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WM. LLOYD GARRISON, EDITOR.

VOL. XX. NO. 32.

BOSTON, MASS., FRIDAY, AUGUST 9, 1850.

WHOLE NO. 1022.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINTON & SON, PRINTERS.

Refuge of Oppression.

MR. RHETT'S DISUNION SPEECH AT CHARLESTON.

We have before us the speech of the Hon. R. B. Rhett, delivered in the Charleston Convention, June 21st. We subjoin a few extracts—

The great object of free government is liberty. The greatest liberty in modern times is to be free from the imposition of taxes, and the expenditure of taxes. To these tests there is another peculiar to a country where the institution of slavery prevails, personal protection and security from the dangers necessarily involved in this institution.

MR. OLAY'S SPEECH ON THE COMPROMISE BILL.

Extracts from the last speech of Mr. Clay in support of his iniquitous Compromise Bill, in the Senate, July 22.

Mr. President: In the progress of this debate, it has been again and again argued, that perfect tranquility reigns throughout the country, that there is no disturbance threatening its peace or disturbing its safety, but that which was produced by busy, restless politicians. It has been maintained that the surface of the public mind is perfectly smooth and undisturbed by a single bill.

BRAYADO.

The rejection of the Missouri Compromise line in the Senate calls forth from the chief paper in South Carolina, the Charleston Mercury, the following remarks—

MALIGNANT DEFORMATION.

The following precious morsel was from the New Lisbon (Ohio) Palladium:

MR. RHETT'S DISUNION SPEECH AT CHARLESTON.

Mr. President, I wish I had the physical power to give utterance to many, many ideas which I still have; but I have it not. I must hasten toward a conclusion.

MR. OLAY'S SPEECH ON THE COMPROMISE BILL.

How is the question to be settled? Can it be done otherwise than by compromise, and by the adoption of a bill which I repeat, the South gets 900 miles of the best part of the country bordering upon the Rio Grande put out of the controversy as to the present right to transport slaves there.

MR. RHETT'S DISUNION SPEECH AT CHARLESTON.

Mr. President, I have hitherto argued upon the contingency of nothing being done but the simple admission of California. Now let me argue upon the contingency of the passage of this bill.

What will be the judgment of mankind? What the judgment of that portion of mankind who are looking upon the progress of this self-proposed as being that which holds out the highest hopes and expectations of ameliorating the condition of mankind?

The Liberator.

Boston, August 9, 1850.

MR. WEBSTER'S LAST SPEECH IN THE SENATE.

AMERICAN SLAVERY.

Mr. William Wells Brown, the fugitive slave from America, who first arrived in this country on the occasion of the Peace Congress...

London, July 6, 1850. My Dear Andrews—I am very glad to find you are to preside at a meeting at which my excellent friend, Mr. W. W. Brown, is to deliver a lecture...

The Chairman then made a few observations complimentary of slavery, and Mr. Brown made a long and eloquent address, exhibiting some of the hideous features of slavery...

Mr. J. Elliott seconded the motion, which was carried with acclamation, and briefly responded to by Mr. Brown.

Mr. F. Alvey moved a vote of thanks to the Chairman, in doing which he strongly condemned the system of slavery in America...

On Tuesday evening, Mr. Brown gave his second lecture, on which occasion T. L. Harman, Esq., seconded the chair, and although no announcement was made of the lecture...

AMERICAN SLAVERY.

The inhabitants of Southampton have during the past week had their attention especially directed to this question, by the lectures of Mr. William Wells Brown at the Polytechnic Institution...

We have gone over this speech with much interest, and with varying emotions. His declaration that in case the Omnibus bill fails, he will support the admission of both California and New Mexico...

CONFLICT BETWEEN RUNAWAY SLAVES AND WHITES.

EVERGREENS, July 12, 1850. Mr. Editor:—The first news that crossed my path after arriving at home on Tuesday morning last, was a detailed account of a most horrible conflict between six negro slaves, who had escaped from their masters on the opposite side of the Ohio river...

THE FUGITIVE SLAVE.

Some street talk was created here on Monday last, on the arrival of the brig Mary Farrow, Capt. Warren, from Pensacola, Fla., with merchandise for the Dry Dock and with Adam, a slave, who had secreted himself on board, and kept hid for three days...

WEBSTER, SECRETARY OF STATE!

The appointment of Mr. Webster, for the course he has pursued for the last five months, is about as good evidence of Fillmore's devotion to the cause of liberty as would be the appointment of Benedict Arnold...

ANNIVERSARY OF BRITISH WEST INDIA EMANCIPATION.

The sixteenth anniversary of that glorious day, when eight hundred thousand of our fellow-beings in the West India islands were lifted from a degraded state of chattel slavery, to freedom, to manhood, and a participation in the rights and blessings which God designed for all, was celebrated by the Massachusetts Anti-Slavery Society...

THE FUGITIVE SLAVE.

From the Portsmouth (N. H.) Journal of August 3. Some street talk was created here on Monday last, on the arrival of the brig Mary Farrow, Capt. Warren, from Pensacola, Fla., with merchandise for the Dry Dock and with Adam, a slave, who had secreted himself on board...

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educated. But then, who would do it? Who was there to educate and prepare them? Teachers were reformed, missionaries were insulted and driven off, and as for the masters, they had unfortunately but one instrument of education in their hands, to wit, the lash...

I had my objections, said Mr. C., to the payment of the twenty millions pounds sterling (about \$100,000,000) to the West India planters for the liberation of their slaves; but the practical men thought that, as Great Britain had so long protected and encouraged the West India proprietors in this kind of property, it was no more than fair that she should bear a share of the burdens incident to emancipation...

And what did he mean by certifying the character of Mr. Hear to the South? Did ever any body doubt his good character? Did not the credentials which he had in his pocket from the government of Massachusetts, when mobbed out of the city, sufficiently assure southern gentlemen of his respectability? Or is this uncalculated for intimidation that they mobbed Mr. Hear as an abolitionist? but would admit a negro minister to contest their laws, and with all the fairness which the Committee of Thirteen claim for Southern Courts, release him from jail, and furnish him with money and counsel to vindicate his rights?

Mr. Garrison, on taking the chair, said—He felt the occasion to be so joyous, thrilling and sublime that he could find no words to express the emotions of his breast. All things considered, the most remarkable of West India slavery was, perhaps, the most remarkable of human emancipation. It was impossible to conceive of the feelings of the liberated bondmen in celebrating, this day, their deliverance from an oppression, one hour of which was fraught with more misery than ages of that which our fathers rose in rebellion to oppose.

At its conclusion, Mr. CARPENTER again rose, and said: You have just been singing a tune which, I confess, I like very much. It is our British national hymn. We call it 'God save the Queen; you call it America! I must say that the words to which we sing it at home, are not all such as I can join in. But there is another tune—it is called Emancipation; it is sung to-day in a glorious chorus by eight hundred thousand West Indian freemen! And I hope that the time is near at hand, when it will also be sung by three millions of your countrymen under circumstances equally glorious and inspiring.

Mr. MAY then proceeded to speak of the condition of things at present found in Jamaica and other British West India, as learned from the oral statements of Mr. George W. Alexander, an English gentleman, just returning from a seven months' tour of inspection in those islands. The numerous names of Mr. Alexander, a brief summary of which was laid before the meeting by Mr. May, was very encouraging, and decidedly favorable in respect to the physical, moral and social condition of the emancipated slaves of those islands. Our limits do not now allow of a repetition of the facts presented. A full report of Mr. Alexander's visit will doubtless soon be published.

CHARLES C. BURLEIGH followed, with a luminous and eloquent exposition of the practical working of West India emancipation, ably answered objections, and refuted the pro-slavery fallacies which have been so industriously circulated; and in a special manner exposed the heartless policy recommended of late by Thomas Carlyle.

ing up this discussion until slavery be brought entirely to an end. Mr. Quincy then read a letter which had been recently received from Cassius M. Clay. The letter is highly honorable to Mr. Clay's frank and generous nature, and it is hoped will be published.

WESLEY PHILLIPS followed. It is hardly worth while, said he, at this stage of the meeting, to revert to the particulars of West India emancipation. This has been already done, and well done, by others. When England enacted that emancipation, she tried a new experiment in justice. In those islands, the slaves outnumbered the whites, ten, twenty, thirty even to one. England came forward to lift into a state of equality in the eyes of the law all these slaves, and to put the white man at their mercy. She had to do with a power greater than that of armies—it is gratitude. England has taught us this lesson, on a broad scale, in her West India emancipation.

Mr. Phillips then referred to the early and cautious movements in England against the slave-trade and slavery. Gradual emancipation, preparation for freedom, apprenticeship, &c.—these were the only terms proposed or asked; and the cause struggled along doubtfully and hardly alive. Then, amidst all the doubt, uncertainty, and perplexity, arose Elizabeth Heyrick, and declared as by an innate power of truth, that slavery ought to cease at once—that whether property was safe or not, whether the West Indies rich or bankrupt, whether he lived in peace or his blood flowed over his hearth-stone, the negro had a right to his freedom, as given to him by God, and no man, or nation, or human power, had a right to keep it from him.

Some of our friends to-day have alluded to the difference in the position of the English and American abolitionists. This is a question I care very little to consider. I know that Clarkson, and Sharpe, and Wilberforce, and George Thompson, have understood their own work well, and have done it. So must we. But if a parallel to our own position is to be looked after, I think we shall find a more just one in looking to the mis-energies Knibb and Smith in Jamaica. The entire English Church in Jamaica, with its powerful pulpit, was pledged to slavery. Knibb and Smith went to Jamaica, and said: 'Christianity demands that we should be instructed, and we claim a right, as Christian ministers, to instruct them.' 'If this be Christian duty,' said the West India planters, 'away with it; we prefer our system as it is.' So they murdered Smith, the worthiest successor of the first Christian martyr that the world has seen, and would have treated Knibb in like manner, but that the Dissenting interest in England backed him up too strongly. Now, the American Church of our time is like the Episcopal Church in Jamaica; and the abolitionists hold the relative position of the Baptist missionaries there.

Our American Church is a wretched corollary, denoting with exactness the tone and level of the public sentiment and morality. The American pulpit, what is it? What the pews make it. I am not attacking the ministers, but I am telling what they are, and what the people make them. Your minister is not chosen to build up your moral and intellectual strength; if so, he would be a reformer. He is chosen to make so, he would be a reformer. He is chosen to make so, he would be a reformer. He is chosen to make so, he would be a reformer.

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unknown to him, which he would read to the meeting. WORCESTER, AUGUST 1, 1850.

My Dear Sir: The writer of the following lines is identified with no sect, wedded to no party, and is committed to no line of policy in the great work of releasing the world from the reign of violence...

Up, then, toilers of every name, Whose vow has been passed for the slave! Strike cheerily, faithfully, manfully; lo! The bulwarks of bondage are yielding as dough! Strike home! for ye smite but to save.

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PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

(PHOTOGRAPHIC REPORT BY DR. STONE.)

SPEECH OF REV. JOHN L. RUSSELL.

MR. CHAIRMAN— The view of the resolutions which have been presented before this meeting of the increasing interest which I have in the cause of the slave...

of many of the discussions which have taken place on this platform during the two past days, we could see that there were at work elements which would...

Now, it seems to me, Mr. Chairman, with your leave, that it is the office of you abolitionists, (I would I could say of you all,) like one more distinguished than myself in intellect and mind...

We were told in that meeting,—I see faces here which I saw there, and if I utter anything wrong, I hope I shall be corrected, for I seek for truth, not merely in the anti-slavery movement...

But what I wish to come to more particularly is this point, that the brotherhood of man was second; the paternity of God was first. Now, Mr. Chairman, it seems to me that it is the duty of you abolitionists to develop what was rudely, I may say, but very strongly shown here yesterday; rudely, I mean in form of speech...

We are told that the world is but a present scene of pain and suffering, of trial and privation; and that it would be of very little value, were it not for that future endless life beyond this...

life, and thus of its supreme value; that this is to elate man, and this is to cause him to have that just conception of a holy religion, and of that Church of God, which is revealed in the New Testament.

There is a very excellent friend of your cause, to whom I have had the great pleasure of listening heretofore, whose favorite theory is, that it is the theological doctrines and dogmas that keep the slave in his chains...

Let me, then, Mr. Chairman, close as I began. I hail you as faithful laborers in the great vineyard of the Lord. I wish not to flatter you. It is not in my vein to flatter any one...

MR. RHEHT'S DISUNION SPEECH.

Some extracts from a speech recently delivered in Charleston, S. C., by the Hon. R. B. Rhet, in favor of a dissolution of the Union, may be found on our first page.

The great object of free government, he says, 'is liberty.' Yes, liberty; but by the term liberty he means the right to breed, buy, sell, flog, starve, brand, mutilate, degrade, plunder and fester the negro race to any extent, and through all time!

Again he says—The great test of liberty in modern times is to be free in the imposition of taxes, and the expenditure of taxes. Well, the majority of the people of South Carolina are marketable commodities...

Slavery is indeed a most dangerous system. Its victims have wrongs to be redressed which defy description, and surpass computation. What insults are not hourly heaped upon them—what outrages not perpetrated—what sufferings not endured—what agonies not felt?

Mr. Rhet has much to say about tyranny, unconstitutional pretensions and aggressions, humiliating submission, &c. &c. His complaints are ridiculous, his charges false, his statements wild; yet every one of them is an incentive to the slave to strike for liberty in the most decisive manner...

Let it be, says Mr. Rhet, 'that I am a traitor. The words have no terrors for me.' This would be sublime, were it not rendered supremely ridiculous by the connection in which it is used.

With regard to the territories, the U. S. Government has done nothing as pertaining to this question of slavery. California has chosen to declare that she will be a free State, and New Mexico has at least partially followed her example.

Of all the slaveholding States, South Carolina—empty as she is in purse, poor in resources, inferior in population, powerless in strength—aspire to take the lead, and to dictate to the whole country...

Whoever doth these boots displace, Must meet Bombastes face to face!

She avows herself, in the middle of the nineteenth century, to be in favor of eternalizing a system of oppression, so marked by cruelty, that her soil is saturated with the blood of its victims—so full of pollution, that Sodom and Gomorrah were pure in comparison—so dehumanizing, that those who were created a little lower than the angels are registered with cattle, swine, and household appliances...

DANIEL WEBSTER VINDICATED AT THE EXPENSE OF THE BIBLE, OF JESUS, AND OF GOD.

NEW GARDEN, (Ohio), July 17, 1850. To MOSES STUART, of Andover!

Sir—On page 204 of the pamphlet entitled, 'Conscience and the Constitution, you say—"The inevitable consequence of all this (slavery) is, that young females are at the mercy of their masters, young and old.' Then on page 105 you say—"It is not in the nature of things, that this should be otherwise."

Yet to call this a sin in itself, you say, 'to say that Jesus was guilty of gross neglect and abandonment of duty, as a preacher of righteousness—'and that 'the God of the Bible has sanctioned not only a positive evil, but one of the greatest of all crimes.'

Let it be, says Mr. Rhet, 'that I am a traitor. The words have no terrors for me.' This would be sublime, were it not rendered supremely ridiculous by the connection in which it is used.

Many readers of the Liberator, who have only seen the name of this individual, would doubtless be gratified to know something of his past history; and one, certainly, if not many more, would be as highly gratified to learn something of his present whereabouts.

JOHN ALLEN. Many readers of the Liberator, who have only seen the name of this individual, would doubtless be gratified to know something of his past history; and one, certainly, if not many more, would be as highly gratified to learn something of his present whereabouts.

incident occurred, which stirred him for his safety. I introduced him to the audience by his present name, presuming that none there would know him by any other. But at the close of the meeting, a man came forward who belonged in Baltimore, took him by the hand, and called him by his slave name.

At Leominster, his mind was wholly unsettled, partly, it is not wholly, by a Methodist priest, who, while John was on a visit at his house, endeavored to prejudice him against me, as an associate of Mr. Garrison, who denied the Bible, opposed the Sabbath, and made war on the Church.

Some friends proposed his stopping in Leominster, and they would furnish him with employment, and the means of obtaining some learning. This he said he would do, after having kept our appointments. At the close of the meeting here, another man came forward, who said he had lived in Baltimore, and knew many of the persons and places described; but what disturbed John most was, the intimate acquaintance of this man with the Baltimore police.

JOHN ALLEN was one of the most interesting fugitives I have ever met with. He was ready and fluent in speech, and quite polished and refined in his manners; and when speaking a pleasant smile played over his features, betokening great kindness of heart. He was a thorough non-resistant. His religion, he said, would not allow him to fight, or render evil for evil.

LETTER FROM SWITZERLAND. CITY OF BERN, SWITZERLAND, June 2, 1850. SIR: I have resided for the past twelve years in Europe, and have marked your course on the subject of emancipation, &c., with great pleasure; for you must know that there are quite as many friends of the negro in Europe as in America—possibly more.

There has never been, even in Washington, a newspaper which dared to advocate Northern interests. How is this? Why not? There ought to be. I hear nothing from America very late, but I have no idea but that the South will succeed. All sacrifices must come from the North, none from the South; the doctrine. No Northern politician, who has the manliness and courage to advocate gradual abolition, or partial abolition, or Free Soil, can ever expect to hold office, great or small, in the United States.

ation, or partial abolition, or Free Soil, can ever expect to hold office, great or small, in the United States. So, you see, they all cry favor with the South, and kiss the foot of the Southern. The papers tell us in Europe, that Daniel Webster has abandoned the principles he avowed a year or two ago, and all the small fry politicians have followed it, would seem. The plan brought forward by Rufus King, in the Senate of the United States, at the time of the Missouri debate, of appropriating all the public lands to buy the Southern blacks, seems to be forgotten. The South would not hear of it, thereby showing that all their pretension, that 'slavery was an evil, and they did not know how to get rid of it,' was a humbug. The South always stands firm—the North gives way. If the South wish to divide, let them do so; cannot the North do very well without them? Besides, I believe the North could do a great deal better without them. The South can take care of themselves—let them go—let them go—and good riddance! They know too well that their 'slaves' would desert them, without remedy, if the North would independent, separate States. With all their bluster, swaggering, bullying and bow-wowings, they will not go. The North could not kick them away. And, indeed, why should they go? They rule the North; have done so, and will do so for ever. Your obedient servant, PRESCOTT SMITH.

TREASURER'S REPORT. Of Receipts from June 5, to Aug. 1, 1850. From A. M. Chase, Canton, in aid of Mass. A. S. Society, \$5 00. From Nathaniel Stone, Watertown, to redeem pledge, 2 00. Richard Clapp, Dorchester, do. do. 20 00. D. Hinckley, Hiram, do. to pay lectures, 5 00. J. G. Dodge, W. Cambridge, to redeem pledge, 1 00. Mary G. Chapman, to redeem pledge, 10 00. George R. Russell, West Roxbury, 20 00. From Samuel May, Jr., for collections: 1 00. From Dea. Brown, Cummington, 1 00. Bal. collection at E. Lexington, 3 50. Do. do. do. at Blackstone, 7 50. Alfred Wymam, Westminster, to redeem pledge, 5 00. Jacob Leonard, East Bridgewater, do. do. 5 00—22 19. From Parker Pillsbury, for collections: At Gloucester 7 50, Pawtucket 16 56, 24 06. At S. Hingham 5 00, Andover 9 95, 14 95—31 01. From Cassius M. Clay, a donation, 2 00. S. PHILBRICK, Treas. Mass. A. S. Society. Brookline, Aug. 6, 1850.

THE ONE HUNDRED CONVENTIONS. Held pursuant to a resolution adopted at the recent New-England Anti-Slavery Convention. Will continue with meetings at the following named places:— UXBURIDGE, (Worcester Co.) Saturday evening and Sunday, August 10 and 11. [This Convention will be attended by WM. LLOYD GARRISON and CHARLES C. BURLEIGH.] HUBBARDSTON, (Worcester Co.) Saturday Evening and Sunday, Aug. 11. [This meeting will be held in the Unitarian meeting-house, and will be attended by SAMUEL MAY, Jr., and STEPHEN S. FOSTER.] BARRRE, (Worcester Co.) Saturday Evening and Sunday, August 17 and 18. [This Convention will be held in the Town Hall, and will be attended by WM. LLOYD GARRISON, STEPHEN S. FOSTER, and SAMUEL MAY, Jr.] EAST BRIDGEWATER, (Plymouth Co.) Sunday, August 18. [To be attended by CHARLES C. BURLEIGH and NATHANIEL H. WHITING, and held in connection with the Old Colony A. S. Society.] FULTONVILLE, (Middlesex Co.) Saturday and Sunday, July 24 and 25. [This Convention will commence at 10 o'clock, A. M., of Saturday, and will be attended by W. L. GARRISON, CHARLES C. BURLEIGH, and others.] HARWICH, (Barnstable Co.) Friday, Saturday and Sunday, August 30 and 31, and Sept. 1. [This Convention will commence at 9 o'clock, P. M., of Friday, in the Grove, one mile South of the Congressional meeting-house in Harwich, and will be attended by WM. LLOYD GARRISON, CHARLES C. BURLEIGH, and others.] BARNSTABLE COUNTY ANTI-SLAVERY CONVENTION.

An Anti-Slavery Convention, being one of the One Hundred held by vote of the New England Anti-Slavery Convention, will be held in HARWICH, commencing on FRIDAY, August 30, and continuing on SATURDAY, August 31, and SUNDAY, September 1. The meeting will be in a Grove, one mile South of the Congressional Meeting-House in Harwich. WM. LLOYD GARRISON, CHARLES C. BURLEIGH, and other advocates of the cause, will be present. We trust that Barnstable county will show itself in its strength on those days, and lift up a voice against Slavery which shall reach the ear of every oppressor, bidding him undo the heavy burdens, and let the oppressed go free. JOSHUA H. ROBBINS, GILBERT SMITH, NATHANIEL ROBBINS, ZEBINA H. SMALL, Committee.

NOTICE. The Old Colony Anti-Slavery Society will hold a meeting on Sunday, Aug. 18, in Samuel B. Allen's Hall, Joppa village, East Bridgewater. The third session of the meeting will be held at 9 o'clock. C. C. Burleigh and N. H. Whiting will be present on the occasion. We hope the various towns in the county will be represented on this occasion as the cause of the slave demands. C. C. Burleigh will lecture in the above Hall on Saturday evening, Aug. 17.

LUCRETIA AUGUSTA COWING. In the early and (to many of our friends) sudden departure of our beloved friend, LUCRETIA AUGUSTA COWING, whose decease was announced in the last Liberator, the cause of anti-slavery, as well as of all other Christian reforms, has sustained a loss which is deeply felt, and will not be soon or easily repaired. At the early age of fifteen, and in the midst of the trials of the period of 1835-6, the fine mind of Miss Cowing became interested in the cause of bleeding humanity. She listened to the glowing appeals of the eloquent Thompson, and other champions of the cause, and her heart responded to their trumpet-call. Miss Cowing became, in 1835, Treasurer of the Female Anti-Slavery Society of this place; and from that time, her aid to that Society, and to all other instrumentalities for the furtherance of the cause, has been most cheerfully given, and were of an invaluable character. Her exquisite taste in the most beautiful fancy-work, which rivalled, in some instances, the finest painting, gave a high value to the productions of her needle, and were by her generously given to the aid of 'him who hath none to help him.' Of a most quiet and gentle disposition, yet possessed of a firmness and independence of character in all that called for the exercise of those virtues, she has passed from among us in the midst of usefulness, and when we kindly feel how ill we can spare her skillful aid and meek example. For the most loved are they Of whom Fannie speaks not in her marble halls. The vale, and its deep fountains, is their choice. And gentle hearts rejoice Around their steps, all kindly die. As the stream stalks from summer's burning eye. Yes, these are they who on the souls of men Come back when night her ebony veil has spread— The long-remembered dead. H. C. F. Weymouth, Aug. 8, 1850.

