put ashore; if out at sea, at the first
land they make; that is, if they are caught by the
English. They generally send the vessel to Sierra
Leone, where she is condemned and broken up, and
the slaves are sent to different parts of the coast and
made soldiers of, to pay for setting them at liberty.
— Cor. Boston Journal.

FROM THE BOSTON JOURNAL.
THE ADMINISTRATION AND KANSAS.

The Kansas election is such a stunning rebuke to
Mr. Buchanan's administration, demonstrating at
once the wickedness and the futility of its designs
against that Territory, that we may reasonably par-
don some obliquity of comment, just at this time, in
its newspaper organs. When a Journal like the
Washington Union has for a long time been cultivat-
ing the monstrous delusion that the people of
Kansas had legally framed, and would regularly
accept, the Leecompton Constitution, we must not
expect too much from its discretion when it sees its
whole system of cherished plans and hopes swept
away in a moment. But the one thing which we do
expect of it, is that it will not go right over its
old ground of error, and commit two egregious blunders
in one spot. Giving the best interpretation
possible to the Union's case, its grand mistake con-
sisted in its thick-headed ignorance of public senti-
ment in Kansas. It said that the people authorized
the Leecompton Convention; they said they didn't.
It said that they preferred the Leecompton to the
Leavenworth Constitution; they denied it, and put
the denial in the shape of 10,000 undisputed votes.
Still, it declared that they were anxious to come into
the Union under Leecompton; they reject the ten-
dered privilege by an overwhelming majority. Now
is it not time for this administration to get out
attempts to wield any further influence respecting
Kansas affairs, to pause and first make sure that
it has anything like a correct idea of the wishes of the
people of Kansas? It would seem so, especially
considering the Union's professed deference to the
rights of popular sovereignty.
But most readers will lose all hope for the im-
provement of the Union in this respect, when they
read the following from its last article on the elec-
tion in Kansas: —
'Upon recurring to the causes which have led to
this result in Kansas, no one can fail to see that the
opposition of the English bill submitted to the people
has been rejected on account of their unwillingness
to take upon themselves the burden of sustaining a State
government. Such was the argument of the opponents
of admission, both in the press and on the stump.
The exact question of slavery had little or nothing to
do with the decision, and it is for this reason that we
express with so much confidence the conviction that
'bleeding Kansas' can no longer be paraded on the
political boards as a mode of reproducing the bitter
sectional controversy which has so long distracted the
country.
'She has just been proper to reject this offer. After
all the contests which have wasted the energies of her
people and scattered her freemen throughout the Union,
we now have her solemn decision that she prefers a
territorial to a State government. Judging from the
arguments most successfully used in the canvass
which has just terminated, the decision was made
upon the deliberate conviction that the people of Kan-
sas were either unable or unwilling to undertake the
support of a State government. Of this fact, none
were so competent to decide as the people of Kansas.
Their decision is now made, and let it be carried out.'

FROM THE SYRACUSE DAILY JOURNAL.
THE ENGLISH BRIBE REJECTED.

The rejoicings over the success of the Atlantic
Cable Enterprise, which have filled the land from one
end to the other, have left little room for the ex-
pression of that satisfaction and gladness which all
freemen feel, in view of the triumphant rejection
of the English swindle by the noble-hearted people
of Kansas.
Now that the bribe has been scornfully rejected,
we hope to see the people of Kansas set themselves
earnestly to work in preparing for admission as a
State with a free Constitution. Let them give no
heed to the childish threat which a wicked adminis-
tration has flung at them — namely, that the rejection
of the bribe will keep them out of the Union until
their population amounts to some 93,000. All this
amounts to just nothing. Let them prepare a new
Constitution, and send one of their already pre-
pared to suit the present aspects of the case, and
apply to the next Congress for admission into the
sisterhood of States under that instrument. Then,
if Congress refuses to listen to their plea, let it be
responsible for the consequences. We do not believe
that the Democrats will dare to carry the question
of Freedom in Kansas into the national campaign of
1860. If they do, let the consequences rest on their
own heads.
All honor to the gallant spirits in the far-away
territory, for the manner in which they have treat-
ed this bastard-brat of the administration! The
record shall stand to their honor, forever, in the
pages of the history which is yet to be written.

A SERVANT OF GEN. WASHINGTON.

An old colored man named Jerry, now residing on
the farm of Major Smoot of Alabama, is said to be
70 years of age. The *Selma Sentinel* gives the fol-
lowing history of his life: —
'He was born the property of Col. Fauntleroy of
Rappahannock, Virginia, in 1801, and while Wash-
ington was in Philadelphia, attending the Con-
stitutional Congress, he purchased him from his master,
giving thirty pounds for him. Soon after he became
the property of Washington, General Washington
took command of the army, taking Jerry with him
as his body servant, which position Jerry occupied
until the close of the great struggle for American
independence, taking an active part in all the bat-
tles in which Washington was engaged. Jerry re-
turned with great accuracy the prominent incidents
of many battles, and shed tears while relating the
hardships experienced by the soldiers of the Ameri-
can forces, especially of the hardships of those in the
Jersey Colony. After the close of the war, Jerry
was taken to Mount Vernon, where he remained un-
til the year before the death of Gen. Washington,
when, becoming discontented in consequence of his
confinement to a distant neighborhood, he was sold
to the owner of his wife. A few years after Jerry's
wife died. He again became disinclined with his
master, was again sold, and finally was carried to
Richmond and placed in the public market, where
he was purchased by the father of Col. Hugh P.
Watson, now of Montgomery, Ala. Mr. Watson
kept Jerry until his death, when he fell into the
hands of his young master, Col. Hugh P. Watson.
When the war with Mexico took place, and there
was a call for volunteers to fight the battles of the
country, Col. Watson was one of those who volun-

teered. As soon as Jerry heard that, he said that
his master should not go, unless he went with
him. Jerry, true to his determination, in-
duced by a faithful attachment to his master, went
with the Talladega boys. Jerry would not only
take every opportunity to kill a Mexican, but would,
when he could not shoot one, win their money from
the 'yellow devils' — very popular phrase of Jerry
in the speaking of the whites around them. Jerry de-
clares that he and one more of the Talladega Volunteers
(the name Jerry was freely) were the only Americans
that could beat the Mexicans at monte and
such other games as they played; and as a proof of
it, Jerry brought home a number of lumps of gold,
which he took great delight in showing as a speci-
men of Mexican currency. When the service of the
Talladega Volunteers expired in Mexico, Jerry re-
turned with his young master, Maj. Smoot finally
purchased Jerry's wife, and Col. Watson gave
Jerry permission to go where and when he pleased.
He spends most of his time at Maj. Smoot's, feeding
pigs, working in the garden, and doing such little
work as he feels disposed to.

FROM THE OLIVE BRANCH.
'INCOMPATIBILITY.'

A great word this, and much in use in this present
age. But what does it mean? — and how is it
applied? The word is well enough of itself, and ca-
pable of good application. It is certain that there
are things compatible and things incompatible. It
is equally certain, too, that there is no discrimina-
tion to be used in the premises. All things are not
really incompatible which men call so.
There is a strange and wide-spread infatuation in
this matter. In their haste to find reasons for bad
deeds, men (and women too) are rushing into the
imputation of incompatibility. Instead of seeking
to reform themselves, instead of inquiring how far
they may be to blame, we find them plunging into
the vortex of crime, and trying to get out from its
depths — We are here innocently, not because we
meant any wrong, but because of the incompatibility
there was and is between us and those with whom
we are allied!
Look at the living illustrations of this fearful
wrong which the world is now presenting.
Here is a man of genius — a poor, needy man —
who marries a woman with a small income. With
a wife's devotion, she pledges her life all to his po-
litical advancement, until he fills a seat in a British
Legislature. He appears on the floor, speaks, is im-
matured by unforeseen obstacles; and when she
rallies him at home, as any wife would do who takes
a deep interest in her husband's welfare, he lifts his
hand, and smites her in the face! Yes, this man of
genius strikes a woman — and yet retains his seat in
the English Parliament! He is even promoted to the
House of Lords by another woman, and she a Queen;
nay more, he is made a Minister, a member of the Cab-
inet, a Privy Councillor of that same kind and motherly
monarch! I yearn for one — years of splendor, wealth
and power to the one poor man of genius — years of
separation, destitution, want and agony to his now
discarded wife and mother of his children; —
when, stung by the fierce scourge of neglect, and
goaded on by the sharp thorn of poverty, she ap-
proaches her lordly husband and asks for his right,
she is dishonorably, nearly and cruelly cast into a
lunatic asylum, and hired empirics and bribed pitiful-
fuggers pronounce her insane! To crown the whole,
the once poor man of genius comes forward, wipes
his mustached lips, strokes his silky beard, shakes
his ambrosial curls, and announces to the public —
'My situation — aw! — is really unfortunate! The
truth is, there is — an utter incompatibility be-
tween me — aw — and my wife. Much as I admire
her — aw — she is — incompatible with me. In gen-
eral — aw — I cannot and will not — aw — live with this
one. No! really — can't think of it for a moment;
aw — can't indeed!'
Here is incompatibility No. 1. What do the virtu-
ous American people think of it? What ought to
be their reception of the acts and writings of such
a man?

Here is another case. A man of great tact and
skill as a writer, deserts one woman and marries
another; the latter, while the former dies, broken
hearted; rises to eminence and fortune; drinks, car-
ouses, and squanders his wealth; his wife remon-
strates, entreats, urges greater economy; a separation
ensues, and he having the public ear almost to
her exclusion, publishes to the world that, after al-
most twenty years of married life, he has discovered
that himself and wife are not quite compatible, and
therefore they cannot any longer live together!
Incompatibility No. 2. What do high-minded
and honorable people think of it? Do they infer
that literary people, as a matter of course, cannot
be happy in the married state? Not at all; for the
world well knows that an immense majority of this
class of society live happily together; that some of
the most delightful conjugal unions on earth are
those between literary men and women. The history
of literature abundantly attests this fact.

No. 3. That is the trouble of some of the most
incompatible of our day — a superfuge, a refuge of
lies, a flimsy covering for those who do wrong, who
mean to do wrong, and who love to — but who have
conscience and self-esteem enough left to lead them
to dread the frowns of the virtuous and good; or
whose self-interest may prompt them not to ruin the
market for their gifted works of fiction.
Now look at case No. 3. A leader in the spiri-
tualistic delusion of our day, a very Magoo of the
systematic flimsy of Amos Toddor, declares that he
is told by the 'spirits' (what kind of spirits they
are he does not inform the world) that he and his
lawful wife are not compatible with each other;
that she must leave him and go to her parents, to
live as best she can; that he has been directed to
another woman, (the only objection as to her being
the slight one, that she is the wife of another man);
that he must bring about his separation from her
for the sake of compatibility and — his own! The
systematic flimsy of the time is consummated; broken
vows and bleeding hearts are trampled under the
feet of brutal lust; the accepted adulterer and adul-
teress parade themselves and their bald infidel, non-
sense before the public; and when the question as
to the right of this thing is put, we are coolly told,
'Oh, there was an incompatibility between the par-
ties — that is all!'
Is it folly? That is a question for the people to
answer. It is one that deeply concerns them, for it
lies at the foundation of civilized society.

A correspondent of the *Committee*, in a single
paragraph, points out a fact which underlies the
whole West India agitation, as engendered and held
up by the planters and their organ, the *London
Times* —
'It is not labor, but SLAVE LABOR, that is wanted.
The planters do not know how to use free men, and
the people are becoming too intelligent to submit to
be treated as slaves, and there is a strong wish to
drive them off the property, and to supply their
place with forced labor. This is the whole secret of
the matter. Let planters have castles to pay the
people regularly, and they will treat them as
slaves, and they will not have to complain of want of
labor.'

FROM THE RICHMOND, (VA.) SOUTH, JULY 8.
THE VALUE OF SLAVERY, and its Influence in
Virginia.

We regret to see that some of our exchanges of
the Southern States have been unnecessarily excited
by the recent course of our contemporary of the
Enterprise. The cotton States are mistaken in sup-
porting that Virginia desire the continuance of the
Union for the purpose of keeping her institutions of
slave property. Whatever fugitive editorials may
suggest, the people of Virginia desire to preserve
the relations between the States of this Confederacy
under the influence of higher motives and more
worthy suggestions than those revealed by our con-
temporary. No sordid considerations controlled Vir-
ginia when she adopted our Constitution. No cal-
culation of pecuniary interest will induce her to
relinquish her position as member of the Union by
which her position is guaranteed and sustained. She
will never be seduced into being the South of a
Northern Confederacy by mere pecuniary considera-
tions. If slavery is morally wrong, or politically
and socially an evil, and our people are convinced of
it, she might easily be induced to get rid of it. Be-
lieving, as her people do, that it is morally right,
and politically and socially advantageous to the pres-
ent condition as well as to posterity, she will use
all the forces she possesses to maintain her position
to maintain her position in the Confederacy, and
under no circumstances will she divide herself from
her sister States of the South.
The cotton States may yet rest assured that Vir-
ginia has no reason to value slaves as a mere mer-
chantable commodity. They possess with us a far
higher value. Our slaves are our companions and
friends, endeared to us by ties and associations which
we cannot sunder, and which we will not estimate
at less than the gain pecuniary wealth from our
Southern brethren; and we will not estimate
our alliance with the slave States by its value in
dollars. We have long known the true value of po-
litical and social alliances, and they are not to be
decided by moneyed obligations. We believe that it
is far better for us to retain our slaves, and rear our
children in a slaveholding community, than to rid
ourselves of a great blessing by a petty trade, how-
ever gainful. We really believe slavery a conserva-
tive institution, and a blessing to our whole com-
munity. Under such circumstances, it is not won-
derful that we object to any proposition to sell out,
at whatever pecuniary advantage, a most valuable,
and one of the best securities of real freedom.
Our friends in the South are utterly mistaken in
supposing that cotton is the sole maintenance of ne-
gro slavery in the United States. Let them look to
the estimated rise in the price of tobacco — let them
remember the increase in its use, the rapidly increas-
ing consumption of it in continental Europe, the
great progress of free trade — the fact resulting from
these events, that the Virginia planter has for several
years rivalled the Southern trader in our own mar-
ket for slaves. Let them reflect on the fact that to-
bacco is the most pleasant and least deleterious of
luxuries, and that its cultivation is most gainful
and least laborious in the State of Virginia, and
they will have no reason to apprehend that our
people will betray their principles or sacrifice their
interests to become the South of a Northern Con-
federacy. Neither power nor money could repay
our people for so pernicious a separation, or so un-
natural a union.

FROM THE NASHVILLE, (TENN.) UNION.
THE SOUTHERN LEAGUE.—Extremes meet!

It is somewhat remarkable that fanatics at the
North, and fire-eaters at the South, representing, as
they do, the extremes of political and social antago-
nism, should be found aiding each other in the pro-
moting of a common purpose. Garrison and his
followers are not more earnest in their effort for the
dissolution of the Union, and the destruction of the
Confederacy, than the Southern ultra-fanatics, who
constantly inflaming the

AN INTERESTING REMINISCENCE.

The following extracts from a Boston journal of thirty-odd years ago will be found deeply interesting. The meetings referred to occurred during the pendency of the Missouri question.

PUBLIC MEETING.

Several persons having assembled on Wednesday last, to take into consideration the expediency of petitioning Congress on the subject of inserting into the Union a prohibition of the further extension of involuntary servitude in such State, and having agreed that a more general meeting for that purpose was expedient, and appointed the undersigned a Committee to call such meeting, we hereby give notice that a meeting of such of the inhabitants of Boston and its vicinity as are disposed to express their sentiments to Congress on this subject will be held at the Representatives' Chamber, in the State House, on Friday, the third day of December next, at eleven o'clock in the forenoon.

PREVENTION OF SLAVERY.

Pursuant to public notice, a large and very respectable meeting of citizens of Boston and vicinity was held at the State House on the 3d instant. The Hon. Wm. Austin presided at the meeting, and Mr. James Prince, Esq., Marshal of the District, was chosen chairman, and William Tudor, Esq., secretary. The chairman then stated the object of the meeting, and called upon the gentlemen to express their opinions.

The extirpation of slavery has never ceased to be regarded as a measure deeply concerning the honor and safety of the United States. The existence of this practice is ascribed to the policy of the government to which their ancestors were subject, and not to their own choice.

AN UNEXPECTED RESULT OF THE DRED SCOTT DECISION.

By the ruling of the Supreme Court in the Dred Scott case, personal suits in the United States Courts must be between citizens of the United States. It follows that both parties to a suit, plaintiff as well as defendant, must be citizens. The negro is not a citizen by the Dred Scott decision; therefore, he can neither sue nor be sued in the Courts of the United States.

ANOTHER APPLICATION OF THE DRED SCOTT DECISION.

A colored woman in New York city named Coon, recently instituted suit against her husband, also colored, for divorce and alimony. He was in California, and the Court made an order for him to pay \$100, counsel fees, and \$150, alimony; he returned home a few weeks since, and refused to obey the order.

A RICH OLIVE.

Casting our eyes over the columns of the Essex Banner of last week, we found the following tidbit of democratic literature, which we cannot appropriate to a better purpose than give it to our readers just as it is.

JAMES PRINCE, Chairman.

After the report had been read, Alden Bradford, Esq., rose and expressed his doubts as to the constitutional rights of Congress to prohibit slavery, although he had as great an abhorrence of slavery as any other man.

DANIEL WEBSTER, JOSIAH QUINCY, GEORGE BLAKE, JOHN GALLISON, Esqs.

RUFUS CHOATE.

The criticism on Mr. Choate is brilliant, logical, witty, second-rate. It may be that the reform which we find it is not strong enough to bear the discharge of first-rate oratory. The periodical that can be a first-rate one. Here it was the deadliest sin, to which first-rate power ought to have administered the severest condemnation; and it is only civilly scoffed at, as an political antagonist may at another.

OH, THE OFFENSE IS RANK!

The most distressful and disgraceful pass at which our nation now halts is indicated by the fact that its gentlemen can, for a moment, treat such men as Mr. Choate as other than the most dishonored criminals due to such—and the administration of capital punishment—each man his own executioner of what he esteems the severest sentence.

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HENRY CLAY AND THE DRED SCOTT DECISION.

According to the decision of the Supreme Court in the Dred Scott case, the Constitution of the United States allows slavery in all the Territories, and neither Congress nor the people have a right to exclude it therefrom. This doctrine was almost unknown in our political history till it was broached by Douglas and other leaders of the pro-slavery party who sought to nationalize slavery.

A positive recognition of slavery south of the line 36 deg. 30 min. is there anybody who believes that you can get twenty votes in this body for a proposition number in the House, to declare in favor of the recognition of slavery south of the line of 36 deg. 30 min. Sir, it is impossible.

My rules of interpreting the Constitution of the United States are the good old rules of '98 and '99. I have never in my life deviated from these rules. And what are they? The Constitution is an aggregate of ceded powers. No power is granted except when it is expressly delegated, or when it is necessary and proper to carry into effect a delegated power.

By the ruling of the Supreme Court in the Dred Scott case, personal suits in the United States Courts must be between citizens of the United States. It follows that both parties to a suit, plaintiff as well as defendant, must be citizens.

A NEW ANTI-SLAVERY NOVEL.

J. JOLIFFE, Esq., a distinguished lawyer of the 'Queen City,' is fast becoming one of the celebrated writers of the West. Some time since, an anti-slavery novel from his pen, called 'Bell Brandon, a Tale from the Tiber,' was published in Cincinnati.

By the ruling of the Supreme Court in the Dred Scott case, personal suits in the United States Courts must be between citizens of the United States. It follows that both parties to a suit, plaintiff as well as defendant, must be citizens.

THE MARK OF THE BEAST IN ITS FOREHEAD.

Mr. Editor:—While walking in one of our great thoroughfares, a few evenings since, I was kindly accosted by the Rev. Mr. —, one of the officials of the Southern Aid Society, which has its headquarters in this city.

ANTI-SLAVERY ORATORY.

We make the following extract from the leading article in the Atlantic Monthly for September, on 'Evangelicalism,' which is attributed to Ralph Waldo Emerson:—

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THE COLORED CONVENTION.

The colored Convention in this city was a highly respectable assemblage, both in point of numbers, and in the character of those who composed it. The audience was well dressed, well behaved, attentive and serious.

Mr. Remond especially is a speaker of much eloquence and force. Filled with scorn, bitterness and contempt, both at the whites whom he denounces as oppressors and at the colored brethren who are so pusillanimous or time-serving as to run for their native land, or to content with an inferior position, he pours out the vials of his wrath upon both alike, in unmeasured terms.

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THE GREAT QUESTION.

Should the State of Massachusetts allow any man's right to liberty to be called in question on her soil? This is the question to be answered by the State, as a State. That all human beings have an inherent, essential right to liberty, this State has deliberately declared to be a self-evident truth.

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The Liberator.

NO UNION WITH SLAVERHOLDERS.

BOSTON, AUGUST 27, 1855.

The absence of the Editor, who is engaged in scattering the seeds of anti-slavery truth among the green hills of Vermont, must be the apology, — a sufficient one, we trust, — for the lack of editorial matter in this number of The Liberator.

THE GREAT QUESTION.

Should the State of Massachusetts allow any man's right to liberty to be called in question on her soil? This is the question to be answered by the State, as a State. That all human beings have an inherent, essential right to liberty, this State has deliberately declared to be a self-evident truth.

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PETITIONS! PETITIONS! — ALL who have received, or who may receive, copies of the Petition to the next Legislature, asking that the soil of Massachusetts be made free, and that kidnapping be forever prohibited thereon, are urgently requested to give immediate attention to the circulation of the same in their respective towns, and to organize the movement, that every man and every woman throughout each town of this Commonwealth shall have an opportunity to sign the same.

WENDELL PHILLIPS AT AMHERST. A correspondent of the Worcester Spy, at Amherst College, writes before the Social Union, by Wendell Phillips, Esq., says:—

This oration has been the feature of the week, as all unhesitatingly admit. The subject was the 'Duty and Agitation,' in its most noble and sense. We have heard Mr. Phillips many times, but never before we have surpassed his address to-day. Power, beauty of thought and expression, the highest and truest eloquence—all were combined in perfection. It was generally conceded that no other orator has been so long in Massachusetts since Charles Sumner spoke here some ten years since.

PARKER PILLSBURY AT RUTLAND, MS.

We have had the pleasure of hearing three discourses delivered by Mr. Parker Pillsbury in the Town Hall at Rutland, Mass., Aug. 18. These discourses were listened to by large and appreciative audiences. Mr. Pillsbury made a very candid, clear and strong statement of the connection between the popular church of the North and slavery, and of the support and sustenance which slavery derives from the church.

On Sunday, August 8th, between the forenoon and afternoon service at the Orthodox Church, a notice was posted, which read in this wise:—'Parker Pillsbury will address the citizens of Rutland, at the Town Hall, on Sunday, August 15, at 11 o'clock, A. M.' This notice was torn down, as I have said; and, as the subject upon which Mr. Pillsbury was to speak was not mentioned, the tearing down of the notice caused a feeling of indignation among the citizens generally.

THE OLDEN TIME.

The following bill of sale of a negro slave in Salem some twenty years before the Declaration of Independence (says the Salem Observer) has been handed us for publication. Slaves continued to be held and sold in this vicinity until the time of the Revolutionary war, when the general diffusion of the principles of liberty and equality rendered the holding of slaves obnoxious.

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THE COST OF THE CABLE.

The cost of the cable laid between Ireland and Newfoundland is given as follows:—

Price deep sea wire per mile, \$700. Price spun yarn and iron wire per mile, 50. Price outside tar per mile, 20.

PROPERTY BY PROF. MORSE.

Fifteen years ago in a letter to the then Secretary of the Treasury, Prof. Morse gave utterance to the following prophecy, which has been fulfilled by the success of the Atlantic Telegraph:—

The practical inference from this law is, that a telegraphic communication on the electro-magnetic principle across the Atlantic Ocean, starting as this may now seem, is a constant event which will come when this project will be realized.

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Mr. Editor:—While walking in one of our great thoroughfares, a few evenings since, I was kindly accosted by the Rev. Mr. —, one of the officials of the Southern Aid Society, which has its headquarters in this city.

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THE TELEGRAPH TERMINI. Bull's Bay, of Bahoul Bay, is a bay on the east side of Newfoundland, in latitude 47 25 north, and longitude 52 30 west.

EXPRESSIVE. 'Columbus, pho!' exclaimed a friend of ours the other day, in his excess of enthusiasm about the Atlantic cable. 'Columbus, pho!' He disapproved of America, to be sure, but it took a Berkshire boy to do it!

THE MOST NOVEL FEATURE OF THE TELEGRAPH JOURNAL. 'Structure is thus noted by the Courier:—About twenty engines were stationed at intervals along the line extending from the Round House to the Tunnels. They were handsomely decorated with flags, and whistled and sung in one grand, subdued, defiant chorus, sufficient to rend into shreds the deafening chorus of the telegraph.

THE SAVANNAH NEWS proclaims Judge Green, a Professor in the Law School at Lebanon, Tennessee, 'a man of great talents, and an ardent citizen of the South.'

LETTER TO THE EDITOR. Henry Ward Beecher calls the Atlantic cable the 'unholy cord connecting mother and child.'

ONE OF THE ILLUMINATIONS. The illumination at East Rock, New Haven, last Tuesday night, according to the accounts in the New Haven papers, was probably one of the most brilliant in the country.

THE NEW YORK CITY HALL BUILDING was partly destroyed by fire on Wednesday morning, accidentally in the illumination for the cable celebration.

THE ELECTRO-TUBES. We have seen nothing more pertinent on the subject of all-absorbing topics than the following lines by Rev. Claudius Bradford, of Montague:

IN three departments of great Nature's ways Have Massachusetts men won deathless praise: First Franklin, in the lightning's forked glare Has writ his name for ever on the air;

THE MISSION OF THE CABLE. What is your mission to the world? I asked the Telegrapher why: What are the feelings that you seek Amongst the nations to inspire? Will you not peaceful thoughts instill? 'Ay, amiable, that I will!'

OF THE GREAT CABLE. 'It is undoubtedly true, When its BATTERIES are opened, long peace will ensue; Like the old 'Peace of Utrecht,' we must give it a name— 'Call it a FIELD-PLACE,' says one, 'twill be all the name.' Hartford Courant.

THE CABLE TOW. The westward course of empire yet Demands a higher speed; Columbia would go ahead, While Europe's wheels are slow; But Field has found a remedy: As Europe is so slow, Our continent, impatient, takes The eastern world in tow.

AS OLD INFIRMITY, SLIGHTLY ALTERED FOR THE PRESENT OCCASION. The news from the two continents now Is sent through the depths of the sea; While the fishes, all wagging their tails, Cry, 'Gracious, how wise we shall be!'

THE BOSTON POST gets off the following:— John Bull and Brother Jonathan Each other ought to greet; They've always been estranged, But now 'make both ends meet.'

A sentiment for the Cable Dinner.— 'The Equator—An imaginary line, which divides the world. The Cable—A real line, which unites it.'

UNDERGROUND RAILROAD. Some little interest was awakened in Salem, Columbia county, last week, by the appearance of a Virginia slaveholder in that town, in pursuit of a peculiar kind of property recognized in that State.

A runaway slave was discovered in the attic of the Methodist church at Washington, D. C., on a recent Sunday.

A father and his child. The Cincinnati Gazette says: 'In the Ashtabula District, there is little doubt that the veteran Giddings will be nominated for another term. Age and infirmity upon him, but he is courageously resolved to die with his harness on, if the people demand his services.'

SUFFERING FOR CONSCIENCE SAKE. One of the delegates to the Old School Presbyterian General Assembly, at New Orleans, says that he accompanied about one hundred of the delegates from Cairo to New Orleans, and as they did not think it proper, as Christian ministers and elders, to travel on the Sabbath, they paid the officers of the steamer five hundred dollars to lay over during the day at Lake Providence, La.

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It is reported that, recently, three or four vessels sailed from the port of St. Jago de Cabo for the coast of Africa, to return with a cargo of slaves, under the 'stars and stripes' as a protection.

A SLAVE MOTHER KILLS HER CHILD.—THE HOOR HALF DEVOTED. We learn that on Sunday last a slave woman, about 45 years of age, owned by Mr. Cleveland, of Florence, Ky., gave birth to a child, and she took the infant by the heels and beat its brains out. She then threw it over the fence, and covered it with rail. It was discovered by a neighbor, and persons belonging to the household, who happened to pass by, when it was found that the face of the child, and one leg, had been nearly eaten off by the hog!

The woman was accused of the horrible crime, but at first denied it. A physician was sent for, who examined her person, and found that she had recently given birth to a child. The mother then acknowledged her guilt, and gave as a reason for the murder of her infant, that she would not raise children to work for others all their lives.—Cincinnati Gazette, 19th.

A colored centenarian in Providence, named John Simmons, was committed to jail recently for debt, but released on the following day by the Prison inspectors, who made up a sum sufficient to cancel the claim, only \$5.70, of his hard-hearted creditor. Mr. Simmons was a slave in the early part of his life, and remembers distinctly nearly all the prominent events of the Revolution.

The notorious Orford Precinct, in Kansas, that used to cast votes by thousands, all on the pro-slavery side, at the late election gave but 29 votes, and had but three pro-slavery majority.

Barry's Crayon of Whittier, the Boston Transcript says, has been sold. The portrait is to be taken in London, and engraved in the highest style of the art. We congratulate the artist upon his success, and the public upon the prospect of having a first class engraving of the Quaker Poet, whose fame is well established on both sides of the Atlantic.

A Tennessee paper says that John Mitchell is in bad odor at Knoxville. Of course John is always in bad odor, for he is always in his own.

Good.—A 'working Democrat' is defined by a Minnesota paper as 'a Democrat who can poll the largest number of votes with the fewest men' which has the double merit of being both witty and true.

A free negro family in Louisiana owns four thousand acres of land and two hundred and fifty slaves. The name of the family is Ricard, and it is doubtless the richest black family in the world.

REPORTED ABDUCTION OF A FREE COLORED BOY. A few days since a colored boy, 14 years of age, living in Houston street, suddenly disappeared and was absent from home until yesterday. Upon his re-appearance he stated that he was picked up in Houston street, and against his will carried to the North River and placed on board of a sloop bound for Virginia. He was stowed away in the hold and gagged to prevent outcry. During Saturday night he managed to escape from his place of concealment, and jumping upon a canal boat succeeded in reaching the shore. The matter has been placed in the hands of the Harbor Police for investigation.—New York Tribune.

Senator Trumbull, who is stamping the State of Illinois against Douglas, advocates Blair's scheme of colonizing the free blacks in Central America.

The slavery agitation will continue until the institution is established or abolished in all the States and Territories of the Union. The whole truth may as well be told. Slavery must be exterminated or abolished in this country.—St. Louis Democrat.

THE COLORED PEOPLE OF CHICAGO. At a meeting of the colored people of Chicago, H. F. Douglas offered a series of resolutions contemplating the emigration of the colored people to some place out of the United States, for the purpose of securing their political rights. The resolutions were rejected, having but the vote of the mover in their favor. H. O. Wagoner then offered a series of resolutions that they would not run, but would stay and fight it out, which were almost unanimously carried. They were right, and we honor their spunk.—Wisconsin Dem.

The Savannah News proclaims Judge Green, a Professor in the Law School at Lebanon, Tennessee, 'a man of great talents, and an ardent citizen of the South.'

There is a legal controversy in Cleveland, (O.) in reference to a little black girl called Amelia, whom a North Carolinian, Joseph H. Logan, claims to own. He is charged with an attempt to kidnap, and the case is before the court on a habeas corpus.

The 16th of August, on which the first telegram was sent across the ocean, is a memorable day in American annals. On that day, in 1859, Crozet set out on his expedition to Mexico; in 1777, the battle of Brimstone, and the battle of the Clouds were fought; and, in 1825, the Northern Sea was discovered by Captain Franklin.

The New Bedford Standard says.—A wedding came off in this city, recently, between a colored gentleman and a white lady, who is respectfully connected. The groom has white blood flowing in his veins, and claims no less a personage than the President of the United States, whose name he bears, as his paternal ancestor. [He ought to be ashamed in claim descent from such ignoble and Border-Ruffian stock.]

A GOLD MONSTER. The meteorological writer of the London Traveller states that the month of July was the coldest for fourteen years, or since 1844; and during the last thirty-four years, there have been but four cold months, the first of which was in 1844, very near the average temperature; the second half, about three degrees below it.

THE SLAVE TRADE. Last year, there were employed in the suppression of the slave trade, 15 ships on the West Coast Africa, with 143 officers and men; three at the Cape, 610; nine in North America and the West Indies, with 3363 men; and six on the south-east coast of America, with 1335 men. 141 officers and men died, and 179 were invalided last year in consequence of their connection with the slave trade. Humanitary was paid for 284 slaves against 19 in 1856, none in 1855, and 62 in 1854.—British paper.

The coolie trade, as now organized and developed, is the most disgusting and degrading. Coolies are kidnaped, in various ways, like sheep, into crowded ships, and conveyed in slave port the shippers may direct; and there the unfortunate survivors are sold, without consultation, to the highest bidder, for eight years, or, truly speaking, for life, as a recent law in Cuba has added eight years more to the term of contract, and another law orders that coolies who have served out their term shall promptly leave the island or return to bondage. As it is known that they will be without means at the expiration of their term of service, the law can be viewed in but one light, that of aiming at legalized perpetual servitude.

ARE NEGROES BETTER CITIZENS THAN IRISHMEN? The New York Tribune (Catholic) is indignant because Mr. Carter, one of the owners of the Washington Union, in his capacity of assistant clerk of the House, dismissed two Irishmen who tended the furnaces, and placed two negroes in their places, giving the negroes higher wages, too, than the Irishmen. The Tribune asks if negroes are better citizens than Irishmen, under the Democratic administration.

FATHER GIDDINGS. The Cincinnati Gazette says: 'In the Ashtabula District, there is little doubt that the veteran Giddings will be nominated for another term. Age and infirmity upon him, but he is courageously resolved to die with his harness on, if the people demand his services.'

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The 'Mud-Sills'—The working men of the city of Wilmington, Del., belonging to the People's party, have organized themselves into a political society bearing the appellation of the 'Mud-Sill Club.'

Terrible hail storm in Minnesota.—On Friday afternoon of last week before last, there appears to have been a terrible hail storm in different parts of Wisconsin and Minnesota. At Mantorville, in Dodge county, Minnesota, the heavens were fearfully black just before the storm. The average width of the storm was about 100 rods or more. It was such a visitation as has never been before. After the first dash of hail, there fell genuine cakes of ice of the greatest density, hundreds of which measured ten inches in circumference, and weighed from one half to three quarters of a pound each. A great part of the stones were dashed through the entire storm, which lasted about fifteen minutes.

The effect of such a storm cannot be fully described. As it approached, men, women and children retreated for safety. Horses and cattle ran wildly through the streets, seeking protection and shelter. The wind driving with violence from the northwest, the stones were dashed through the windows of every house having any exposed. Nearly all the glass on the north side of all the buildings in town was broken out, and a large quantity on the west. One hundred and forty-five panes were broken in the Hubble House alone.

But not only glass and sash were thus mercilessly shattered, but in many places the stones were forced through the roofs of the houses. Young pigs and chickens were laid out, and cattle most unmercifully bruised. At Concord, the house of Mr. Pyle was unroofed by the wind. The crops in many places were destroyed. The fire was completely ruined. In other places, the damage was less severe. As yet, we can make no estimate of the entire amount of damage done; but passing as it did over a densely settled and well improved portion of our country, it must be great. Many individual farmers have lost nearly their entire crops. We are informed that the loss in one place, which fell in the storm which measured twelve inches in circumference, and weighed one pound each, was no less than \$1000.

Dreadful Conflagration.—Our city has been visited by a dreadful calamity, and a large district in one of our business centres has been laid in ruins by fire. From 11 o'clock last night until daylight this morning, the devouring element held sway, and was not subdued until every building on the south side of Main street, from Stone street to St. Paul street, had been destroyed, together with all the stores in the east side of South St. Paul street to Buckland's block, including a number of buildings on Minerva Alley. The well-known Minerva Block and the Third Presbyterian Church are among the buildings totally destroyed. The fire may be said to have spent itself without resistance, for it burned until it reached walls which offered nothing of a combustible nature.

The fire originated soon after 11 o'clock, in the livery stable of Hoovey & McAnally, on Minerva Alley; from what cause we cannot precisely say, but possibly from the carelessness of a party of drunken vagabonds, who were seen to be smoking in the evening.—Rochester Union, Wednesday.

Excitement in Lynn.—There is considerable excitement in Lynn, in consequence of a notification by the Mayor of Lynn, in consequence of the fact that the Sabbath, under penalty of prosecution under the law against transacting business upon the 'Lord's day,' so called.

A Monument is to be erected to the Pilgrim Fathers at Pl-mouth, to cost from \$300,000 to \$400,000. It will be built of granite, 150 feet high, 80 feet at the base, with sitting figures from 38 to 70 feet high. It is to be completed in twelve years from August, 1856.

The Slaughter of the Innocent.—During last week, the interments in Philadelphia numbered 368, and of this number, 242, or nearly two thirds of the whole, were children under five years of age. One hundred and seventy-three children under one year of age were interred. Humanitary was paid for 284 slaves against 19 in 1856, none in 1855, and 62 in 1854.—Philadelphia Bulletin.

Mortality of Children in New York.—For the week ending on Wednesday last, the number of children, of whom 927 were children of ten years and under.

A dreadful fire has destroyed the Exchange at Antwerp, with its adjacent broad quay, and the tribunals of commerce. The chambers of the Syndic, with the city archives, are completely destroyed.

France.—On Tuesday, the Emperor and Empress left Paris for Cherbourg, and at every station on the route were received with lively enthusiasm. On Wednesday noon, the Queen of England left Ostend for Cherbourg, and on Thursday; the meeting of the sovereigns took place on board the Bretagne. The illumination in Westminister being magnificent, and a Te Deum was performed.

His Majesty, addressing the Mayor of Cherbourg, said: 'I am happy to finish the work of Louis XVI., and to inaugurate in a time of peace the port which was so actively commenced in a time of war. The haven has just opened on Thursday. A dispatch from Paris, Friday, says the weather continues splendid at Cherbourg, and the fetes are progressing according to programme.'

The Agamemnon arrived at Valencia on the morning of the 6th. The successful laying of the cable sent up the shares in one day from £350 to £850. The Evening Express says.—General satisfaction is felt at the result, and shares have risen to £800, but at £1000, sellers. A sale at £900 is reported.

Philadelphia was visited by the severest thunder storm of the season on Thursday last week. Torrents of rain fell, succeeded by hailstones of incredible size. Buildings were blown down, houses were struck by lightning, and there was a general commotion all about. Fortunately, no lives were lost.

The Atlantic Telegraph celebrations continue in various parts of the country. The quantity of powder burnt thus far has not been estimated, nor the number of yards of bunting thrown to the breeze.

William E. Everett, of New York, invented the admirable paying-out machinery which secured the success of the last attempt to lay the Atlantic cable.

James A. Van Vorst, aged ninety-two years, and Matthias Barhydt, aged eighty-two years, live in Glenview, Schenectady county, N. Y. About a week ago, Barhydt had a stroke of paralysis, and he had no one to assist him. Van Vorst, hearing of this, volunteered his services, saying, 'I am boy enough,' and the two together took in seven loads of hay in the afternoon.

A SMART OLD MAN. Mr. Asa Foster, a farmer of Canterbury, N. H., is now in his 94th year, and his wife in her 87th year—truly an aged couple. This aged gentleman reads without glasses, and has just completed his hayring, doing a good share of the mowing and raking himself.—Boston Traveller.

A Father Emancipating his Son.—A planter from Mississippi, named Allen Motley, yesterday appeared in the Probate Court, Cincinnati, and took the necessary steps to emancipate a young lad whom he said was his son. He stated that the boy was about fifteen years of age, that he was his own son by a yellow girl, who was his slave, and whom he purchased with the first money he saved in superintending a plantation. He said that he had bought the boy, and he intended to give the boy the best education he could in this country, and then send him to Europe.

Great Mortality among the Coolies.—The ship Competitor, of Boston, Capt. White, recently arrived at Havana from Swatow with about three hundred and eighty on board, and before she reached Havana, one hundred and twenty-seven had died on the passage. The ship made a very short voyage, or the number of deaths would have been much larger. The sickness on board was terrible, and the poor Coolies were swept off at a fearful rate.

Sick and in Prison.—About sixty of the prisoners in the Penitentiary at Columbus, Ohio, have been attacked with the typhoid fever. Two have already died, and about as many more cannot survive. In all, there are some twenty cases that may be considered serious; in others, the disease has assumed a mild type.

Call to a Boston North.—At a meeting of the proprietors of the North Church, in Salem, last week, it was unanimously voted to invite Rev. James Freeman Clark, of Boston, to become their pastor, with a salary of \$1800. It is probable that he will accept. Mr. Clark is an able man.—Boston Bee.

The St. Louis Frauds.—We are glad to know that the extraordinary vote which makes up Barrett's alleged majority in the St. Louis district is to be thoroughly sifted. At least, this will be the case so far as it can be effected by a determined contest of the election.—St. Louis Bee.

Private Letters.—We have seen a private letter from Mr. Blair, in which he speaks of being engaged in probing the frauds, and of his expectation of being able to prove them equal to any thing in that line furnished by the history of Kansas.—Journal.

The Queen's Bench, in England, have decided that ill-health is sufficient excuse for breach of promise of marriage.

THE TWENTY-FIFTH NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

The undersigned, who have for so many years done what they could to promote the Anti-Slavery Cause, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their twenty-fifth anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influence of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the Cause were understood, we could not, with the slightest hope of success, ask the public, whose affair it is no less than our own, direct contributions of money. We, therefore, devised an Annual Bazaar for the sale of contributions of articles, and it afforded an opportunity of great usefulness, both financial and social, to the Cause.

But the changed state of the public mind now suggests greater directness in the method and increased usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have hitherto co-operated with us, to do the same, nothing being more desirable than to exceed the sum (\$30000) raised last year.

To our Southern friends we present this prospect with increased hope of their co-operation in consequence; for, as none better than they know what slavery is, and the daily increasing evils of its tenure, are so ready to have a decisive and successful means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY SOCIETY, the organ of the AMERICAN ANTI-SLAVERY SOCIETY; but, following the recent indication of the Executive Committee in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our joint financial effort to sustain eloquent and faithful lecturers, now so much needed, in far greater number than ever before.

By this plan, we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a prudent anxiety by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy, or to kindle a sublime one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, has sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, the world over, to meet with us at the close of the year, (time and place named hereafter), to receive our subscriptions, our good wishes, and our thanks, and to unite with us on an occasion which, as the end of one quarter of a century of labors and the beginning of another, is so eminently commemorative, interesting and prospective significant to the Cause.

MARIA WESTON CHAPMAN, MARY MAY, LOUISA LORING, ELIZA LEE POLLEN, L. MARIA CHILL, HENRIETTA SARGENT, ANNE WARREN WESTON, MARY GRAY CHAPMAN, HELEN ELIZA GARRISON, SARAH SHAW RUSSELL, FRANCES MARY ROBBINS, CAROLINE WESTON, MARY WHELLEY, SARAH BIRN SHAW, SUSAN C. CABOT, LUDIA D. PARKER, ELIZA F. EDDY, ABY FRANK, SARAH RUSSELL MAY, MARY KELLY FOSTER, SARAH H. SOUTHWICK, EVELINA A. S. SMITH, ANN REBECCA BRAMHALL, AUGUSTA G. KING, AUGUSTA W. ARNIM, ANN W. GREENE, ELIZA APPIHORI, MATTIE GRIFFITH, MARY ELIZABETH SARGENT, ANNE LANGDON ALGER.

NORTH COLLINS YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS.

The Fourth Annual Meeting of 'Friends of Human Progress' will be held in the Grove, one mile west of Kerr's Corners, in the town of Brant, Erie Co., N. Y., the 5th of September, commencing on Friday at 10 o'clock, A. M. A Tent will probably be provided to guard against the inclemency of the weather.

Now, as we call the people together, for the avowed purpose of unfolding and refining the Intellectual, Moral and Religious nature of those who gather with us, we deem it necessary to state that no human spirit, however marred or deformed by misdirection or crime, will be debarred from meeting with us, as our aim is to 'seek and to save that which is lost,' and pour the oil of consolation into the lacerated and burning heart of every one who comes. We pay no deference to professions, but measure all men by the development of soul. We call the woodman from his axe, the mechanic from his bench, the minister from his desk, woman from her sphere, and the slave with his chains; all to the understanding, freedom and holy development of the spiritual and divine nature that lives within them. We invite the refractory, with his well-balanced mind and earnest, manly soul, to come, and, with us, measure arms with the tyranny and wrongs that darken our world. All who love humanity and revere the truth, come!

Geo. W. Taylor, Emma Wood, Enos Southwick, James Varney, Wm. H. Chandler, Pierre Varnet, Walter Wood, Delphia Leach, D. R. Avery, Nancy Pritchard.

Persons coming to the Buffalo and State Line Railroad, and stopping at Evans Centre Station, will find conveyance from thence to the meeting.

HARMONIAL COLONY CONVENTION.

All persons interested in the establishment of a Harmonical Township, Precinct or Neighborhood, on the general basis announced in the late Circular of D. C. Gates and others, are hereby respectfully invited to meet in select Convention at Worcester, Mass., on the 16th and 16th days of September next, commencing at 10 o'clock, A. M., on the 16th.

The undersigned expects that a goodly number of those numerous friends, in various parts of the country, who, by letter or otherwise, have expressed their readiness to co-operate in the movement, will be present on the occasion. Also, such others as are prepared to take an active interest in the cause. Spectators and mere lookers on are not invited. Adin Ballou, as a cordial friend, adviser, and promoter of the enterprise, has engaged to be present and to submit for discussion such specific documents and plans of operation as in his judgment may be requisite to our success. For the place of meeting, comers will please inquire at No. 1, Bay State Church, St. Worcester.

In behalf of the Movement, DANIEL C. GATES. P. S. Will friendly editors be so kind as to publish the above Call in their papers, or at least notice it in some equivalent form.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will hold meetings in Vermont, &c., as follows: Glover, Sunday, Aug. 29. East Craftsbury, Tuesday, Sept. 31. South Craftsbury, Thursday, Sept. 2. East Hardwick, Sunday, Sept. 5.

MEETINGS IN VERMONT.—WILLIAM LLOYD GIBSON will hold meetings in the Green Mountain State as follows: At Montpelier, Friday, August 27. West Brookfield, Sunday, Aug. 29. Topham, Monday, Sept. 30. St. Johnsbury, Wednesday, Sept. 1. McIndoes Falls, Thursday, Sept. 2. Bradford, Friday, Sept. 3.

All letters for the undersigned should be sent, until further notice, to Leicester, Mass. SAMUEL MAY, Jr.

PLAID WANTED.—A gentleman in the vicinity of Worcester, having under guardianship a colored lad from the South aged 15 years, is desirous of securing for him the opportunity of learning either the carpenter's or the bricklayer's trade. Any one who can promote his object will please address WM. C. NELL, 21 Cornhill.

PHILANTHROPIC CONVENTION, TO OVERTHROW EVIL WITH GOOD.

To be held in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th, 11th, and 12th of Sept., 1858.

'Let no one call God his Father, Who calls not Man his Brother.'

The fact cannot be disguised, that modern theories of sin, evil, crime and misery, are numerous, and extremely conflicting. Not less antagonistic are existing laws, systems and institutions, respecting the rearing of children, and the treatment of criminals. The remedial and corrective code has for centuries been administered to the workers of iniquity; yet vice and crime seem to be increasing in proportion to the spread of civilization. The intelligent and benevolent ever where begin to believe that this prevalence of crime and suffering is mainly traceable to erroneous doctrines respecting man and his acts, out of which have been evolved equally erroneous systems of education, tyrannical institutions, and depraving plans of punishment.

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimately in more enlightening institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every profession, or form of faith, to be present and take part in a Convention, with a platform perfectly free to all who can throw what they believe to be true light upon

THE CAUSE AND CURE OF EVIL. We desire the question presented in all its aspects. It is hoped, therefore, that minds will come prepared to treat this subject with dignity and wisdom, from every standpoint of observation and discovery—the physical, social, political, industrial, theological and spiritual. We very earnestly invoke the presence and influence of all who believe themselves to be true friends of Humanity; both to speak and hear dispassionately upon the cause of evil and misery; to the end that the best and truest remedies may be discovered and applied.

The Convention will open in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th day of September, 1858, at 10 o'clock, A. M., and continue three days.

The following persons, residents of Utica, constitute the Committee of Arrangements: CARY H. A. BURLY ROGERS, CAROLINE BROWN, M. D., LOUIS RANSOM, A. W. BROWNE.

Any member of this Committee can be addressed by those wishing to secure accommodations in advance at hotels and private boarding-houses. The Hall provided for this occasion is convenient and commodious, seating comfortably sixteen hundred people. The friends of Reform in Utica and vicinity will do all in their power to entertain strangers, and to aid the objects of the Convention; and the locality of that beautiful city is so central, that Reformers from all quarters can reach it readily, and at small expense.

(Signed by) ANDREW JACKSON DAVIS, Secretary. Some twenty of whom have engaged to attend the Convention.

BARNSTABLE COUNTY.—The Annual Anti-Slavery Convention for Barnstable County will be held at HARWICH, in EXCHANGE HALL, commencing on FRIDAY, Sept. 3d, at 2 o'clock, P. M., and continuing on SATURDAY and SUNDAY, Sept. 4th and 5th.

Able and eloquent advocates of the cause will be present, among whom we are happy to name: SAMUEL PILSBURY, CHARLES LENOX REMOND, SARAH P. REMOND, and ANDREW T. FOSS.

And we do hereby invite all the people of the Cape, and the friends of the Anti-Slavery cause wherever they may be, to join with us in rendering this Convention the most effective for Freedom ever held in this part of the Old Bay State. Let not the hardy sons of Barnstable County, who can brave all other foes and dangers, cringe and be silent before the cowardly defenders of the 'vildest form of slavery which ever saw the sun.' Rather let every man, every woman, every child, who claims this native soil, resolve that the shame and disgrace of upholding, or apologizing for, slavery, shall no longer attach to any portion of their home; and resolve, too, that so far as in them lies, their native State shall no longer be a partner and ally of slaveholders and slave-traders.

JOSHUA H. ROBBINS, NATHANIEL ROBBINS, W. B. KELLEY, Committee of Arrangements.

WEST WRENTHAM, &c.—An Anti-Slavery meeting will be held in West Wrentham meeting-house, on SUNDAY, August 29, at the usual hours of morning and afternoon service.

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POETRY.

The Liberator.

ORIGINAL POEM.

The following witty poem, by Mr. F. B. SANBORN, of Concord, was read at the recent picnic held by Rev. THEODORE PARKER'S congregation—

In ancient days, before the date Of Evert's earliest speeches, 'Tis said our sires were next of kin To hackmatacks and beeches; The same strong soil that bore the oak, Shot up a crop of giants, And turpentine and blood of man Confessed a close alliance.

'Twixt birchen twig and growing boy Prevailed the best of feeling, Ere cruel science taught them both The bitter use of peeing; Our uncles in the green surlouts Spread out their arms to cover Their kindred, and three apples down As girls throw at a lover.

Then fir and bramble, elm and vine, Discouraged in human voices, Not inarticulate as now Each sorrow and rejoices; But those fair days so long are past, We count the truths as fables, And from our family tree cut Our servile chairs and tables.

Was it for sin their mouths were shut, And we esteemed their betters, As for Ham's fault—so parsons teach— We keep our slaves in fetters? The tree of knowledge, held to bail For Adam's peccadilloes, Perhaps entailed this speechless curse On all its leafy fellows.

O green-haired cousins in disgrace! Ye are the real gentry, And we but leeches, fit to stand At your broad castle's entry; And though with silent courtesy You pardon our ill manners, We mostly cling to chattering towns, Forsaking your proud banners.

But as the long-descended churl Sometimes his birth remembers, When joy's light breath or sorrow's blast Revives his soul's gray embers; So we in joy or sorrow seek Your fellowship so stately, And utter in the friendly woods Whatever stirs us greatly.

And so to-day we've met to keep, With our good-hearted brothers, Our yearly friendly festival, Shared by so many others; For though we lack not in our band The best of human preachers, We cannot spare the solemn word That these green scriptures teach us.

LOST TREASURES.

Let us be patient! God has taken from us The earthly treasures upon which we leaned; That from the fleeting things which lie about us, Our clinging hearts should be forever weaned.

They have passed from us, all our broad possessions, Ships, whose white sails flung wide past distant shores, Lands, whose rich harvest smiled in the glad sunshine, Silver and gold, and all our hoarded stores.

And, dearer far, the pleasant home where gathered Our loved and loving round the blazing hearth, Where honored age on the soft cushion seated, And childhood played about in frolic mirth—

Where, underneath the softened light, bent kindly, The mother's tender glance on daughters fair; And he, on whom all lent with fond confiding, Rested contented from his daily care.

All shipwrecked in one common desolation! The garden walks by other feet are trod, The clinging vines by other fingers tumbled, To fling their shadows o'er the grassy sod.

While darkling care and deep humiliation, In tears are mingled with our daily bread, And the rude bliss we never thought could reach us, Have spent their wrath on each defenceless head.

Let us be cheerful! the same sky o'erarches, Soft rains fall on the evil and the good; On narrow walls and through our humble dwelling God's glorious sunshine pours as rich a flood.

Faith, hope and love still in our hearts abiding, May bear their precious fruits in us the same; And to the couch of suffering we may carry If but the cup of water in His name.

Let us be thankful if, in this affliction, No grave is opened for the loving heart; And while we bend beneath our Father's chiding, We yet can mourn 'each family apart.'

Shoulder to shoulder let us breast the torrent, With not one cold reproach or angry look; There are such seasons when the heart is smitten, It can no whisper of unkindness brook.

Our life is not in all these brief possessions, Our home is not in any pleasant spot; Pilgrims and strangers we must journey onward, Contented with the portion of our lot.

These earthly walls must shortly be dismantled, These earthly tents be struck by angel hands; But to be built up, on a sure foundation, There! where our Father's mansion ever stands.

There shall we meet! father and child, and dearer, That earthly love which made half heaven of home; There shall we find our treasures all awaiting, Where change and death and parting never come.

LIVE IN LOVE.

Be not harsh and unforgiving, Live in love, 'tis pleasant living. If an angry man should meet thee, And assail thee indiscreetly, Turn not thou again and rend him, Lest thou needlessly offend him; Show him love hath been thy teacher— Kindness is a potent preacher; Gentleness is o'er forgiving— Live in love, 'tis pleasant living.

Why be angry with each other? Man is made to love his brother; Kindness is a human duty, Meekness a celestial beauty. Words of kindness, spoke in season, Have a weight with men of reason; Don't be others' follies blaming, And their little vices naming. Charity's a cure for railing. Suffers much, is all-prevailing, Courage, then, and be forgiving; Live in love, 'tis pleasant living.

THE TRUE RICHES.

Health and the simplest fare. If thou hast these, Accompanied with one single steadfast friend— A conscience which thou dost not fear to bare To the great Searcher's eye—and that strong hope Whose wing ne'er tires, 'en o'er the yawning grave— Go thou thy way; thou art an emperor Bearing thy crown o'er with thee; go thy way, And thank thy God, who has bestowed on thee The gold which monarchs covet, but in vain.

The following review was written immediately after the publication of Dr. Huntington's sermon, but owing to the continually crowded state of our columns, we have not been able to find room for it till now. None of its points, however, have lost anything by the delay.

AN HOUR WITH DR. HUNTINGTON: Being a Review of his Sermon, entitled 'Permanent Realities of Religion, and the Present Religious Interest. A Sermon by F. D. Huntington, D.D., Preacher to the University at Cambridge.' Including a glance at the Author and the Revival.

This sermon is remarkable. It is not a remarkable sermon, but, in view of its source and history, it is a remarkable fact. As tracks in the old red sandstone may be very common-place tracks, and yet be very significant of some era in geological transition, so a sermon not otherwise uncommon may merit consideration as a way-mark of theological tradition.

When Caleb Cushing was a zealous anti-slavery Whig, and B. F. Hallett an earnest anti-slavery Abolitionist, and Orestes Brownson was a transcendental and somewhat reformatory philosopher, the Rev. F. D. Huntington was a progressive Unitarian, and accounted as one of the liberal and reformatory wing of his sect. The history of Cushing, Hallett and Brownson, thus far, is well known. The first two belong to Buchanan, and the last to the scarlet old lady of Babylon. Their transition, facile and sudden as it was, did not surprise nor afflict any body, for the moral gauge of the men was known beforehand, and the science of political meteorology fully explained their change. Mr. Huntington's gauge was different. He was accounted a pillar of the church, not a weathercock on its spire. The varying breezes of interest, expediency, of popular opinion or public patronage, or the secret motives of prejudice, jealousy, envy or ambition, were counted as nothing to him. Such a man's footprints in the sand-stone of the world's progress should ever be onward—alas! when they stop and turn back!

For a long time past, the unprogressive and passive position of the man from whom the cause of humanity hoped so much has been matter of regret, and it has long been feared that the sanctions of ease and luxury, or the pride of position, or the hard conservatism of social surroundings had enervated, repressed and chilled the fire of a noble heart, kindled at the altar of truth. Worse fears would not have been out of place. The champion's silence was not slumber, but an embryo—a chrysalis period of self-incubation and mutation, till at length the miracle of a magical theological transformation is made patent. Truth has lost a champion, and priestly imposture has gained an advocate. The transformation is not yet quite perfect. The neophyte hesitates and blunders in his lesson. There is a considerable sibilant in the sounding of the new shibboleth. But the present sermon gives promise of effort which shall yet be worthy of the Old South, or Park street, or Essex street, or any other 'South-side' sanctuary.

The first thing noticeable in the sermon is its elegant appearance, for which the University press at Cambridge doubtless deserves the praise. It is a luxury to read a pamphlet so well printed, however mediocre the matter thereof, and therefore the first three or four pages, which have but a remote connection with the subject, and which embody only the commonest thoughts, often expressed with an affected obscurity and inversion of style, are still readable.

On the 9th page, the preacher commences a religious-philosophical analysis of the 'facts' which go to make up the present revival, the first of which is the 'feeling of God, and of being his affectionate, obedient child.' This is claimed as a substantial fact, and one of the greatest importances—so vast and deep and wide, and beautiful and satisfying a good, that no other good deserves to be mentioned in comparison. Now, this is worse than tautology—it is also extravagant and absurd. No mere 'feeling' is so transcendently superior to all other good. Christ urged truth and duty upon his hearers as the chief good, and said little or nothing in favor of the 'feelings' and sentimentalities which make so much of the burden of the present revival.

The second fact enumerated is, 'This feeling is to be had, because God is with us.' This second fact looks much like a repetition of the first, and reminds the reader of the bootmaker's three reasons why ladies should purchase boots rather than shoes, viz.: first, their superiority in wet weather; second, their advantage in a rain storm; and, third, their convenience in a shower. This division, however, affords opportunity for some fair rhetoric about the omnipresence of God. As the sermon was preached in the chapel of Harvard University, where the sophomores form a part of the audience, it was proper enough that a page or two should be spent in the style proverbially appropriate to that appreciative class.

The third fact enumerated is that, 'in many of us, the feeling has not been so, but fearfully otherwise.' This is one of the four or five facts which the able D.D. on the sixteenth page pronounces a 'solid, unquestionable good.' Now, for the life of us, we can see no good at all in this fact. It looks like a very bad fact. The preacher, on another page, seems to think so too, for he favors the idea of 'an escape out of it, and the burdened feeling of it.' This part of the sermon is rather abstruse. We wish to show a proper respect to dignities, and therefore will not say 'confused and obscure,' but abstruse and incomprehensible. Dr. H. is not demented. It cannot be that the 'confusion,' &c., invoked for his brother in Boston fell by mistake upon the 'preacher to the University at Cambridge.' There is no 'hook in his jaws.' It is only that he has not yet got the hang of his revival harness. The shibboleth sibilates, but all will come natural by and by.

The fourth great 'solid, unquestionable good is repentance.' We do not wish to cavil, and therefore wish the preacher had joined 'reformation' with repentance; for without this complement and key-stone, the arch tumbles. In looking over all that is said under this head, we do not find reformation recognized as a part of repentance, and therefore we object. We object the more decidedly, because the omission is evidently not accidental, but in accordance with the current of the present revival. The cry is not, 'Bring forth fruits meet for repentance!' nor like His who said, 'Go and sell that thou hast, and give to the poor, and then come and follow me,'—but it is, 'Repent, and be forgiven.'—Come to Christ, and have your sins washed out,—Look, and be healed, &c. It is not denied that a cessation from sin, at least, from unpopular and unchristianlike sin, is implied in the exhortation to repentance; but it may reasonably be argued that a true revival would not leave so essential a condition to salvation to mere implication, but would urge it earnestly, constantly, and without qualification.

The next good in this inventory of revival is 'the sympathetic nature of man.' What peculiar claim the revival has to this article of 'goods' is not shown. The sympathetic nature of man is as manifest in a military muster, or a cattle show, or any other occasion where people flock together, as in the revival. It belongs to the unregenerate, the heathen and barbarian, as much as to the 'anxious' and 'converted.'

The next good is the 'power of social prayer.' In looking over these divisions, we are convinced of one disputed fact in philosophy, viz., the infinite divisibility of matter—at least, the matter of a sermon. The preacher divides his subject as a grocer does a cheese, into as many parts as he wants. He makes but five, but might, by the same process, have made five thousand.

Under this fifth division, the preacher advocates public devotion. He says, 'Christ made his religion public, and instituted and practiced social prayer.' This statement can be true only in a very limited and qualified sense. Essentially, and in its application, it is untrue. Its purpose is to give sanction to Christ to the machinery of the revival—especially the public prayer-meetings. It requires some ingenuity and much sophistry to explain away Christ's condemnation of public prayer, and his injunction that prayer should be secret. 'When thou prayest, enter thy closet, and shut thy door,' seems very plain. No exception or limitation is stated. His general example confirms his precept. His went apart to pray, even away from his disciples. As far as we can gather from the Evangelists, that was his custom. Even in the sorrowful hour of his approaching crucifixion, when he might be supposed most to need human sympathy,—and he prayed three times in one night,—at each time he went apart, 'a stone's throw' from his disciples, and prayed alone. There may, perhaps, be found in the gospels one or two passages which, if we were not for these plain precepts and examples, might plausibly be construed as favoring public prayer, but under the circumstances, they might fairly be construed the other way.

Neither did Christ establish a 'public religion.' He indeed taught publicly, but he taught essentially a private religion, designed to regulate individual conscience and conduct. The religion of Moses and the Pharisees was a public religion, and the opposite of Christ's in that and almost every other respect. The preacher intimates that, in answer to the public call, that 'Religion should leave the sanctuaries and the Sabbath, and go out into the highways and markets,' 'she has at length done so,' and now the public are not pleased with her presence. This is true; but it is not owing to the caprice of the public, but to a misunderstanding between the parties. The public demand was for a different article from what the church furnishes. There was a misapprehension in the matter. The market demand was for the fruits of religion,—truth, justice, humanity, political and mercantile integrity, public honor and private honesty,—less of pride and greed in the church, and of time-serving and truth-betraying in the priesthood, and more of fidelity in both to the plainest maxims of morality. This was what the 'highways and the markets' demanded. The church misunderstood the order, and sent out a cargo of long-faced priests and long-winded prayers, tracts, placards, conventicles, clamor, cant, and other clerical contrivances. As well might a demand for bread be supplied by hucks, or a demand for spice be supplied by a cargo of wooden nutmegs. If the public do not like the sham article, and insist upon its 'going back to the sanctuaries and Sabbaths,' the shippers have no right to grumble, nor to complain that their wares are 'not cordially wanted anywhere.'

Having enumerated and vindicated these four or five unquestionable 'goods' of the revival, the preacher proceeds to name and answer the objections brought against it. In this part of his sermon, the preacher manifests a distrust of his own powers quite inconsistent with his reputation and his position as 'preacher to the University at Cambridge.' Instead of touching the really strong objections which have been thundered forth wherever indignation and disappointment humanity could find a mouth-piece, he turns aside to give sounding answers to frivolous and imaginary objections, viz.: that 'the revival is a religious excitement,'—'it is attended with indiscretions,'—'it disgusts the cultivated and refined,'—'it is made to depend on machinery,' &c. These straw-built gins he demolishes with such vigor and triumphant effect as should have encouraged him to try his powers against the real array of facts and arguments which are stumbling-blocks to so many souls.

The real objection to the revival is, that it is not a revival of true religion, but of imposture. Its purpose is to promote, not the interests of truth and humanity, but the interests of selfish priests and corrupt churches. To proselyte the people into a church which is the 'bulwark of slavery,' the sanctuary, supporter and sharer of all its wickedness, and the partaker of every profitable or popular wrong; a church whose members hang out placards inviting passengers to come in and pray, but turn away scowling and point to an obscure corner or gallery if a poor colored man or woman takes them at their word, and comes in to claim a part in the promised blessing; a church which, as that of Park street (Congregationalist) excluded a colored man of most reputable and Christian character from his own pew, bought and paid for, for no other reason than his color, and passed a vote, still unrepented and unrepented of, shutting all colored people from the floor of the house for ever; a church which, like that of Dr. Sharp's (Baptist) virtually expelled its most irreproachable and exemplary deacon, because he permitted a colored Christian to enter his pew, and justified the act; a church like that of Rector street (Baptist), one of whose prominent lady members declared, in company her wish that she could 'see every abolitionist strung up by the neck'; a church, from nearly all whose pulpits the petition of the poor fugitive Sins for prayer 'that God would support him, and deliver him out of the hands of the oppressor,' was thrust contemptuously away; a church whose priests, like Dr. Nehemiah Adams, teach that 'while the Constitution remains, all appeal to a higher law is fanaticism'; or, like Dr. Lord, of Dartmouth College, that 'slavery is perfectly consistent with the will of God and the law of love'; or, like Bishop Meade, that 'this is the portion of spiritual food which God has designed for those in bondage';—'Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward,' &c.—thus perverting the Scripture to aid those atrocious laws which compel the slave, man or woman, wife or virgin, to obey any command, however wicked or obscene, that his or her brutal, lustful and cruel master may impose;—a church, in short, which in every form of speech and action, constantly and invariably, by its priests and members, sides with the rich and powerful, against the poor and oppressed, and rejects all appeal to the fundamental principles of religion or humanity. A church like this is not a church of Christ, but of anti-Christ. A revival which fills it up and perpetuates it is a revival of imposture and wickedness. This is the main objection to the revival, and until it is obviated, we may as well dismiss the trifling 'evils so elaborately treated of by the University preacher.'

It may be admitted that much good is transiently developed by the revival. Sinners become alarmed and repent, and inquire what they shall do to be saved. This beginning is good; but, alas! its end is evil. These honest inquirers are taken in hand by false guides, who point to the church of anti-Christ as the ark of salvation. They are caught in the specious snare. It is the old story of priestly imposture constantly realized. The 'Scribes and Pharisees, hypocrites' of our day, also having compassed sea and land to make proselytes, proceed to 'make them children of hell like themselves.' Sincere converts are led astray, deluded and corrupted, and their last state becomes worse than the first. For a while, their consciences remain tender; but when they enter the church, the soul-hardening process begins, and they soon become fitted for deacons, slave-commissioners, priests or kidnappers. From the crowds of converts made by this revival, perhaps not one could now be found who would not shudder at the crime of sending a man into slavery; but after they have joined the Old South, or the other fashionable churches destined to swallow them up, they will soon be ready to spring to the bloodhound chase with all the alacrity of 'Boston Tigers.' Thus is the good of the revival destined to evil, and Christ is made the minister of sin.

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Neither did Christ establish a 'public religion.' He indeed taught publicly, but he taught essentially a private religion, designed to regulate individual conscience and conduct. The religion of Moses and the Pharisees was a public religion, and the opposite of Christ's in that and almost every other respect. The preacher intimates that, in answer to the public call, that 'Religion should leave the sanctuaries and the Sabbath, and go out into the highways and markets,' 'she has at length done so,' and now the public are not pleased with her presence. This is true; but it is not owing to the caprice of the public, but to a misunderstanding between the parties. The public demand was for a different article from what the church furnishes. There was a misapprehension in the matter. The market demand was for the fruits of religion,—truth, justice, humanity, political and mercantile integrity, public honor and private honesty,—less of pride and greed in the church, and of time-serving and truth-betraying in the priesthood, and more of fidelity in both to the plainest maxims of morality. This was what the 'highways and the markets' demanded. The church misunderstood the order, and sent out a cargo of long-faced priests and long-winded prayers, tracts, placards, conventicles, clamor, cant, and other clerical contrivances. As well might a demand for bread be supplied by hucks, or a demand for spice be supplied by a cargo of wooden nutmegs. If the public do not like the sham article, and insist upon its 'going back to the sanctuaries and Sabbaths,' the shippers have no right to grumble, nor to complain that their wares are 'not cordially wanted anywhere.'

Having enumerated and vindicated these four or five unquestionable 'goods' of the revival, the preacher proceeds to name and answer the objections brought against it. In this part of his sermon, the preacher manifests a distrust of his own powers quite inconsistent with his reputation and his position as 'preacher to the University at Cambridge.' Instead of touching the really strong objections which have been thundered forth wherever indignation and disappointment humanity could find a mouth-piece, he turns aside to give sounding answers to frivolous and imaginary objections, viz.: that 'the revival is a religious excitement,'—'it is attended with indiscretions,'—'it disgusts the cultivated and refined,'—'it is made to depend on machinery,' &c. These straw-built gins he demolishes with such vigor and triumphant effect as should have encouraged him to try his powers against the real array of facts and arguments which are stumbling-blocks to so many souls.

The real objection to the revival is, that it is not a revival of true religion, but of imposture. Its purpose is to promote, not the interests of truth and humanity, but the interests of selfish priests and corrupt churches. To proselyte the people into a church which is the 'bulwark of slavery,' the sanctuary, supporter and sharer of all its wickedness, and the partaker of every profitable or popular wrong; a church whose members hang out placards inviting passengers to come in and pray, but turn away scowling and point to an obscure corner or gallery if a poor colored man or woman takes them at their word, and comes in to claim a part in the promised blessing; a church which, as that of Park street (Congregationalist) excluded a colored man of most reputable and Christian character from his own pew, bought and paid for, for no other reason than his color, and passed a vote, still unrepented and unrepented of, shutting all colored people from the floor of the house for ever; a church which, like that of Dr. Sharp's (Baptist) virtually expelled its most irreproachable and exemplary deacon, because he permitted a colored Christian to enter his pew, and justified the act; a church like that of Rector street (Baptist), one of whose prominent lady members declared, in company her wish that she could 'see every abolitionist strung up by the neck'; a church, from nearly all whose pulpits the petition of the poor fugitive Sins for prayer 'that God would support him, and deliver him out of the hands of the oppressor,' was thrust contemptuously away; a church whose priests, like Dr. Nehemiah Adams, teach that 'while the Constitution remains, all appeal to a higher law is fanaticism'; or, like Dr. Lord, of Dartmouth College, that 'slavery is perfectly consistent with the will of God and the law of love'; or, like Bishop Meade, that 'this is the portion of spiritual food which God has designed for those in bondage';—'Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward,' &c.—thus perverting the Scripture to aid those atrocious laws which compel the slave, man or woman, wife or virgin, to obey any command, however wicked or obscene, that his or her brutal, lustful and cruel master may impose;—a church, in short, which in every form of speech and action, constantly and invariably, by its priests and members, sides with the rich and powerful, against the poor and oppressed, and rejects all appeal to the fundamental principles of religion or humanity. A church like this is not a church of Christ, but of anti-Christ. A revival which fills it up and perpetuates it is a revival of imposture and wickedness. This is the main objection to the revival, and until it is obviated, we may as well dismiss the trifling 'evils so elaborately treated of by the University preacher.'

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