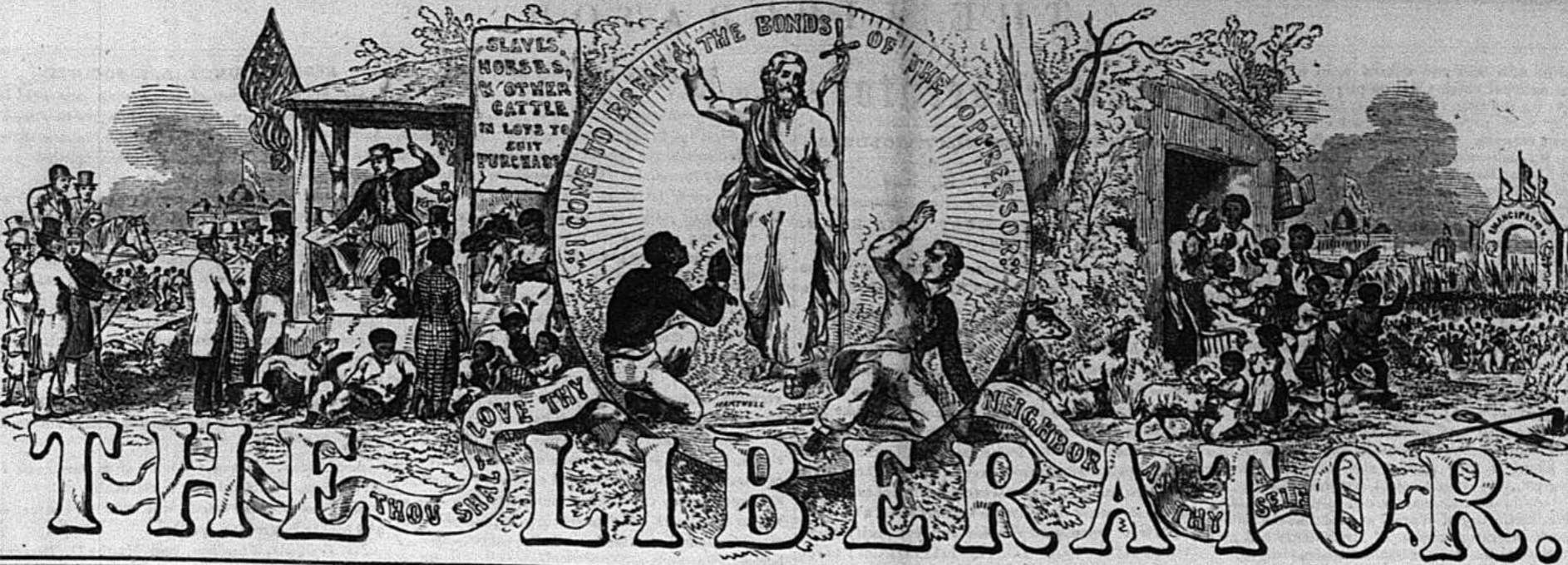


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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz: — FRANCIS JACKSON, EDWARD GRIFFIN, SAMUEL PHILBRICK, and WENDELL PHILLIPS.



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 essential supports of slavery. We are the jailers and constables 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, SWERVED FROM THE RIGHT. We their children, at the end of half a century, 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 looking 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.  
VOL. XXIX. NO. 30. BOSTON, FRIDAY, JULY 29, 1859. WHOLE NUMBER, 1602.  
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REFUGE OF OPPRESSION.

From the Southern Citizen.  
SCHOOLING FOR NEGROES.  
All respectable and humane persons are in favor of instructing the negroes in all the accomplishments and useful arts that negroes ought to know—namely, to be corn, to pick and gin cotton, to understand practically the treatment of sugar cane and tobacco, to obey their masters and overseers—together with such other branches of liberal education as will really suggest themselves to persons who have had to deal with negroes.  
As for English composition and the use of the globe, the almanac, hygiene and deportment, we might perhaps hesitate—and we say fearlessly that we are against botany, perspective drawing, physiology, and comparative anatomy, altogether.  
What theory the President, or Hon. Howell Cobb, Secretary of the Treasury, may have formed with respect to the scholastic requirements of our colored brethren, we do not accurately know. We only know that at the meeting of the last session of Congress, our philanthropic administration was full of glowing and cheering hope, touching the good which might be done by sending the young Echo negroes to college, and then letting them go to Africa, carrying the light of—so-and-so.  
The special ends were to be gained—(one the principal one, of course) was to do good, and make the practical enterprise of the Echo an occasion—under the blessing of Mr. Buchanan—to diffuse the glorious light of so-and-so—the other was to get as much money as possible out of Congress. Happily, there was a precedent for both these noble projects, in the administration of Mr. Monroe. Mr. Monroe was an abolitionist—that is, he contemplated the eventual extinction of slavery on this continent, and looked to Liberia as an outlet through which in due time all the African labor which we have with so much care and pains and expense gathered around us here, might be judiciously sent away again, and poured out like water on the African sands. So, the first opportunity Mr. Monroe had, he made an astonishing effort indeed in this direction. There were about thirty recaptured Africans to be returned to their 'home'—under the act of 1819, to receive re-captured negroes, it required the consent of a majority of the Senate to authorize them, to build houses for them, to furnish them with farming utensils, to pay instructions to teach them, to furnish ships for their conveyance, to build forts for their protection, to supply them with arms and ammunitions of war, to enlist troops to guard them, and to employ the army or navy in their defence.  
Such are the recollections of Amos Kendall, 4th Auditor of the Treasury, in 1830. In truth, long before the first of the thirty Africans could be trusted on the shores of their native land, President Monroe had shipped off to Africa, thirty-three American born emigrants to found a colony for the reception of the precious thirty. These were all rated, and wages and support charged for, as in the United States service, either as mechanics, laborers, cooks, nurses, washerwomen, &c.—all to make a comfortable home for the thirty Africans. For their future maintenance, also, the 'agent' took out in the first ship a wagon, wheelbarrows, ploughs, iron-work for a saw and grist-mill, a fishing-rod and a variety of farming implements—together with two six-pounders, with shot, one hundred muskets, with accoutrements, ten kegs of common, and two of priming powder. A four-oared barge was sent out from America, and a schooner was purchased at Sierra Leone.  
Later in 1820, another agent was employed, and another agent. The new agent took out the first shipment of emigrants as colonists, and the first (only) of the re-captured Africans. A new schooner was purchased, the first being 'much out of repair,' and among the articles sent out from time to time (which Ashmun was 'agent') appear charged 'ten kegs of powder and ten gallons of Madeira.'  
In short, according to the said Fourth Auditor's Report in 1830, there had then been sent out of Liberia, under Monroe, 200; and the appropriations for their support, education and comfort, out of our treasury, had amounted to \$274,710.  
Such is the precedent furnished by Mr. Monroe. In truth, most of those poor devils have relaxed in 'Liberia'; it is true that after forty years of 'Liberian life,' they have not now a single plow in the 'Republic'; it is true they have never been able in any one year to feed themselves, in that luxuriant tropical country; and of nearly 42,000 negroes sent from America to that happy land, together with the children they propagated, less than 7000 are now to be found in the colony—the remainder, together with the increase (say 40,000) have found a more congenial home among the Deys and Veys and Sooways to grease them, and keep the fire off.  
Nevertheless, it is true that Mr. Howell Cobb, our Secretary of the Treasury, in a speech of himself in this present Congress, furnished by Mr. Monroe, a considerable outcry was raised by factious persons (ourselves for example) at the audacious deed of the President for an appropriation of \$750,000 to 'care of, and educate, the Echo Africans. The appropriation was resisted, and had a narrow escape; but still people murmur and grumble at the application of our taxes to the instruction of young natural-born field hands, in astronomy and the use of the globe on the coast of Africa.  
Mr. James Jackson, of Georgia, writes to Mr. Cobb, and asks if the case be really so.  
Mr. Cobb replies in a very long and elaborate letter, declaring that although the agreement with the children should 'receive schooling,' and be 'instructed in the arts of civilized life,' yet that no part of the appropriation should be considered as paid for schooling. In a two-column letter, the Secretary to Mr. Jackson, we find these two sentences, one at the beginning, and one at the end of the letter:  
'I repeat what I before stated to you, that not one dollar was paid for the education or schooling of the Africans sent back to Africa.'  
'I again repeat in the most emphatic terms—that not one dollar was paid to the Colonization Society in consideration of the education or schooling of the Africans which were committed to their charge by the President.'  
Mr. Cobb finding that rational persons are disgusted at the idea of the public revenue being devoted to the schooling of young negroes, protests that the money was all paid for raising the creatures, and that the schooling, the shorter catechism and the use of the globe, were all to be gratuitous on the part of the benevolent missionaries. He says the President only proposed a contract to receive these poor souls, and provide for their support one year. And the Col-

SELECTIONS.

THE RIGHT OF PROPERTY IN MAN.  
Extract from an impressive 'Discourse delivered' in the First Congregational Unitarian Church, in Philadelphia, Sunday, July 3, 1859, by WILLIAM H. FENNER, Minister.  
Putting the gross iniquity of this claim out of sight, to say nothing of its rank barbarism, what can be more palpable than its absurdity? Can there be any such thing as a right of property to anything whatsoever, save upon the ground of every man's inalienable right to himself? Here is the beginning and the basis of all rights of property. If a man do not belong to himself, if his hands and his feet, and the various organs and faculties of his being are not his, if his property in these things may be sequestered, when he has done nothing to forfeit them, except being born of a certain complexion, and that was no act of his, then there is nothing in the world, nor land, nor implements of till, nor beasts of burden, to which he can assert the shadow of a right. For if there is no such thing as a natural and inalienable right to one's own limbs, there can be no claim to anything which the exertion of those limbs produces. How, then, can one man hold property in another when he does not own himself? Thus the assertion of such a claim involves a flat denial of it; and it only shows into what depths of absurdity men plunge when they give up Right, and make Power.  
Deny the right of every man to himself, and there are no such things as natural rights. No such governments and legislatures are under the slightest obligation to respect. The hard won earnings of the day-laborer may be taken from him at the close of every day to the very last cent, or the accumulated wealth of the rich may be appropriated summarily by any one who is strong enough to take it, and no wrong is done, no right infringed, in either case.  
To assert, therefore, the right of man to hold property in another man, in other words, that one man's right to himself may be appropriated by another, so that the latter may lay claim to him just as he lays claim to a horse or an ox—the assertion of such a claim of property is destructive of all rights of property. It annihilates the very idea of property. It is the very central principle and soul of disorganization and anarchy. It exterminates human society. For it enthrones Brute Strength as absolute lord of the world. Recognizing no basis of things but arbitrary power, it degrades men to beasts of prey.  
That I do not exaggerate, that I am uttering no ultra doctrine, no fanatical delusion, but only what is so plainly true that it is a shame that it should be so, is to be stated, when I say that the claim to property in man destroys the very idea of right, and leaves no foundation for the holding of any property whatsoever, human or other, is evident from the fact that it is expressly asserted that slaves possess nothing, and slaveholders act upon the assertion; and this monstrous doctrine of savage power is actually carried out in what are styled, in bitter mockery, courts of justice. There have been cases, as you know, in which slaveholders having made an agreement with their slaves that they should purchase themselves for a certain sum, and having received nearly the whole amount of the hardy earned purchase-money, have sold the slaves, and kept the money as their own, claiming it as the proceeds of their property. 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Mr. Batchelder of Ward 8, moved for the yeas and nays on the question of re-assignment.

Mr. Parker hoped the business of the Council would not be pushed aside. He would be glad to take action in relation to Mr. Choate, but thought it might be taken at a later period in the evening, or upon some other occasion.

Mr. Jones of Ward 9, desired to have the vote taken to-night. They had been playing "Much Ado About Nothing" long enough.

Mr. Robbins of Ward 2, wished the question disposed of to-night.

Mr. Kelly of Ward 2, was of opinion that the memory of Mr. Choate should be honored now. Mr. Sumner would live a week or two longer.

The yeas and nays were then called on the motion for re-assignment, when it was rejected, 17 to 23.

The question then recurred on the motion of Mr. Batchelder, viz: to thank Mr. Sumner for the latter portion of his oration, and it was rejected, 8 to 31.

The vote of thanks was then passed to a second reading, 24 to 15.

The question then recurred on the Board passing the resolution of thanks.

Mr. Sears of Ward 6, took the floor, and addressed the Council. He said that something ought to be said in reply to those who had spoken in opposition to the resolution. He had been at a loss to account for this opposition—whether to some mysterious impulse of eloquence, and that must be poured forth at all costs, or attributed to an "agony of partisan feeling." He presumed it was to be ascribed to the former cause. The spirit of eloquence that might have been hovering about the 4th of July, had probably found utterance. After a passing allusion to the position taken by the member from Ward 3, (Mr. Moody,) the speaker proceeded to say that he was surprised at the sentiments uttered by the member from Ward 4 (Mr. Williamson).

It was satisfied that his speech had its importance in the patriotic associations of the day. The gentleman from Ward 8 (Mr. Batchelder) had spoken in a party spirit. He trusted, however, that when the vote should be taken, this spirit would disappear. He was glad to see that party spirit controlled but a small portion of the Council. In the vote on the final question, he hoped they should all unite without regard to parties. Why should they not give the orator a unanimous vote? In giving such a vote, they but followed a long-established usage, with but a single exception. It had become a kind of common law of the city government to pass such a vote; a usage that should not be departed from, except for the strongest reasons.

We invite a gentleman to deliver an oration: he devotes himself to its preparation; he gives to it his skill, culture and learning; he comes before the citizens of Boston, and delivers it. We give him the right to express the convictions of his judgment. In doing this, he violated no duty or right. He denied that the vote of thanks would be an endorsement of the oration. Such a proposition was utterly absurd. The Public Library recently received as gifts, volumes of Voltaire, Hume and others, and the Trustees, as was proper, returned thanks for the same. But in doing this, they did not endorse what was contained in the works.

An Anti-Slavery Committee in this city, a year or two since, invited Senator Toombs to make an address, and afterwards passed him a vote of thanks. No one supposed the Society thereby agreed to what he uttered. The orator of last year offended tenfold more than did Mr. Sumner. He offered a direct insult to the Chief Magistrate of the Commonwealth, who was present as a guest of the city, and yet the Council passed a vote of thanks without opposition. Even the gentleman from Ward 4, (Williamson) did not vote against it. Circumstances alter cases. It made a difference whose ox the bull gored. That gentleman had made a distinction between an attack on a Federal and a State officer, but the speaker could see no other ground than party zeal.

The orator had made no attack either on the City Government, its guests, or upon the principles of any party, or platform. The only ground he could be said to have criticised one branch of the Federal Government. That was a matter of individual judgment, and which he had a right to do. Mr. Sumner gave his reasons for this, believing the government had exceeded its authority, and that the only way to check it was to bring the popular opinion to bear upon it. Mr. Sears contended that the orator, by his knowledge of men and matter, both abroad and at home, was qualified so to speak, and in doing so only performed a duty. The speaker referred to the calumny uttered by the member from Ward 8, that Mr. Sumner had been employed as a spy in foreign countries, and denounced it in fit terms.

He paid a tribute to the worth of Mr. Sumner, and said that our country, through his efforts, enjoyed an esteem that would not have been the case otherwise. Mr. Sears next referred at some length to the opinion of the late Dred Scott case, in reply to portions of the speech made last week by the member from Ward 4, Mr. Wilkinson. Passing from this, he said it was wholly immaterial whether they agreed with the orator or not in the action they should take. After referring to the characteristics of our American orator, and to some of his views, he closed with expressing the hope that the resolution of thanks would be passed by a large vote.

Mr. G. W. Gillett of Ward 6 had not the least solicitude as to the effect of the adoption of the vote of thanks. He thought by its delay and discussion the Council was doing much to get a wide reading for Mr. Sumner's excellent oration. The orator was peculiarly appropriate in his remarks, particularly now in this time of war in Europe. He thoroughly understood Europe, and was well fitted to compare Europe with America, to remind us of the blessings we enjoyed, and warn us what care and vigilance were required to preserve these blessings. Seeing a worse than Austrian despotism cropping up in our midst, how could he help as a patriot speaking of it, whether he touched Court or President? The subject of his oration needed no excuse. If we had never had any jarring of sentiments, where would have been our 4th of July? An address so tame as some gentlemen would have had, would have been unworthy of attention. Mr. W. Webster agreed with Mr. Sumner was no partisan, and his address was not a partisan address.

Mr. Kelley of Ward 2 said he intended briefly to give his reasons why he should vote against thanks to Mr. Sumner. No one doubted Mr. Sumner's right to speak as he pleased, but if we did not like his opinions, we had a right to refuse to give him thanks. It would have been much better had Mr. Sumner gone South, and become better acquainted with the institutions of his own land which he ignorantly strikes at, than to tell us about Europe. Had he by his own labor sweated for his country, he would be the better able to appreciate her, and not so ready to say an unkind word of her, on such a day as this.

Not long since, at the Essex Street church, Hon. Rufus Choate made remarks at which the orator first attack was aimed. Mr. Choate said that in that church, only the word of God had been preached. For the orator's attack on Rufus Choate, he should not have a vote of thanks. The orator's second attack was upon the Supreme Court, upon Judge Taney, whose shoes he was not worthy to unloose, and whose opinion our citizens every day practically endorsed. The Dred Scott decision was struck at through Taney; and now we all know that that decision was properly based upon the inferiority of the negro.

The west of the negro has made Massachusetts what she is; cotton made everything go here; cotton prices were the first news told in European telegraphing; yet the very men who grew rich by the results of slave labor were the men to turn around and curse slavery. This man Sumner lived by the sweat of other men's labor; he had never sold his delicate hands; yet he came to us and struck those institutions of his native land which he had not given an hour's labor to support. Was it not a shame that generous Southerners should be guests of the city, and leave abuse from any fellow whom we picked up in the streets? America was our country,

and he who said one unkind word against her on that national holiday was no patriot!

As for printing this oration, there had been too many such partisan harangues circulated at the public expense. There was no doubt that this oration was delivered to suit the taste of the Governor and his partisan friends. Something had been said ere of custom, but when we invite a man to paint a ship, and he daubs her with tar, are we bound to thank him? When we invite a man to say a good word for his country, and he vilifies her, are we to thank him?

If the orator could not have a man to deliver an oration who would for one day set aside partisanship, and speak from his love of country, the Democrats would find the means of securing for themselves the enjoyment of the day in a manner suited to its noble memories and great objects. There were men in this Council who talked one way and voted another; but there were others who would let them say that they could not be ejected by any arrangement hereafter into returning to this Council men who sustained such as those advanced in this oration. He hoped if they wanted such orations delivered hereafter, they would select Wendell Phillips, and they would have the man suited to their purpose.

Mr. McCarthy of Ward 7 argued that the delivery of such an oration as that of Mr. Sumner was inappropriate to the day, and spoke as follows:

Mr. Tucker of Ward 3 thought gentlemen were very inconsistent in refusing to endorse the sentiments of Mr. Sumner's oration, and then anxious to give him a vote of thanks. As for the oration of Mr. Holmes last year, no one ever heard that the Republicans were offended with any allusions to Mr. Banks, and so, of course, all members were bound to accept the oration as being all right. The Democrats claimed that when an unjust attack was made upon the Supreme Judge, it was an attack upon the Democrats with whom he sympathized. When the orator made his oration, he knew he was insulting the Democratic members of the Council. Judge Taney was attacked for the same reason as was Judge Loring deprived of office—because he was true to the oath of duty he had taken.

Mr. Tucker made a defence of Judge Taney, and spoke of the remark made by General Jackson, who appointed Judge Taney. "If there is one honest man in this country, that man is Judge Taney." The Democrats of this Council believed this oration had insulted them. Would the majority thank this man for insulting them? Vote the thanks, and the Democrats would think that the other members meant to insult them. Vote the thanks, and the Democrats would be compelled, to be clear of insult, to have their own celebration next independence day. Mr. Tucker asked the speaker of the orator speaking of Judge Taney as Mr. Taney.

Mr. Sears of Ward 6 denied the supposition that the Democrats were anyway insulted by the oration or the vote of thanks, and replied to the remark regarding Judge Taney.

Mr. Stedman made a brief speech in conclusion.

The question on the final passage of the vote of thanks was then taken, and the resolution to thank Mr. Sumner was adopted, 23 to 17.

Yeas—Bartlett, Bates, Deal, C. S. Burgess, Burr, Carpenter, Clapp, Cowdell, Faxon, Fitch, James, Jenkins, Jones, Krogman, Lathrop, Parkman, Paul, Pierce, Richardson, Robbins, Robinson, Sears, Standish, Stedman, Webster.

Nays—Bartlett, Batchelder, Bayley, W. C. Burgess, Doherty, Ford, Frederick, Kelly, McCarthy, Mooney, Page, Poland, Richards, Riley, Slade, Tucker, Williamson.

**The Liberator.**  
NO UNION WITH SLAVEHOLDERS.  
BOSTON, JULY 29, 1859.

**ANNIVERSARY OF WEST INDIA EMANCIPATION.**

The usual 'First of August' Celebration will be observed, this year, on SATURDAY, July 30th, in the beautiful Island Grove, at NORTH ABINGTON.

The liberation of EIGHT HUNDRED THOUSAND SLAVES by the government under which they were held, is an act of disinterested philanthropy, as uncommon in human legislation as it is full of righteous rebuke and touching appeal to this slaveholding Republic.

Let the friends of Immediate and Unconditional Emancipation gather from every quarter, to bear anew their testimony against a Government, deaf to the cry of the victims of its relentless tyranny—and a Church, by whose remorseless consent and complicity these millions of the Israel of God are held in chains; to rededicate their lives and fortunes 'to the redemption of the suffering and the dumb' of our land, and hasten the day when they, too, shall be brought forth from the infernal misery of bondage, to be compassed about with the songs of deliverance.

WM. LLOYD GARRISON, WENDELL PHILLIPS, EDWARD QUINCY, REV. U. M. FISK of Taunton, J. FRANK BAILEY, late of Brown University, WM. WELLS BROWN, SAMUEL MAY, JR., ANDREW T. FOSS, CHAS. LENOX REMOND, HENRY C. WRIGHT, and other speakers are confidently expected to be present.

The following gentlemen have been appointed a Committee of Arrangements:—FRANCIS JACKSON, WM. LLOYD GARRISON, THOMAS J. HYT, ELBRIDGE SPRAGUE, PHILANDER SMITH, SAMUEL DEXTER, E. H. HETWOOD.

The Old Colony Rail Road Company will convey passengers, on that day, to and from the Grove, as follows:—

Leave Boston at 9 A. M., Plymouth at 9.20 A. M., stopping at usual way stations.

Fares, as follows:—

Boston, Savin Hill, Dorchester, Port Norfolk and Quincy, to the Grove and back, 50 cents for adults, twenty-five cents for children.

Plymouth, and all way stations not already named, to the Grove and back, at half the usual fare.

Excursion Tickets will be good on other trains that day, but such trains will not stop at the Grove, but at Centre Abington station, near by.

RETURNING—Leave the Grove at 4 P. M.

Ample preparations at the Grove for Refreshments and Recreation.

In case of rain, the meeting will be held in the Town Hall, contiguous to the Grove.

In behalf of the Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President.  
ROBERT F. WALLCUT, Secretary.

**FUGITIVE SLAVES. NO. 2.**

Mr. Garrison:

It is a proposition too manifest in itself, and too generally admitted to require an argument in its support, that obedience to the laws of any government, as such, is due only from those who owe obedience to the same. I say as such, for there may be laws which, from their intrinsic justice and wisdom, should be obeyed by all living under their jurisdiction, whether they owe allegiance to the government or not. When the inquiry is made, therefore, whether slaves owe allegiance to government, and are bound by its laws, this class of laws must, I think, be excepted from the inquiry, for of their duty to obey them I think there can be no doubt. The inquiry, therefore, resolves itself into this: Do slaves owe allegiance to the government under which they are living, and, in consequence, are they bound by all its laws—those which treat them as slaves, and deprive them of all their rights, personal, social, domestic and political, as well as those laws which are just and equitable, and which act equally upon the whole community, the free as well as the slave? And to this inquiry, the result of my reflections leaves me in no doubt, that they are not bound.

It is a doctrine admitted and maintained by all civilians and jurists, I believe, that allegiance and protection are in themselves reciprocal duties, due from the governed and the government, and that where the latter is not afforded, the former is not due. By protection is meant, as I understand it, that the citizen or the subject shall be secured in the exercise of all his rights, which have not been parted with in consequence of his becoming a member of a civil community, and which are resigned for the benefit of the whole community, himself included; and that he shall be placed upon the same footing with the other members of the community. And if any class of men are singled out from the rest of the community, and deprived of their essential and inherent rights, which are allowed and guaranteed to the rest, this class of men do not owe allegiance to the government which treats them in this manner, and are not bound by the laws as proceeding from such a government. Protection to them, on the part of the government, is here wanting, and allegiance from them to the government is therefore not due.

Taking this view of the subject as sound, then, it is evident that slaves do not owe allegiance to government, as such. They are deprived of nearly all the rights that are enjoyed by the rest of the community, and reduced almost to the condition of brutes. They are considered and treated as the property of others, with nearly all the incidents and conditions of other kinds of property. They are completely outlawed, and are held not to have even the rights of human beings. They do not become members of the Commonwealth, by any voluntary act of their own, whether directly or by implication, but are held as such by brute force against their consent. Their disposition to remain subject to such a government cannot be inferred from their living under it, for it is not a matter of choice with them, but of necessity, from which they cannot escape, which they would gladly do, if in their power.

It is true, that there are other classes of persons who are disfranchised of all political rights, who are neither voters nor eligible to office, and who cannot participate in any way in the administration of government—such as foreigners who are not naturalized, persons under age, and persons not having the requisite property in some of the States. But, in these cases, it is in the power of such persons to live under the government, or remove beyond its jurisdiction, at their pleasure. If, therefore, they choose to remain, it may be fairly inferred that they intend to be subject to its control, and are therefore justly subject to its laws. But slaves are not in this predicament. Whether they will or not, they must remain, and come under the operation of laws, which not only deprive them of all political participation in the government, but of almost of all their rights of every kind whatever, personal, social and domestic, which reduce them to the condition of brutes, and make them the property of other people. Surely, such a condition takes away all pretence that they are the willing subjects of such a government. So far, therefore, as the laws of a State consider them as slaves, and treat them as such, I hold that they are not bound by them, but that they have the right to disobey them, and make their escape from them, whenever they have the opportunity, and that if any one, whether an authorized officer of the government, or any one else, with or without law, attempt to retake them, and subject them again to slavery, such a person they have a perfect right to consider a wrong-doer, and defend themselves from him in the same way they would resist an attempt by a highwayman, an assassin, or other trespasser; and if the death of the assailant is caused by such a defence, it is and ought to be considered a justifiable homicide, committed in self-defence. The slave is thrown upon his natural rights, and upon the right which is given to him by God himself, to protect his liberty from the wrong-doer, at all hazards, and at any sacrifice. And such, I am persuaded, would be the verdict of every jury in the free States, not packed. An officer of the national government has no more right to return a man to slavery than a sheriff has a right to hang a man, whom in his soul he believes to be innocent of the crime of murder. His official station will afford him no justification at the bar of his conscience and of his God, in either case.

Again: no people have a right to make a Constitution which shall recognize a certain portion of its population as slaves, and subject them to all the disabilities and privations to which the latter are made subject. And such provisions in the Constitution and laws made under them are morally void, and of no effect; for if the white population have a right to do this in regard to the colored population, one portion of the white population has the same right to do it in regard to another portion of the white population, and reduce them also to a state of slavery. An admission that they have the right to do this would be an assertion that government was not founded upon anything like right and justice, but upon mere power and physical force, upon the right of the strongest. It would be an assertion, not that government derived all its just powers from the consent of the governed, but from the weakness of the governed, and that might does indeed constitute right. For certainly it cannot be inferred, either directly or by implication, that one class would consent to reduce themselves to the condition of slaves, and become subject to the most absolute and degrading bondage. I say, then, that the assumption by the white population of the right to frame a Constitution and pass laws under it, which shall subject the colored or any other population to a state of slavery, is in itself an unjust assumption, without the least color of right and justice, a bold defiance of the laws of God, and of eternal justice, and should be indignantly spurned and trampled upon.

W. S. A.

**ESSEX COUNTY A. S. SOCIETY.**

The annual meeting of this Society was held in North Danvers, July 10th, commencing at 10 o'clock, A. M., the President, C. L. REMOND, in the chair, who opened the meeting with some spirited and stirring remarks.

A committee on finance, and a committee to nominate officers of the Society, to serve the ensuing year, were then appointed.

Mr. Endicott, of Danvers, made some remarks, objecting to sentiments being advanced, and not backing them up with the proof. He objected to the doctrine of 'No Union with Slaveholders.'

The discussion was continued by Thomas Haskell, James N. Buffum, and Joseph Merrill, in a very interesting manner.

Mr. Foss and Mr. Remond made some further remarks, and the meeting adjourned to meet at 2 o'clock, P. M.

AFTERNOON. Met at the hour of adjournment, J. N. Buffum, Vice President, in the chair.

Mr. Foss took the stand, and made an instructive and highly interesting speech.

Mr. Foss, Mr. Burnham, and Martha O. Bennett, were chosen a committee to act on business.

Joseph Merrill, chairman of the nominating committee to nominate officers to serve the ensuing year, made the following report, which was accepted and approved:—

President—CHARLES LENOX REMOND, of Salem.  
Vice Presidents—William Ashby, Newburyport; Thomas Haskell, Gloucester; J. N. Buffum, Lynn; Martha O. Barrett, South Danvers; D. P. Harmon, Haverhill; Mrs. Lucy Lyles, Salem; Henry Ellwell, Jr. Manchester; John Cutler, Danvers; Thomas J. Chipman, West Newbury.

Recording Secretary—Moses Wright, Georgetown.  
Corresponding Secretary—Sarah P. Remond, Salem.  
Treasurer—Ira W. Roberts, Danvers.  
Executive Committee—E. F. Burnham, Danvers; Mehitabel Haskell, Gloucester; Caroline P. Putnam, Salem.

Mr. Remond made a short speech.

Mr. Endicott again addressed the meeting, and the discussion was continued by Mr. Haskell and Mr. Foss.

Adjourned to meet again at half past 5 o'clock, P. M.

EVENING SESSION. Met according to adjournment, the President in the chair, who addressed the meeting in a cool, calm and dispassionate manner, and to good acceptance.

Mr. Foss, chairman of the Business Committee, reported the following resolutions:—

Resolved, That the formation and continuance of the American Union, by which it was agreed that the slave trade should remain unmolested for twenty years—by which a slavery basis of representation was made for the election of members of Congress—by which it was agreed that fugitive slaves should be given up to their claimants—and by which the whole nation agreed to use its power for the suppression of domestic insurrections, was, and its continuance is, as unwise and impolitic as it is indisputably a crime and an outrage upon the rights of man.

Resolved, That the entire history of the American Government proves the utter impossibility of harmonizing the discordant elements of Slavery and Liberty within itself, and any further attempt at this folly is the insanity of Bedlam.

Resolved, That we still continue our testimony against a pro-slavery church, denouncing it as the synagogue of Satan, and will do so till it repents of its wickedness, or rots to death in its own moral putrescence.

Resolved, That in the death of our much beloved friend and co-laborer, Joseph H. Putnam, one of the Vice Presidents of this Society, we are sensible of a deep and irreparable loss. The ability and idleness with which he served the cause of humanity are left us as an inspiration to a devoted and manly life. Although he died in early manhood, his life was not short, for 'that life is long that answers life's great end.' We also tender our heartfelt sympathies to his afflicted and bereaved family.

The above resolutions were accepted and approved by the Society.

Mr. Foss made a speech of considerable length, and so full of interest as to keep most of the audience till nearly dark.

Seventeen dollars were collected for the cause.

The meeting then adjourned, sine die.

MOSES WRIGHT, Sec.

**DEATH OF RUFUS CHOATE.**

'But Jesus said unto him, Follow me; and let the dead bury their dead.'—Matt. vii. 22.

FRIEND GARRISON: Nothing has occurred, for a long period, which has so impressed me with the importance of this simple direction of the Savior, as what has transpired in connection with the death of Mr. Choate. A frail, erring mortal, he has passed from us at the zenith of his intellectual greatness. That such a star should be missed from the moral firmament is not singular; but that the attempt should be made to magnify him into one of the great lights in the moral heavens, whose place cannot be filled, perhaps, in an age, is simply foolish and wicked. At the imposing pageant on Saturday, at the church of Dr. South-side Adams, in an invocation, the blessing of God was implored by that eminent divine upon those who had assembled 'to honor the dead.' There was no intimation of an intention, or wish, to honor the living—either the living God, or the living Savior, or living men, but simply to honor a dead man. The Doctor should have pondered the passage, (see Leviticus xiv. 14,) 'Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.'—and, (see I. Peter, iii. 17,) 'Honor all men. Love the brotherhood.' The Scriptures declare, 'The dead know not any thing.' If this be true, (and Dr. E. endorses it,) it seems as unwise to honor them as it would be to honor an idol, or any other senseless object that might have either an ideal or real existence. But this is all in keeping with the Christianity of the times. We honor dead men, a dead Christ, dead actions of the past—dead religious rites and ceremonies, (for they dishonor a living God, a living Savior, (who 'ever liveth to make intercession for us'), and living men, who alone can be affected, benefited, or otherwise, by any thing we may do. We would commend to those who are willing to be led by such teachers, the following instructive passage in Isaiah—(see I. Isaiah, 12 to 15) 'O my people, which lead thee into this thicket, to err, and destroy the thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancient of his people, and the princes thereof—i. e., the leaders, or teachers; for ye have eaten up the vineyard; ye have eaten up the vineyard, the spout of the poor is in your houses. What mean ye that ye lust my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.'

What a picture is here of the popular religious teachers and teachings of the present time! Who should wonder that there are so many who 'call evil good, and good evil; that put light for darkness, and darkness for light?' (See Isaiah, x. 20.)

I have something to say of the funeral address of Dr. Adams, to which I was permitted to listen, which, for want of time, I will defer till another issue of your paper.

Yours, for impartial justice,  
Boston, July 26, 1859. J. W. M.

**RUFUS CHOATE.**

[The following communication was written for the Worcester Transcript, but denied an insertion in that paper.]

MR. EDITOR:

I have just finished perusing your eulogistic comments upon the death of Rufus Choate; and I must say that I read the article with much sorrow and surprise.

You observe that 'the occasion of his death is to recent to permit of any language but that of eulogy.' When we review the life of Rufus Choate, plain at his brilliant genius, immense learning, and wonderful abilities, and behold a man fitted in all respects (had he but had a heart) to be a benefactor, not of our race and our clime only, but of all races and all climes; and yet perceive such a man prostituting his talents, through a long life, in the service of sin and oppression—trading the motives of man with integrity earnestly and prayerfully for down-trodden humanity—standing aloof from, and ridiculing all the great reforms of the day—refusing to identify himself with any noble idea or thought calculated to improve, elevate, and equalize mankind—I ask you, sir, if death should shield his person from the condemnation of all honest and good men? The idea that death ever all recency to justice and right, seems to you correspondent totally false. If the grave that encloses Mr. Choate's body could swallow the evil he has done, and the example he leaves, we might enjoy at least the luxury of forgetting him. But, unfortunately, 'the evil that men do lives after them,' and example acquires tenfold authority when it speaks from the grave. Shall Rufus Choate, on account of his having suffered to do wrong, and to trample truth under foot through life, and then be allowed to descend into the grave unbuked—and nay, covered with eulogy as a true patriot and a public benefactor? No!

Yours, very respectfully,  
W. C. M.

**AN APPEAL.**

To all members of the great Methodist Church, affiliating with the Methodist Episcopal Church, throughout the World.

BELOVED BRETHREN IN CHRIST:

The Undersigned Ministers of the Methodist Episcopal Church in the United States of America would respectfully represent,

That at an early day in our history as a Church, slaveholders were tolerated among us as members—that the practice had become so common, that in 1844 one of our Bishops was found to be a slaveholder—that a resolution respecting him not to officiate as a Bishop till that impediment was removed, caused a division of the original M. E. Church in 1845; and that, notwithstanding that division, the Methodist Episcopal Church (that is, the Northern Division of the original Church) is still deeply involved in the sin and shame of slaveholding. We have thousands of slaveholders yet in the Church—Travellers, Stewards, Leaders, and Local Preachers; and even travelling Preachers have become slaveholders, in several instances, and are such still, with but little disparagement, as a general thing, upon the part of the Conference to which they belong. Such is our present connection with this terrible crime against humanity.

The undersigned, and tens of thousands in the private membership of our Church, feel that these things are wrong in the sight of God—a disgrace to Methodism and our common Christianity, and a stumbling-block to unbelievers. We therefore feel that this is our bounden duty to secure, if possible, at the next session of our General Conference, which takes place at Buffalo, N. Y. (U. S.) May 1st, 1860, a disciplinary rule, by which all slaveholders shall be declared ineligible to membership in the Methodist Episcopal Church. Slavery is deeply curing our nation, and its baneful influence is not less deadly upon the Church of God; and we feel it to be our duty, as much as in us lieth, to remove this curse, and to wipe away this reproach from the otherwise pure escutcheons of our common Methodism.

But we have learned by experience that the slave power is a formidable power. Slaves bring high prices, and some of our members raise, and own, and sell them, as do others, to their great pecuniary profit. And a portion of the Members, especially in the slave States, are strongly opposed to any ecclesiastical action that will exclude slaveholders from the Church, or even condemn the practice of slaveholding.

In this state of things, while we were determined to do all in our power to secure the exclusion of slaveholding from the Methodist Episcopal Church, we feel the need of all the moral influence we can command, in order to a successful termination of our efforts. We stand on the original anti-slavery platform of Wesley and Watson, and Clarke, and Cook, and Ashby, the founders of our Church in this country; and we have no other object in view but to purify our American Zion from this terrible abomination.

To you, therefore, we appeal, sons and daughters of the Wesleyans, under God, in all lands! Will you not cast the weight of your influence into the scale of humanity and justice in the approaching contest? You can exert a powerful influence for good in the next General Conference of the M. E. Church in these United States. And is there not a moral propriety in your so doing? Every Methodist on the globe is disgraced by the slaveholding now tolerated in the M. E. Church; and you have all a right to speak, and if need be, to renege, in earnest and unequivocal language, in behalf of our common Methodism and Christianity.

We appeal to you, therefore, in this fearful, and we hope, final struggle against slavery in the M. E. Church, to help us by sending memorials or deputations to the General Conference of 1860. And we entreat those honored bodies in England and in Canada, who have heretofore favored us with deputations to our quadrennial sessions, if need be, to instruct their future delegates to give, while among us, an unequivocal voice for Freedom, and against oppression in the Church of our Lord Jesus Christ.

To all regular bodies of Methodists in England, and Australia, and Canada, and the West Indies, who may not send delegates to our approaching General Conference, we say: Men of Israel, help! May we not hear your voice with ours, in the form of memorials to our next General Conference? They would greatly strengthen the hands of the enemies of slavery in this land, and could not fail to hasten the day of the Church's purification from this great sin. In such a struggle against slavery, ought not every Methodist on the globe to speak? So we think, and so we hope it will be. This is the only land in which Methodists raise, and own, and buy, and sell slaves, and we are struggling to wipe away this reproach. O, brethren! Sons of the Wesleyans of every clime! Will you not come to our aid, by your delegates, or memorials, in this, the grandest moral conflict of the age, that victory may be more certain, and the blessing of many a liberated bondman, and of a regenerated Church, may come upon you?

Memorials should be addressed: 'General Conference of the M. E. Church, to be held at Buffalo, N. Y., May, 1860. Care of Rev. H. Mattison, New York, U. S. A.'

Your brethren in Christ,

[This Appeal has been signed by TWO HUNDRED AND FORTY ONE Methodist ministers.

**FIRST OF AUGUST!**

The anniversary of the Emancipation of eight hundred thousand slaves in the British West Indies will be celebrated by a public mass meeting of the friends of universal freedom, to be held in the spacious Town Hall in Milford, Mass., on Monday, August 1, commencing at 10 o'clock, A. M.

To this annual gathering, all those who have hearts to 'rejoice with those who do rejoice' in the possession of the priceless boon of liberty, and to 'weep with those who weep' under the crushing weight of slavery—who would do something to 'undo the heavy burdens, and let the oppressed go free,' are most earnestly invited. Come one, come all!

Among the speakers who are expected to address the meeting are A. T. FOSS, HENRY C. WRIGHT, ADIN BALLOU, PARKER PILLSBURY, CHAS. L. REMOND, and GEO. W. STACY.

Per order of the Committee of Arrangements,  
WM. S. HAYWOOD, Chairman.  
Hopedale, (Milford, Mass.) July 19, 1859.

**WEST INDIA EMANCIPATION.**

These who profess to deplore and execrate the existence of slavery in our country should avail themselves of every opportunity to rally together,—forgetful of sectarian and party creeds,—and combine whatever influence they possess, and bear the strongest testimony it is in their power to give, for its speedy and utter extinction. No occasion is more fitting than the anniversary of that wonderful event, the immediate abolition of British colonial slavery, without the shedding of one drop of human blood, or the loss of one farthing of property.

Every thing has been going on encouragingly in the Islands since it was consummated, and it not only leaves this guilty nation without excuse, but deepens its condemnation for its dreadful persistency in the work of oppression. The consequences that have attended it have been good, only good, and that continually, whether reference be had to the moral condition, intellectual development, general prosperity, or safety and happiness of all classes; and any statement to the contrary is an audacious falsehood, coined and circulated for the worst purposes.

It will be seen by the official notice, that the celebration of this glorious anniversary will take place on Saturday next, (to-morrow) 28th inst., instead of Monday, August 1st, at 10 o'clock, under the direction of the Managers of the Massachusetts Anti-Slavery Society; and that a special train of cars will leave Boston at 9 o'clock, A. M. Friends of freedom! be not weary in well-doing! Allow nothing but insuperable obstacles to keep you away from the gathering on that occasion, and once more give 'the long pull, the strong pull, and the pull all together,' for the downfall of our American Bastille!

This jubilee will be celebrated in this city, at the Tremont Temple, on Monday next, August 1st, by the Colored Citizens of Massachusetts, in general convention assembled. We are glad to learn that there is a cheering prospect of a large and spirited gathering on the occasion.

**COMPENDIUM OF THE PENDING CRISIS OF THE SOUTH.**

By Hinton Rowan Helper, of North Carolina. New York: A. B. Burdick, Publisher, 8, Spruce Street, 1859.

In this admirable Compendium of a truly invaluable work, we perceive on examination that a considerable portion of old matter has been discarded, and several new features introduced, which are appropos to the time and subject, and which add materially to the interest of the work—rendering it incontestably in fact, irrefragable in argument, unimpeachable in testimony. In small but fair and legible type, we have here, on 214 pages, equally as much matter as is contained in the original work; and, as such designed and prepared for general distribution, it will help to harmonize and consolidate all the noble elements of opposition to slavery. The eighth chapter, entitled 'Testimony of Living Witnesses'—an entirely new chapter—shows the views and feelings of leading, representative Republicans. This Compend, from the title-page to the end, like the original work, breathes but one spirit, to wit: DEATH TO SLAVERY.

It is to be regretted that, as yet, of the \$16,000 which it is proposed to raise by donation, in order that one hundred thousand copies of the work may be published at the low rate of 16 cents each, only about one-fourth of that amount has been obtained. Subscriptions will be received by William Henry Anthony, 18 Exchange Place, New York, or Samuel E. Sewall, of Boston. No better service can be done the Anti-Slavery cause than by enabling this Compend to be read by the PEOPLE, in consequence of its cheapness.

**PERSONAL FIDELITY.**

TOLEDO, July 16, 1859.

**FRIEND GARRISON:**

When it is an impossibility to attend your Independent celebration at Framingham, we find it quite profitable to read your speeches. In looking over T. W. Higginson's, I see the following: 'And, for another thing, do not let us be afraid of personalities. . . . Let us, therefore, be just, but do let us be personal to-day.' The advice is very good indeed, and that which every reformer must practise, or his talk will prove abortive: But, does friend Higginson salt these words down with action? We recollect reading a speech of his, some time since, in which he stated that the editor of some spiritual paper wished him to write for its columns, provided he would side over the trip crime of our land, or at least keep silent about that abstract (?) question, slavery. Several correspondents (who had a right to know) addressed him through the Liberator, asking and entreating him to be personal, and call the name of that recreant editor, or speak the name of his time-serving, pro-slavery sheet 'right out in meetin'.' Did he do it? If so, I have never seen it, but would, with others, be glad to. Or is Mr. Higginson a Spiritualist himself, and consequently feels a little timid about exposing his spiritual brother? He seems extremely anxious that a rotten church and huckstering politicians should be stripped of their masks, and presented to the world in all their corruption, but extremely tender of a Spiritualism which is no better than the most hunker Orthodox church, unless it arrays itself on the side of humanity, and seeks for communications from the four millions of spirits groping their way to light and immortality through a worse hell than Milton ever imagined, or Pollock conceived. As abolitionists, we have nothing to do with religious creeds or spiritual theories, but we have something to do with a Spiritualism or Spiritualist that seeks to build up its sect by ignoring the claims of the millions of imbruted, chattelized human beings in our midst. Will friend Higginson be personal? Let us have that 'devil' (inconsistency) you speak of in abolitionists cast out!

**THOMAS CORWIN AND SLAVE-CATCHING.**

By referring to the extract we have made from his recent speech at Xenia, on our first page, it will be seen that Hon. (?) Thomas Corwin, the Whig-Republican, goes for sustaining the Fugitive Slave Law! An 'honorable' kidnaper indeed!

Mr. Corwin has addressed the following letter to the Cincinnati Commercial, correcting an error in the report of his Xenia speech:—

**XENIA, July 16, 1859.**

Your report of my remarks at Xenia, in your issue of this morning, makes me to have declared that I would not vote for the admission of a Slave State into the Union, even if instructed to do so. This is a mistake. I said I should carry out my opinions as to the exclusion of Slavery in the Territories, and if I obey them, but consider whether I ought to resign. I said nothing on the subject of admitting Slave States into the Union. Please insert this in your paper.

Very respectfully,  
THOS. CORWIN.

That means that Mr. Corwin is ready for the admission of more slave States into the Union!

**THE ATLANTIC MONTHLY.**

For August, presents a remarkably rich table of contents. It opens with the Dramatic Element in the Bible, by the late Rev. Sylvester Judd. Then follow: The King Ferry, by Rose Terry; The End of All, by R. H. Stoddard; Birds of the Night, by Wilson Gray; A Trip to Cuba, by Mrs. Howe; Daniel Grogan, by Dr. Holland; My Psalm, by Whittier; Enceladus, by Longfellow; The Italian War, by C. C. Hazewell, &c., &c. There is also a very interesting article on the Zouaves, prepared in France; while Mrs. Harriet Beecher Stowe outlines her 'Minister's Wooing,' and the 'Autocrat of the Breakfast Table' discourses in his usual happy vein.

**ERRATA.**

In the Treasurer's Report, published in the Liberator of July 1, the following corrections should be made:—

Mrs. A. Boutelle, Plymouth, instead of Boston.  
Atkinson Stanwood, Newburyport, instead of New Bedford.

In the next paragraph, the \$4 87 should be carried out as the total, instead of being credited to Adams and Bee, whose overcharge was 37 cts. only.

In the last paragraph, the last name should be, Mrs. Anna E. Sibley, of Chelsea, (not Libby,) to whom pledge, \$3.

Also, in the Treasurer's Report in Liberator of June 17th, the sum of two dollars, 50 cts. should be credited to Mrs. Caroline Remond Putnam.

**BUXTON SETTLEMENT OF FUGITIVE SLAVES IN ELGIN, CANADA.**

Rev. Wm. King has started on a mission to England, Ireland and Scotland, accompanied by Wm. H. Day, Esq., of Chatham. Mr. King's talents and sacrifices are well known both here and in Europe.

Mr. Day is a young colored gentleman of acknowledged high talents as an orator, and of mental ability in other respects.

These gentlemen sailed in the North British, from Quebec, on the 26th June.

**HAYDN'S SACRED ORATORIO, THE CREATION.**



LETTER FROM THE PRESIDENT.

The following letter, in regard to the death of Mr. Choate, from the President of the United States, was received on Tuesday night:

WASHINGTON, 18th of July, 1859.

My Dear Sir,—I deeply regret the death of Mr. Choate. I consider his loss at the present time to be a national calamity. He was an unselfish patriot; devoted to the Constitution and the Union; and his influence in the restoration of the ancient peace and harmony among the different members of the confederacy.

Yours, very respectfully, JAMES BUCHANAN.

MR. JOHN CLARK.

MR. CHOATE'S LAST DAY AT HALIFAX was apparently his last day. Indeed, from the moment of his arrival at that place until the hour of the fatal attack, there were encouraging indications of improvement in his condition; and on the fatal Tuesday, he instructed his family how to conduct themselves should he not survive the next morning.

THE REMAINS OF MR. CHOATE. EASTPORT, July 25th. The remains of the Hon. Rufus Choate, who died at Halifax, N.S., on the 27th of July, 1859, were taken to the ship and the town have been at half-mast during the day.

DEATH OF MR. CHOATE. The citizens of Boston and vicinity held a meeting on Friday, at Central Hall, to do honor to the memory of Rufus Choate.

CHURCH SERVICES. The citizens of Boston and vicinity held a meeting on Friday, at Central Hall, to do honor to the memory of Rufus Choate.

THE FURNACE. On Saturday last, the private funeral services were held at the late residence of Mr. Choate in Winthrop Place, at half past 10 o'clock.

DEATH OF RUFUS CHOATE. This distinguished law advocate died at Halifax (N.S.) on Wednesday, the 27th inst., at his 63rd year. He was born at Essex (Mass.) on the 1st of October, 1795.

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SUPPOSED SLAVER.

Some weeks since, the ship Atlantic arrived at this port, and entered at the Custom House in the usual manner. The ship was fitted for a whaling voyage under command of Capt. Silvia, who is the sole owner of the ship.

The ship cleared from the Custom House on Tuesday, in a legal manner, having the requisite number of American seamen on board. For two weeks past, a U. S. Deputy Marshal has occasionally made his appearance in the city, and an officer of the U. S. government has remained here during the whole time, though unknown to our citizens.

From a process issued by the U. S. District Court, at Boston, on account of information there filed, the Revenue Cutter Campbell, Capt. Clark, stationed at New London, was ordered to this port, and arrived alongside the Atlantic this morning.

The Atlantic is said to have on board a large number of casks filled with water, considerable grain and other articles not usually sent upon a legitimate whaling voyage; and that notwithstanding two-thirds of the crew are Americans, the vessel is not that number of bona fide citizens of the United States.

From the New Bedford Standard.

FURTHER PARTICULARS. Our reporter has just returned from a visit to the ship and the cutter, which now lie in the stream.

He gleaned the following additional intelligence: Information concerning both the Atlantic and Comoro has been in the possession of Marshal Rynders, of the Southern District of New York.

He was informed that the sum of \$20,000 had been sent from a house in Havana to the house of Amedes, Ambreges & Co., of Pearl street, New York, for the purchase of two ships for the slave-trade.

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IMPORTANT FROM EUROPE—PEACE DECLARED.

The Italian war is over. On the 8th instant an armistice was, to the surprise of every one, concluded between France and Austria. Three days afterward the two Emperors had an interview which resulted in a peace, of which the conditions would seem to be a subject of some interest.

The following is the telegram from Napoleon, announcing the fact: 'VALLEJO, July 11. Peace is signed between the Emperor of Austria and myself. The basis of peace is: The Italian Confederation, under the honorary presidency of the Pope; the Emperor of Austria cedes his rights in Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation.'

This despatch was bulletined on the Paris Bourse on the 12th, and the funds rose 2 1/2 per cent. The closing quotations are not mentioned, but were about 70 1/2.

The Daily News affirms that the past hopes and expectations of Italy are deceived. It adds: History will call the Emperor to a strict account for having made war on false pretensions, and signed a mock and self-deceiving peace.

The Times correspondent says that typhus fever raged in both the camps in Italy, and that 10,000 to 12,000 were attacked with it in the allied army.

COLORED SEAMEN IN BRITISH SHIPS IN THE AMERICAN TRADE. The British Board of Trade has lately issued the following instructions to shipping masters:

The attention of your Lords has been directed to the stringent law in force in the Southern States of America, with regard to the admission of free negroes.

It has happened that colored seamen serving in British merchant ships have suffered in American ports from the operation of these laws, and when the British consul has endeavored to protect them, he has been embarrassed by the difficulty of producing proof of their nationality.

Under these circumstances, and in the absence of any means available in this country of furnishing colored seamen with official certificates of birth, my Lords think that all shipping-masters before whom colored seamen are engaged for voyages to the Southern ports of the United States, should warn such seamen, and the masters who engaged them, of the inconvenience and risk to which they may be exposed through the operation of the laws above mentioned, and should point out to them, in case the masters determine to carry free colored seamen to such ports, that they should be prepared with full evidence of their place of birth and of their nationality.

Who are WHITE PERSONS. The Cleveland Review says: A notice was published yesterday in the case of Freeman H. Morris vs. Sanborn, Christian and Gardner. Morris has about one-fourth negro blood in his veins, and was not allowed to vote at the late election in the First Ward, Sanborn, Christian and Gardner being the judges of the election.

LEARNED AND WEALTHY AFRICANS. Mr. Bowen, in a lecture at New York, said there were several libraries and a number of learned men in the heart of Africa. Know a great deal more about us than we do about them. They asked, for instance, if the days of our week were not named so and so; and when answered affirmatively, replied that they had found it in their books under the names of Abraham, David, Manasseh, and Susanna.

EMANCIPATED NEGROES IN VIRGINIA. At this time there were returned to the memorial of the ladies of Kansas, praying that the Constitution be framed so as to give females the right of suffrage, reported that in the opinion of the Committee, woman-kind would be more profitably employed in attending properly to their domestic duties, and at the same time have sufficient cause to engross their whole attention.

THE WANDRANTE CORRESPONDENT OF THE NEW YORK TIMES says: 'The Secretary of the Convention has prepared a table of statistics, illustrating some interesting facts relative to the members, from which I gather the following: The number of Republican members is 24; of Democratic members, 17; Independent, 1. As to occupation, 18 are farmers; 20 attorneys-at-law; 3 mechanics; 12 are physicians; 11 land agents, mechanics, editors, surveyors, clergymen and journalists, 1 each.'

SAM HOUSTON—now running for Governor in Texas—in a letter of the 2d instant to the Galveston Union, says that he regards Know-Nothingism as a disease. He proceeds to say: 'There are isms of a most dangerous character which threaten us as well as our existence; to which I am unalterably opposed. These are the isms of Nullification, Secession and Disunion, which are in vogue with many men, who claim to be friends of the South, but are in reality demagogues, who live on agitation, hoping to be elevated by the confusion of the people. These isms are the great enemies of the re-opening the African slave trade, than which no greater evil is to be apprehended to the South. If this was once done, the South would be overrun by African barbarians, and our lives, and what is worse, our homes and our families, would be subject to their barbarities, and it would be no possible to give us any general or national protection. In my opinion, the new devices are intended to bring about Disunion. Hence I am opposed to all isms, and henceforth will rely for safety and for government upon the Constitution and the Union.'

THE UNIVERSITARIAN HERALD, published at Montgomery, Ala., with the Rev. John C. Burrows as its editor, and S. J. McMorris, B. F. Strain, and J. Shigley, as corresponding editors, thus laments the loss of a beloved and only child: 'Our heart has been recently grief-stricken by the death of our only servant woman Nancy. For a long time she had been affected with chronic disease of the throat, which baffled the skill of all physicians. We did all we could for her, but to no lasting effect. After our removal to Montgomery she grew worse, and continued to fail, until the evening of the 21st of May, when she gently breathed her last without a struggle or a groan. Never before had we seen such a quiet death. Her age was about 38. In her death we feel that we have lost a long-remembered friend. The attachment between master and servant, in this instance, was strong. Poor Nancy! never more shall we behold her in the flesh. She has finished her mission on earth, and entered the climes of glory above. A post-mortem examination showed that ossification of the trachea had taken place.'

A GOLDEN WEDDING. A large number of the friends of Deacon Samuel May and wife assembled at their residence in Hollis St. on the 19th inst., to congratulate them upon the fiftieth anniversary of their marriage. The happy pair were made the recipients of many valuable gifts, including an elegant silver service, and a number of other presents. The occasion was marked by the presence of many friends, and a most interesting and successful performance, and concluded at 8 o'clock as good jokes are.

THE AFRICAN SLAVE TRADE.

John C. Underwood, of Virginia, says in a communication in the N. Y. Tribune: 'I have had ample evidence of the fact that those who are greatly behind the times who speculate on the probability of re-opening the African Slave Trade; it is already a thing accomplished, and the traffic is a thing of course. In fact, the most vital question of the day is not the opening of this trade, but its suppression. Shall it be longer tolerated in defiance of all laws of God, and of all laws of Christian, and even Mohammedan nations? The arrival of cargoes of negroes, fresh from Africa, in our Southern ports, is an event of frequent occurrence. Many of the public journals of that region are supposed to be in the interest of the traders, and the publishers of others are prevented from announcing such arrivals by well-grounded fears that such action would expose themselves to the vengeance of the brutal and barbarous men engaged in this business. In all the cotton States the cry is for cheap negroes. They denounce our laws against the slave trade as a protective tariff of twelve or fifteen hundred per cent. on the price of labor for the benefit of the slave-breeding States; increasing the price of negroes for consumption in the cotton States from one hundred dollars each (the full cost of importation) to two or three hundred dollars to twelve or fifteen hundred dollars. With the hope of enlisting the whole South, they point to the advance of Free Labor, and declare that the defeat of Slavery in the struggle for Kansas was owing solely to the scarcity of slaves.'

Carefully as the secret has been guarded by those interested, it is well known throughout the entire South that a very large number of slaves have been landed chiefly on the Florida coast, within the past twelve months. A distinguished Democratic Senator informed me within the last week, that his estimate of the number of cargoes of 'savages' that had been successfully transported into the interior of the country since May, 1858, was between sixty and seventy cargoes, and that the boat had been semi-confidentially made to him, six weeks ago by an individual interested, that twelve slave vessels, whose names were known to him, would discharge their living freight upon our shores within ninety days. Supposing each vessel to contain, deducting loss by death, 200 blacks, the late increase of slave population of the South, by the importation of slaves from Africa, must have been over 15,000. Startling as this fact appears, I have not ventured to communicate it to you until fully persuaded that it cannot be contradicted; or, if gossamer, that its truth may, within a short period, be demonstrated.—Cor. N. Y. Herald.

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