

THE LIBERATOR
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any paper, for 75 cents—one square for \$1.00.
The Agents of the American, Massachusetts,
and Ohio Anti-Slavery Societies are au-
thorized to receive subscriptions for the Liberator.
The following gentlemen constitute the Financial
Committee, but are not responsible for any of the debts
of the paper, viz.—FRANCIS JACKSON, ELIAS GALT,
EDWARD QUICKE, SAMUEL PHILLIPS, and
WENDELL PHILLIPS.
The circulation of THE LIBERATOR, both sides of
the Atlantic, is impartially allowed a hearing.

W. LLOYD GARRISON, Editor.
VOL. XXIII. NO. 34.

THE LIBERATOR.
OF FREDERICK DOUGLASS'S PA-
PER.

The following editorial articles, taken from re-
cent numbers of 'Frederick Douglass's Paper,' indi-
cating the character of the editor, is touching his
editorial associates, both white and colored.

No. I.
OF WENDELL PHILLIPS. To the exclusion
of other interesting matter, we have occupied
the pages of Mr. Wendell Phillips, and will give
a very clear idea of what we may term
the Phillippian philosophy.

Free and independent ourselves, we can
be impartial chroniclers of anti-slavery
doings, and to give their authors the
space for themselves. It would be a
disgrace to us to analyze critically this
excellence, in many respects, will not
be less than that of any other editor.

As an argument to establish
that nobody calls in question, it is
as an argument in favor of keeping
the anti-slavery movement in a line with
principles, it is admirable, and we
admire to make, what it will make, a profound
impression on the minds of all who read it.

Nobody calls in question Mr. Phillips's
criticisms. Hon. Horace Mann, or anybody
else, that is demanded of him, on this behalf,
is not to be met; and no defense of his right
to do so is a defense of the right of the
Liberator. We are glad, however, that he has
been bound, by a promise given in a fit
and proper place, to say nothing more in re-
spect to Mr. Mann's might say. He should
speak often, and not feel 'rather hurt'
by speaking occasionally provoke a reply.

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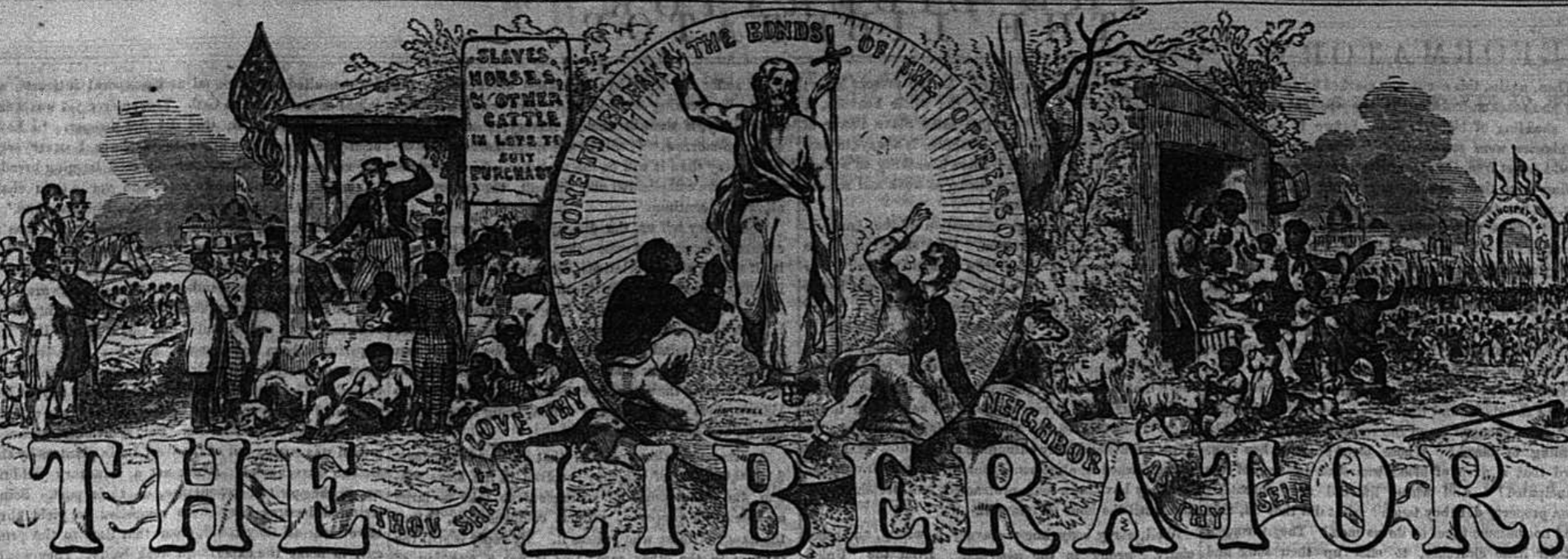
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Our Country is the World, our Countrymen are all Mankind.
BOSTON, FRIDAY, AUGUST 26, 1853. WHOLE NUMBER 1177.

doings, ever so condemnation. The National
Council, came in for an especial measure of these
gentlemen's zells. Surprised at this feeling towards
the Council, I was not, however, surprised that
the writer hereof was handled roughly by these
gentlemen. He expects nothing else from them,
neither now or hereafter. They have not ceased
to seek his anti-slavery destruction since they
sought to blast him in Rochester. It is about time
that they know their malice is despised, and their
assaults defied. The object of their vengeance is a
free man, and by the help of God he will remain so.
Neither sudden property nor blood-stained riches
can bow his spirit before malicious and synchro-
phantic foes. The grief which he felt at the treach-
ery of his old friends a year ago, has given way to
a feeling far more enduring than grief. But
enough is said on this point. It is indeed extraordi-
nary that Remond, Nell, and Purvis—three colored
men—should be found among the most untrusting
enemies of the existence of the only paper devoted
to the interests of the colored people, and published
by one of their number; and the fact shows that
which is a very clear idea of what we may term
the Phillippian philosophy.

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LETTER FROM BISHOP MEADE—CHAR-
ACTERISTIC AND SATANIC.
July 23, 1853.

To the Editor of the Colonizationist:
REV. AND DEAR SIR:—In compliance with my promise
to you during a recent conversation upon the
subject of Colonization, I send you a brief state-
ment of the views which I have always held, and
of the part which I have acted, in relation to the
same. I am the more willing to do this from the
fact that I have been occasionally misrepresented,
both in private and in public—so as to be made
to seem more favorable to emancipation in our
country than to colonization in Africa. A brief
narrative of my connection with colonization will
best explain my position and views. From the
first establishment of that society to which your
services are devoted, I was chiefly interested in its
object. A few years after its first agitation, and
as soon as it was regularly organized, I was re-
quested to visit the practical operations of the land,
and to give a view of the progress of the same
throughout the country, and to examine into the
condition of the free colored people, and select-
ing the first colonists.

These objects I was enabled to accomplish in
some degree in less than a year of travel and in-
spection, during which time I visited all our prin-
cipal cities, from Portland in Maine to Savannah
in Georgia. The result of my inquiries and efforts
was duly reported to the society. Now have I seen
any cause to change my opinion since that time?
I find the condition of the free people of color
generally an unhappy one in every place, but much
less so in the Southern than in the Northern States.
There was so much more of intelligence and char-
acter in many of those whom I saw at the South,
that I recommended to the society, if it were prac-
ticable, the first colonists should be taken from
among them.

During my visit to the North, I preached on the
subject from many of the pulpits of different denomi-
nations, and hesitated not to maintain that such
was the degraded and unhappy condition of the free
colored people generally in this country, that there
was no encouragement to emancipation on the part
of slaveholders; that those who wished to do that
should employ the agency of the Colonization So-
ciety—there being persons who would avail them-
selves of such a method of emancipation, whose
judgments and consciences would forbid their turn-
ing loose upon the land uneducated and helpless
slaves; to be liable to all the evils which seemed
to be the inevitable lot of the free blacks in Amer-
ica. After performing this temporary service for
the society, and resuming my parochial charge, I
endeavored to enforce the argument addressed to
others by my own example. Having inherited a
small number of slaves, I proposed to send them
to Liberia, after they should, by their good con-
duct for a few years, have shown that they were
proper subjects for colonization.

Their conduct was such as I required, but at the
appointed time, the condition of the colony was so
unpromising, by reason of sickness and other causes,
and the hopes of its friends were so faint, that I
could not, even if the servants had been willing,
have felt at liberty to expose them to the dangers
of the colony. But they had complied with the
conditions required of them, and had a
right to expect their freedom; I therefore permitted
them to seek their fortunes in Pennsylvania and
Ohio. I would that it were in my power to add that
they had been successful, but I fear, from all that
I have learned, that they have only furnished an
additional proof of the hopelessness of benefiting
the condition of the slaves by manumission in America.

From the above statement, you will perceive that
my act of manumitting my servants in this country
has been misconstrued. I still hold, as I ever held,
that freedom in America to the colored man, with
but few exceptions, has been no blessing, and that
those who are free ought to be aided and encourag-
ed to emigrate to some land more favorable to their
improvement and happiness. I need not add that
the hope and the flattering prospect of bestowing
the blessings of civilization and Christianity upon
Africa, by means of colonization, point to the land
of their fathers as the proper place for themselves
and their children. Praying for great success to
the labors in this noble cause, I remain, yours, &c.,
WILLIAM MEADE.

ANOTHER OLD ACQUAINTANCE BROUGHT TO MIND.
The New York Tribune of yesterday has the fol-
lowing paragraph, which may be of interest to our
colored as well as other fellow-citizens:—

Slave Hunting.—There will be no harm in in-
forming the public, and our colored fellow-citizens in
particular, that Mr. De Lion the Constable who aided
in the rendition of Sims from Boston, and who
confessed himself a negro-catcher on the west-end
is at present in our city, with a crew
of his professional cronies. He is described as a
short, thick-set, coarse-featured man, with a dark
complexion, graying hair and whiskers, and a man
of some energy and activity in the pursuit of his
legal and honorable calling.

SLAVE ABDUCTION. Some ten days since, Paul
Prest, Esq., of Louisville, who was travelling
east, and by force of circumstances had been com-
pelled to stop over night at Cincinnati, had a val-
uable servant girl stolen from him by the abductors
of that burg. The girl was valued at \$1,000
or 1,500, and we understand that the Southern
gentleman has instituted suit against the boat on
which he was a passenger at the time, for the value
of the slave.—Louisville Courier.

On Sunday week printed handbills, signed 'J. M.
Allen,' and dated 'Louisville, July 25, 1853,'
offering a reward for three runaway chattels, were
freely distributed about the city. In one of these
things, it seems from the bill, was a husband
and father, about thirty years old; another
was a wife and mother, about the same age; the
third, a bright mulatto, with hair nearly straight.
Who claims the reward?

SLAVE THROWN OVERBOARD AND DROWNED. In
Recorder Winter's COURT, in N. Orleans, on the 2d
ultimo, the captain and clerk of the steamboat 'An-
na,' now lying in the New Basin, were held to bail
in \$500 each, for an examination in reference to
the death of the slave Godfrey, belonging to Mr.
Hart, under the following circumstances: John
William Meyer, who is a woodseller, living near
the New Basin, makes affidavit that a difficulty
arose among the negro hands on board the boat,
that led to a fight, in the course of which, the mate
ordered the other negroes to throw overboard the
slave named; that this was done, and the slave con-
sequently drowned; that the captain and clerk
were standing by and laughing at the time, and
made no effort to check the fight, or to prevent the
slave from being thrown overboard; and that the
mate subsequently assaulted and killed himself, and
threw him into the New Basin, to the danger of
his life.

RECORDED, July 14th, 1853.
P. DONAHUE, Esq.—Please answer the following ques-
tions. 1st. Can a Catholic be a slaveholder? 2d. Can
he receive the Sacraments while engaged in the traffic
of slaves?

To the 1st. He can. The mere holding of slaves
is not unchristian. The notion that slavery, per se,
is contrary to the natural or divine law, is absurd.
3d. The external traffic, that is, the African trade,
is forbidden by the Church, as well as by the State.
The internal trade, that is, the business of carry-
ing them in droves from State to State, is a business
in which no Christian would be engaged. The mere
private purchase or sale of a slave is not, of course,
improper per se. It might be wrong on account
of some unchristian circumstance connected with it,
such as the wanton separation of family,
or the ignoring of the marriage tie, or the
degrading of the wife, or the treating of the
slave as property, or the selling of a slave to
be sold in the same way, or the labor of the slave
that is sold. [P.]—Boston Pilot.

ALARMING INTELLIGENCE FROM LONG
SHOAL.
The Washington (N. C.) Whig says:—

We learn that the Pierce administration has ap-
pointed a mulatto as keeper of the Long Shoal light
boat. It is almost too much to believe, but is never-
theless true. We were informed of the fact a few weeks
ago, by a gentleman who has known the fellow from a
boy, and we have since been told, by several persons
who know him, that the fact of his having negro blood
in him is well known on the Banks—so well known,
that he has never been allowed to vote. Capt. Pugh,
a very respectable and worthy man, who was appointed
to the Long Shoal boat on the death of the former keep-
er, Capt. Myrdet, was stung out to make way for this
negro.

Can this be possible! And is General Pierce after
all nothing but a New Hampshire abolitionist!—A
John P. Hale sort of a man in disguise! Will the
olds of the Union office have the kindness to open
their eyes and explain this? Is the keeper of the
Long Shoal light a mulatto, or is he only a dark-
complexioned gentleman, like the late Mr. Secretary
Corwin? Has he a woolly head, or does his hair
respond to the gentle persuasion of the brush and
pomatum? Does or does not?

The hollow of his foot.
Make a hole in the ground?
Is his heel of usual or of unusual length; how do
his arms compare with the length of the rest of his
body, and what of the sensitiveness of his skin? I
won't the Union send at once and have the man in-
spected and measured; for if we are to have a dark
man to tend our light houses, and our light men are
to be cast into outer darkness to make room for
them, it is time the country knew it. We confess,
we never suspected General Pierce was that sort of
man.

But what shall be said of Mr. Dobbin, who is of-
ficially responsible for this appointment! What
shall be thought of Mr. Dobbin? Will he will
North Carolina do with Mr. Dobbin? Where will
Mr. Dobbin go to cover his shame! All these are
questions which it is vain for us to speculate
about until the Union saves have reported up-
on the color, dimensions and integuments of the
new keeper of the Long Shoal light boat. Mean-
time, the public are earnestly requested to sus-
pend their opinion of Gen. Pierce and Secretary Dobbin's
conduct.—N. Y. Evening Post.

ISAAC T. HOPPER. A TRUE LIFE. By L. MARIA
CHILD. 12mo. pp. 493. Boston: Jewett & Co.
The fine portrait of the venerable philanthropist
which forms the frontispiece of this interesting vol-
ume, gives as faithful an impression of his charac-
ter as could be conveyed by the most elaborate
biography. We recognize in it the features of a
marked man—a man destined to obtain distinction
over the common mass, wherever he might be
placed—a man of singular firmness, self-possession,
and independence—combining a warm sentiment of
benevolence with great strength of purpose—bent
on doing the greatest good to the greatest number—
and equally bent on doing it in his own way.—
Friend Hopper, as he is styled by his biographer,
was a remarkable instance of the social influence
derived from natural force of character. His mean-
ing of education were limited. His mental endowments
were not extraordinary. He united uncommon
clearness of perception with shrewd common sense.
These were the leading qualities of his intellect,
and they have often been equalled by men in those
respects far inferior to himself. He occupied a
humble sphere of life. He derived no prestige from
artificial position. Wealth he neither sought nor
obtained. Still he filled a large space in the public
eye. He was always a prominent man in the
cities where he resided. His influence extended
to a wide sphere. He left his footprints wherever he
went. In difficult emergencies, especially, both
his wisdom and energy were put in requisition by
his friends. Nor in vain. He was always ready.
He always knew how to act. And he seldom failed
to accomplish his purpose. Through a long life,
he was regarded as a pillar in the great benevolent
enterprises to which he was devoted. His fellow-
laborers relied on him with certain assurance
that he would never disappoint their confidence.—
It was rare that either his judgment or his activity
was at fault, when he was summoned to exert his
powers in behalf of misfortune. The secret of his
power, as we have hinted, was his original force of
character. It was something higher than mere
mental ability—something that no cultivation can
give—something, in the sphere of morality, par-
taking of the nature of genius. The foundation of
this was a natural sense of justice. This trait, we
imagine, was stronger in Friend Hopper's constitu-
tion than his benevolence—strong as that un-
doubtedly was. The love of right was the dominant
passion of his heart—mastering the love of gain,
the love of mere personal distinction. Free from
all tendencies of abstraction, he cherished the sense
of right, not as an ethical theory, but as a living
principle. He was not content to hope for its re-
alization in the clouds, but wished to embody it
on the solid earth. Whatever good the future might
bring with it—and he was a man of large hope-
for his part, he felt bound to act in the present,
without reference to unknown ulterior consequences.
Add to his innate sense of justice, his perfect
fearlessness of temperament, his peculiar self-reliance,
and his independence of artificial social im-
positions, and you have the main elements of his
character.

In the composition of his biography, Mrs. Child
has made free use of the personal anecdotes which
he was accustomed to relate to his intimate friends,
many of which she took down in writing at the
time, without his knowledge. Among these are
many narratives of fugitive slaves, in whose behalf
his good offices were enlisted. They form an in-
structive portion of the volume, and to a large cir-
cle of readers will have great interest.

Mrs. Child has performed the task of preparing
this biography in a manner worthy of her literary
reputation. She has thrown a poetical halo around
the life of her venerated friend, without disguising
or exaggerating its essential facts. In the beau-
tiful frame-work, in which she sets forth his history,
it assumes a rich dramatic interest, though it does
not lose for a moment the expression of nature,
which belongs to a picture of real life.—New York
Tribune.

SOUTHERN SUNDAY WORK. The following is an
extract from a letter written by a young man resid-
ing at the South, and published in the Independent
Democrat, of Concord, N. H. From its tenor, we
are led to suppose that Mr. — is a member of
the church, in a good and regular standing.

On Sunday last, Mr. — got ready for
church, but his carriage was not ready at the door,
which, of course, aroused his Christian indignation.
He sent for Henry, the footman, and ordered him
to be whipped. Henry expostulated, and endeavor-
ed to excuse himself. His master ordered him to
put on his coat, and follow him to the slave yard,
saying that he would teach him to answer back.

His wife is also a slave, but hires her time. She
was waiting to meet her husband, as usual on Sun-
day, when his brother came and told her that he
was in the slave-pen. She went around among her
friends, and at last got several gentlemen together,
who were willing to buy him. They offered the
gentleman a thousand dollars for him; but he said
he would not sell him here, but ordered the slave-
trader to sell him in New Orleans. The poor wife
is almost broken-hearted about him. His children
attend our Sunday School, and are interesting,
intelligent children. Mr. — has sold Henry's
brother to a Red River planter; thus parting a
whole family, out of mere fendish revenge upon
his helpless slave.

SHOCKING BARBARITY. Under this head, the Car-
rollton (La.) Star, of the 23d inst., has the follow-
ing:—
"We grieve, for the honor of our town, to have
to record among its weekly news an inhuman out-
rage practised on the body of an old negro, the
placard named Johnson, the slave of the poor vic-
tim. Himself, which resulted in the death of
the poor old victim. The negro was nearly ninety
years of age, and universally venerated for his
qualities of sobriety and honesty, as well as for
his great age and revolutionary reminiscences.
The monster master, taking umbrage at some petty
offence, deliberately whipped, stamped and kicked
him to death, as appears by the evidence adduced
at the inquest. This occurred on Saturday last.

The fellow (feigned sickness, as is supposed), to
cover the design of escape, and to draw from the
phenomenon hardihood to affect a fear of immedia-
te death, and to go through the funeral fear of mak-
ing a public will. Suspicious, however, had got
abroad, from the testimony of the neighbors who
heard the cries of agony of the negro, and the
brutal blows of the fiend, together with the speedy
death that ensued, and the suddenness of his burial,
and an affidavit was filed and a warrant issued for
his arrest.

The fellow succeeded so well in counterfeiting
extreme illness, and his going to such length in
confirmation as making a will, lent such a semblance
of sincerity to the mockery, that his physician
was deceived into giving him a certificate to the
effect that his removal to jail might be dangerous.
Officer Kermer, therefore, left two deputies in guard
at his residence till Monday, when the body of the
negro was disinterred, and an inquest held over it
by the Coroner. The unanimous verdict of the
jury—several physicians also present attending—
was that he died from the effects of the blows and
kicks he had received from his master. Persons
who witnessed the examination say that the sight
was sickening—his whole back out and bruised in
to jelly, and the lower part of his body nearly out
to pieces. Immediately after the inquest was over,
and the verdict rendered, the warrant was executed,
and the monster taken to jail in this city, there be-
ing none in this parish. We confess to a feeling
of horror and indignation at this act, utterly sur-
passing any experience of that kind we have had
before. No punishment would be too bad for the
coward who could thus, in cool malignity,
outrage the joint imbecility of age and slavery—
hanging would be too good for him. We thank
God that not many such subjects for Mrs. Stowe's
studio exist in our midst. Let him go down to
fame hand in hand with Legree—a hideous verifi-
cation of that horrible villain.

MORE NEGROES BURNED AT THE STAKE. We no-
ticed last week the recent horrible tragedy near
Carthage. At that time, the negro belonging to
Scott had not been taken. He was caught in the
prairie about fifteen miles from Carthage, taken to
the town and tried, and was pronounced guilty,
although he refused to make any confession. The
negro belonging to the same man had previously confessed
the whole matter. They decyred Dr. Fisk from
home, by pretending that Mr. Dale's child was sick,
and they had been sent for him. He had gone but
a little way when one of the negroes knocked him
in the head with an axe and killed him. They
both went to the house—one of them knocked Mrs.
Fisk down with his fist, and after brutally accom-
plishing their desires on her, killed her with the
same axe that killed her husband, choked the child
to death, set fire to the house in two places, and
left. The citizens of the surrounding country de-
termined to give a warning to all future transgres-
sors of the kind, took the negroes out of the hands
of the officers, and burned them on Saturday last,
about ten o'clock. They both made confession af-
terwards chained to the stake, but the Scott negro
afterwards denied any knowledge of it. They died
in about two minutes.—Springfield (Ill.) Advertiser,
Aug. 2.

A PRESBYTERIAN ELDER. A letter written of one
of the papers, giving an account of some slaves in
Kentucky and their masters, says:—
"The only iron collar I ever saw upon a slave,
was on a little boy ten years old, belonging to an
elder of the Second Presbyterian church of Louis-
ville, Ky.—This collar was inserted in New York
of times—never saw him without it. It was a
devilish invention, with a projecting front and
back, where the two semi-circles which formed it
met and were riveted. A half hoop, made of an
iron rod about an inch in circumference, stood up
over his head higher than he could reach, like
the handle of a basket, and when it was fastened
at each side, formed the other projection, which
made it appear impossible that he could lie down
without resting the weight of his head upon his
collar. He wore it publicly, and I never heard it
hinted that it was contrary to the doctrine or usage
of the Presbyterian Church. This man's slaves,
and he had a number of them, were, so far as I
could learn, entirely without moral or mental cul-
ture."

The New Haven Palladium states that 'the
Emperor of Hayti, through an agent, caused an ad-
vertisement to be inserted in a New York paper,
inquiring for the whereabouts of a colored man
whose name was given, setting forth that he would
hear something in his advantage by making him-
self known. The person has been found, and proves
to be a very intelligent man and a capital barber,
located in Bridgeport, Conn., where he has been
for some years, doing a good business. He is a
second cousin of the Emperor, who wishes him to
reside in Hayti and accept a dukedom, or some other
high office in the realm. The fortunate individ-
ual intends to make a voyage to Hayti and see how
things look there.'

SLAVE CATCHERS. There was no little stir last
evening among our colored population, from the
rumor that some of our Southern citizens had ar-
rived with their tools to catch them. For so con-
ceivable a matter as slave-catching in Chicago, a
little fire makes a great smoke. We have no doubt
that those interested are upon their guard, and the
gentlemen will return with a flea in their ears.—
Chicago Journal.

No Union with Slaveholders!
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.

Yes! IT CANNOT BE DENIED—the slaveholding
lords of the South, prescribed, as a condition of their
assent to the Constitution, three special provisions to
SECURE THE FREQUENTLY OF THEIR DOMINION OVER THEIR
SLAVES. The first was the immunity, for twenty years,
of preserving the African slave trade; the second was
the stipulation to SURRENDER FUGITIVE SLAVES—an
engagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the exacting, fatal
to the principles of popular representation, of a repre-
sentation for SLAVES—for articles of merchandise, under
the name of persons. . . . In fact, the oppressor repre-
senting the oppressed. . . . To call government thus con-
stituted a democracy, is to insult the understanding of
mankind. It is doubly tainted with the infection of
riches and slavery. Its reciprocal operation upon the
government of the nation is to establish an artificial
majority in the slave representation over that of the
free people, in the American Congress; and THUS
TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-
UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT
OF THE NATIONAL GOVERNMENT.—John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

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

BOSTON, FRIDAY, AUGUST 26, 1853.

WHOLE NUMBER 1177.

THE LIBERATOR.

OF FREDERICK DOUGLASS'S PA-
PER.

The following editorial articles, taken from re-
cent numbers of 'Frederick Douglass's Paper,' indi-
cating the character of the editor, is touching his
editorial associates, both white and colored.

No. I.
OF WENDELL PHILLIPS. To the exclusion
of other interesting matter, we have occupied
the pages of Mr. Wendell Phillips, and will give
a very clear idea of what we may term
the Phillippian philosophy.

kind; that whoever is a true abolitionist, hates slavery and oppression in every form throughout the world; and that, in every part of the world, he would find a man to bear his testimony against the oppression that existed there.

But then, I say, it is slavery in our country, which makes republicanism a by-word and a proverb among the nations of the old world. We have no power of example. The abolitionists may testify against Austrian despotism and the atrocity of Nicholas, and sympathize with prostrate Hungary and Italy—what then? The want will come back to us as a nation. You are a people who make merchandise of every sixth person on your soil; whereas, on the soil of Europe, chattel slavery is not tolerated. By an edict of the Austrian government, the moment any slave plants his foot on the deck of an Austrian ship, or on the Austrian soil, the deck of an Austrian flag protects him as a man. (Applause.) We, therefore, cannot testify against oppression in any purpose, while we have this great oppression of the earth insignificant in comparison. Twenty-four millions of emancipated Italians would be twenty-four millions of abolitionists! Would to God that Italy might be this moment free! But, alas! when man have become free themselves, it has not been usual for them to be very considerate of the rights of others who are not free. Our fathers wanted to be free, and they rose up against the mother country, and made themselves independent. But it did not make them the lovers of liberty on principle; for they were slaveholders at that time, and their descendants are slaveholders yet. In seeking to abolish slavery, therefore, we take out of the way the great stumbling-block in the cause of freedom for mankind; and I tell Mazzini he has the hearts of all abolitionists. (Applause.) But it is a cheap thing in our country to say anything against Austrian or Russian despotism. When any of our demagogues wish to carry a point, and especially to cover up our infernal system of slavery, they make a fling at the oppression of England, of France, of Austria, or of Russia. It is all "big-speak." We, in taking up the cause of the most degraded and the most outraged people in the world, have in fact included all others. We can go no deeper. We cannot take more; it is the world—it is every man—that our cause embraces. Our country is the world—our countrymen are all mankind. That is the divine sentiment of anti-slavery. Friends, join the anti-slavery cause. Join it! Why, surely, there is no man or woman here who stands aloof from it! You are abolitionists all, are you not?—through-going abolitionists, uncompromising abolitionists. I will not ask whether you are Garrisonian abolitionists. For myself, you know I cannot help being one of that kind. (Great laughter.) But only be true to your own nature, and you will be true to the Southern slave, to every man. Then, let us gird up our loins, put our means and forces together, and go forth to the war against, and God will eventually give us a gracious and glorious victory. (Great applause.)

SEMI-ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at SYRACUSE, N. Y., in 217th St., on THURSDAY and FRIDAY, Sept. 22nd and 23rd. As this is designed for the special accommodation of our Western coadjutors, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the zeal of primitive abolitionism. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may come from a distance. There will be no lack of able and eloquent speakers. The first meeting of the series will be held on THURSDAY, at 10 o'clock, A. M.

In behalf of the Executive Committee,
WM. LLOYD GARRISON, President.
EDMUND QUINCY, Secretary.
STONEY H. GAY, Secretary.

JERRY RESCUE CELEBRATION.

At Syracuse, October 1, 1853—Second Anniversary. The Second Anniversary of the Rescue of the man Jerry from the hands of kidnappers, at Syracuse, on the first day of October, 1851, will be duly celebrated in this city, on Saturday, the first day of October next. The invitation is to all lovers of justice and kindness throughout the land. That Rescue was the most signal and emphatic vindication of the absolute supremacy of law that has ever occurred in America. Its beneficent influence, in awakening kind and genial sympathy in man for his fellow-man, enduring wrong unutterable, beyond human computation. It is a bright star of hope to the oppressed in all the nations of the earth. It is the key-note to the Song of Universal Freedom. It is an exemplification—worthy of imitation on every spot on this broad earth—of the glorious American doctrine, that "Resistance to tyrants is obedience to God."

W. L. CRANFALL, J. W. LOGAN,
THOMAS W. WHITE, JAMES FULLER,
LOUISA SAVAGE, ELIZA FELKINS,
JEDIAH SAVAGE, Committee.
SYRACUSE, AUGUST 15, 1853.

ACCUSED BY THE UNION!

An alleged fugitive slave, named Washington McQuerry, was seized in Cincinnati, on Monday night, 10th inst., without any writ, by four of five Kentuckians, as the property of Henry Mills, of Kentucky. The victim is a bright, manly, about 28 years old, well built, and quite intelligent. He had resided for the last four years near Try, Miami county, in Ohio, and, according to the testimony, was an industrious and upright man. A large number of colored people, deeply excited, gathered in front of the Jail House, where the fugitive was held by the Marshal. On Tuesday morning, the fugitive was brought before Judge McLean, who adjourned the hearing till Wednesday.

On Wednesday, the case was fully heard and determined. T. C. Ware appearing for the claimant, and Messrs. Jellie and Birney for the defendant. The jury were filled by ladies, so crowded was the court room. An immense police force was stationed in and about the court-house. No evidence was introduced to show that McQuerry was not a slave, but his counsel rested his case wholly on the unconstitutionality of the Fugitive Slave Law of 1850. Judge McLean, of the Supreme Court of the United States, in giving his decision at considerable length, affirmed the entire constitutionality of that diabolical enactment, and remanded the fugitive to his master, who was immediately conveyed, without hindrance or molestation, across the Ohio river, and lodged in the Covington Jail, where he will remain until his judicial owner is ready to proceed home, or to discontinue him to the "southern buyers." There was a great deal of rejoicing at Covington over the termination of the trial, and a jubilee was also held in the bottomless pit at the same time. The decision of Judge McLean makes us thank God anew, that we have divorced ourselves from this blood-stained and man-stealing government, and raised the God-earing cry of "No Union with Slaveholders!"

DECISION OF JUDGE MCLEAN.

Of the Supreme Court of the United States, in the Case of Washington McQuerry, claimed as a Fugitive Slave.

In giving my decision in this case, it may not be improper to say a word in regard to the manner in which it has been brought before me. I, in the first instance, issued a writ of habeas corpus, on an affidavit that the defendant—as he may be called—was illegally deprived of his liberty. The object was to enquire into the legality of his imprisonment. An order was entered by the Deputy Marshal of the United States, with the same object in view; it was to enquire whether McQuerry was legally detained. With a view of showing a legal detention, the claimant, Henry Mills, has attempted to show that the defendant was a fugitive from labor in Kentucky. The enquiry now made, is not as to whether the defendant was a fugitive from labor in Kentucky, but as to whether he was a fugitive from labor in any State. The first question that arises may be on the facts of the case. The defendant has attempted to show that McQuerry was his slave in the State of Kentucky. His son, Jacob Miller, 21 years of age, was introduced to prove the fact. This witness states, that ever since he has known anything, this person has been the slave of his father, has lived under his control and management, and has been treated as the other slaves of his father, and has performed labor and service to his father; also, that about four years ago, McQuerry absconded with three others, who also owed service to his father.

Wm. Kelly, the second witness, corroborates the first witness. He was a near neighbor to Mr. Miller, and knew that this "boy" was his servant; they were intimately acquainted with the family, with whom they frequently visited, and always saw this defendant acting in the capacity of servant. This witness also corroborates the statement of Miller's son, as to the absconding of this "boy" and states that there were no circumstances of his leaving.

James Kelly, a brother of the last witness, corroborates the testimony previously given. He also was intimately acquainted with Mr. Miller's family, and has known this "boy" eleven or twelve years; he knew him as the servant of Mr. Miller.

The witness Yeomir corroborates the first three. He had lived near the parties for many years, during which this defendant was employed, managed and controlled as the servant of Mr. Miller's son, Mr. Deput United States Marshal, Stuart Armstrong, in his capacity of a fugitive from labor. He had lived with McQuerry, who said that Miller was his master, and expressed some regrets that he had left his service; said he was persuaded by "Stephen," who absconded at the same time.

This statement is corroborated by Mr. Black, to whom McQuerry confessed that this was his master, and that he left him under the circumstances stated by the other witnesses.

Now so far as the facts of this individual is concerned, it would be difficult to present a case which would clearly establish the claim of Henry Miller—this is so particular and circumstantial, so entirely uncontradicted, it is impossible to resist the result of the examination—the clearest and most decided conviction that this person was in the condition of a servant in Kentucky. I have never, in any case that I have investigated—cases where damages are claimed, which present similar points—known a claim more clearly made out.

It has been urged that if it is not proven that Kentucky was a slaveholding State, Judges of the Supreme Court of the United States recognize the laws of all the States, as do the State Courts the laws of each county. The jurisdiction of the Supreme Court of the United States extends throughout the Union and into the Territories. Its Judges are presumed to know the laws of each State, and the extent of State jurisdiction.

I do not say that such would be the rule, were this examination before a State Judge or a Commissioner of the United States.

In many of the States, a special law has been passed recommending the statute laws of other States. In such cases, nothing more than an exhibition of the statute law would be necessary. But where a trial like this is had in a State where no such provision exists, the State Judge, and perhaps the Commissioner, might require legal proof of the existence of slavery in the State where the claimant resided.

But this is not necessary before a Judge of the court whose jurisdiction is confined to the State, or the whole country. Kentucky is known to be a slave State.

The declaration of a Senator from Virginia is alluded to, in support of the argument that slavery does not exist by law in the slaveholding States. I am really sorry to hear this argument.

This distinguished Senator was speaking of territories into which our friends of the South desired to take their slave property, and declared that slaveholders had the right to take slaves where there was no legal recognition of the relation. This was an error. The great principle is this—Slavery is not a creature of the States, but is the authority of law. I may remark that I was the means of bringing out this decision, which was made in the case of Mississippi.

It had been claimed that the slaveholder had the right to take his slave into the territories where it was not legalized, and where long usage had not sanctioned the institution. Usage constitutes law after a sufficient lapse of time. But the Supreme Court has decided the claim to be without foundation. Slavery exists only by local law.

In the slaveholding States, the laws provide for the condition of master and slave; they limit the power of the former, and protect the rights of the latter. To deny the legalization of the relation in these States is to shut our eyes to what is written, and to the decisions of their Courts.

I am gratified that, in the examination and argument of this case, there has been uniformly a gentlemanly bearing—no abusive epithets were used, none were expected. This must draw the approbation of all sensible persons.

There is no evidence on the part of the defendant, except the admissions by the claimant's attorney, which were that McQuerry had lived four years in the State of Ohio, during which time he had been recognized, treated and considered as a free man. This was proper. This is the theory of our laws and constitution. Every man in Ohio, without regard to color, is presumed to be a free man; her laws do not sanction the treat of a slave.

This treatment of McQuerry in the State of Ohio, is nothing more than the presumption of the law, which, in my judgment, is contradicted by the conclusive proof of the claimant that he escaped into this State from "service and labor due" in Kentucky.

It is insisted that the fugitive slave laws of '33 and '50 are not constitutional—that Congress has no power to enact such a law—that the power of enforcing the constitutional provision is with the States.

This argument has been frequently advanced by gentlemen who have a great deal to say, and I am sure that that it has been announced in some "platforms" that have been framed. I will refer to the judicial authority that has recognized the power of Congress to enact laws providing for the return of fugitives from labor. In the case of Prigg vs. the State of Pennsylvania, the Judges of the Supreme Court decided, without dissent, that Congress had the power to legislate on this subject. Some of the Judges thought the State had a right to legislate on the same subject, but there was no dissent from the decision, that Congress had the power to adopt the law of '33—the law of '50 was not then enacted.

The Supreme Court of every State in the Union, before which the question had been raised, has recognized the same power in Congress. At an early period in the history of Massachusetts, and possibly in other States, though it has not attracted my attention—this doctrine may have been doubted, but it has since been affirmed, and no Court of respectable standing now doubts it.

This is strong authority in regard to the power of Congress to legislate upon the subject. Authority, certainly, that should overbear individual opinion, unless the number of individuals entertaining an opposite opinion is great enough to change the organic law of the land. To such a change, the efforts of those who deny the power of Congress to legislate on the subject of slavery within the States, might, and not improperly, be directed.

The Federal Constitution was framed in 1787; it was discussed by the several States who accepted it. Various essays were written by distinguished citizens, and the instruments were very extensively discussed.

As soon after the adoption of the Constitution as 1793, we find an act of Congress providing for the rendition of "persons owing service or labor" in one State, escaping into another. This act was passed by Congress, some of whose members I can rightly remember, were delegates in the Convention that framed the Federal Constitution; all were contemporaneous with the Convention, and the discussions that preceded and attended its deliberations. Those who enacted the law of '93 were not ignorant of any of the provisions of the Constitution, for they had been scanned with great ability, and especially in Virginia.

There is a weight of authority on this point which cannot be controverted in any court in the world. Independent of this authority, which must silence all objection, we shall arrive at the same conclusion by looking at the act as arising

under the Constitution. Is the construction of that instrument in some of its vital points never to be settled?

If no object is paid to the weight of concerning ourselves for half a century, the basis of our social fabric will be shaken—there will ensue disorder and confusion, nor will there be protection of rights.

The clause of the Constitution alluded to is: "No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

This Constitution has been considered the fundamental law of the land; it is the foundation of all the glory of the country; all our civil virtues have flourished under it; it secured the fruits of our revolution.

It is contended that this provision in the Constitution is to depend on the States for its execution. I will ask the gentleman who read the able and ingenious argument in support of this proposition, if that is the view which he proposes for its enforcement. He too good a theologian to admit the consequences of this argument.

There can be no law without a sanction. This applies to human as it does to Divine law.

The legislatures of the several States are prohibited from passing a law obstructing the master in pursuit of his escaped servant, who must be given up on proof by the claimant that service or labor is due. Suppose a State to pass a law directly opposed to this clause, and to enact a general act, that in the case of Prigg vs. the State of Pennsylvania, and the Supreme Court of the U. S. declared it nugatory; it was in opposition to the Constitution, and therefore void. Had the power to enforce the provisions of the Constitution been left with States, this act of Pennsylvania would not have been void. But for the clause in the Constitution that I have recited, every slave would be free on touching the soil of a State whose laws did not recognize slavery—*for slavery can only exist by authority of law.*

The provision in the Constitution is prohibitory, and it is positive as to the "giving up of persons escaped from service or labor."

The States could not be compelled to give up these fugitives by a law of Congress, but the provision is found in the Constitution, the organic law of the land, and it is more than a recommendation. I am aware that the word "slave" is not in the Constitution, but the subject was debated in the Convention, and it ceased. The constitutional provision in this regard was the result of a compromise. For saying this, I have the authority of Chief Justice Marshall. This right of rendition, then, is one which the citizens of one State may claim and must receive of another State. The Federal Government has the power to carry out and perpetuate this right.

And how, with regard to fugitives from justice? The same provisions, upon the same principle, Congress has legislated upon, and they have upon the provision for the rendition of persons escaped from labor or service. But the constitutionality of the legislation in regard to fugitives from justice, has never been doubted. The Governors of some States have refused to give up "fugitives from justice," but the refusal was on the ground of insufficient "cause," never on that of "unconstitutionality." No court has ever doubted the constitutionality of legislation providing for the return of fugitives from justice.

It is stated that the clause in the Constitution which says that faith and credit shall be given to the public acts and records of other States, that no power is conferred on the Federal Government to enforce it.

Is this so? The fundamental law declares that citizens of each State shall be entitled to all the rights and immunities of the citizens of the several States. Undoubtedly, Congress may legislate upon these provisions.

There are various other provisions of this description. No language is used that shall be laid on territories imported from one State into another. The States can conclude no treaties, coin no money, can not make any thing but gold and silver a "legal tender," can pass no *ex post facto* laws, or laws impairing the obligations of contracts.

These are all prohibitions of power to the States. Does it follow, that because there is no express provision in the organic law for the exercise of power on these subjects, that none exists? In all these cases, a remedy is provided. In case of infractions of the organic law, a writ of error may be taken from the State Court to the Supreme Court of the United States, where laws conflicting with the Constitution will be declared void. It would be singular if there was no sanction to the provision upon this most difficult of all questions—a question so ably and extensively discussed at the time the Constitution was framed; for slavery then existed in about one-half the States. Before the adoption of that instrument, slaves had been recognized in various ways, in many instances by coming in, by various means, from the foreign world. There existed a usual, practical compromise, before the written compromise of the Constitution. But difficulties had arisen, and therefore this provision.

Nor can there be a doubt, that the term "persons held to service or labor" applies principally to persons held as slaves. Madison, while assenting to the provision, objected to the use of the term "slave," because it expressed a thing repugnant to his sentiments—he did not wish to recognize that one man could be the property of another.

This has been termed an *ex parte* proceeding. It certainly is not. Had the counsel for McQuerry been able to state that they expected to prove his freedom, I should promptly have granted a continuance to afford ample time for the collection of such proof.

Occupying the sacred office of Judge, I have no right here to indulge my sympathies; it would have been gratifying to have found that this defendant was free from the moment he was seized, but a result is gratifying to those whose feelings are opposed to slavery in the abstract. In such case, it is the stern duty of the Judge to use more than ordinary caution.

It was urged against the constitutionality of the laws of 1793 and 1850, that they denied the right of trial by jury. It is my opinion, based upon my judicial experience, that a trial by jury would not decrease the number of renditions. In an instance that I can not at this time decide, anti-slavery man was upon the jury in a case involving the liberty of escaped slaves. But he considered the solemnity of his oath to support the laws and the Constitution, and he agreed with his brethren to give a verdict of damages against the person through whose instrumentality the slaves had escaped.

This is not a final decision as to the liberty of the defendant. The question here is strictly judicial, but or he owns service or labor to the claimant, but this decision will be no bar to the question as to the liberty of the man. He may be sold, his condition may be wretched, but the fault is not with the Judiciary.

It is a principle universally admitted, that a law may be in part constitutional, and in another part void, and that effect may be given to those portions which are constitutional. I do not, in this wish, to intimate that any part of the laws of '93 and '50 are in conflict with the organic law. It may not be improper for me here to suggest, that there is one part of the law of '50 that does not seem to be rightly understood. The clause allowing \$10 to the Commissioner in case the certificate is made out to the master, and \$5 if no certificate is given, was, as I think, intended merely to compensate that officer for the extra writing (which may be considerable, and even not covered by the sum of \$5), in consequence of the statement of the Supreme Court, and not as a Comptroller. I may properly make this remark.

The laws of 1793 and 1850, as regards this case, are clearly within the provisions of the Constitution.

I AM THEREFORE BOUND TO REMAND THE FUGITIVE TO HIS MASTER.

TO THE FRIENDS OF WOMAN'S RIGHTS.

Our movement has been received with unexpected favor. The necessity of some change in the condition of those women dependent for their support, on their own exertions, has been universally acknowledged.

Even the more radical claim to equal rights, and to a change in the law of marriage, which shall give the wife equal control with the husband over their joint property, has met with far more encouragement than any one could have expected.

While the public press, the circulation of documents, and lectures in different localities, are doubtless the most reliable and permanent instrumentalities, we cannot overlook the great benefit, likely to result from large conventions, held in central and popular cities, and gathering to their sessions the most active and deeply interested of our friends.

Where can we better hold these than in New York, the commercial capital of the country, whose press is listened to by the Nation? And what time better for assembling such a Convention, than when the streets of that city are crowded with a concourse from every State in the Union? More especially when the peculiar circumstances under which the "Whole World's Temperance Convention" assemblies, will be likely to call together many of the most prominent friends of our movement?

We invite, therefore, all well-wishers to the enfranchisement and elevation of women, to assemble in Convention in New York city, on Tuesday and Wednesday, the 6th and 7th days of September next, at the Broadway Tabernacle.

(Signed by LUCRETIA MOTT, ANGELINA G. WELD, SARAH H. GREENE, WENDELL PHILLIPS, and others.)

THE FIFTH WORCESTER ANTI-SLAVERY BAZAAR.

WILL BE HELD IN BRINLEY HALL, Cattle Show Week, September, 1853.

We would earnestly invite all who have each year cooperated with us, to renewed effort in the great cause of humanity, and the hitherto indifferent, to a more faithful investigation of its claims. None can remain passive in this matter. Every day we are called to make our election between apparent self-interest and the slave interest—between love of the world's good opinion and hatred of oppression. So long as the great wrong continues, so long as we all helping others to forget its iniquity, to tolerate its cruelty, or helping them to feel its sin, to undo its heavy burden. Fairs are not merely available for the raising of funds, but as a means of awakening public attention, as meetings for the dissemination of anti-slavery truth, and the discussion of anti-slavery principles, they have proved most valuable and efficient. We ask, then, aid, from all who themselves love "life, liberty and happiness," and who would help their brethren to the same birthright.

We would send our appeal throughout the country to all our faithful fellow-laborers, reminding them, that contributions of Needlework, of useful and fancy articles, will be gratefully received. The refreshment table must depend, as formerly, upon donations, which which we hope will be various and abundant.

Sarah H. Earle, Emily Sargent, Lucy Chase, Hannah Rice, Adeline H. Howland, Eliza N. Stowell, Olive Loveland, Hannah M. Rogers, Sarah L. Butman, Abby W. Wyman, Mary-Channing Higginson, Worcester; Sarah R. May, Leicester; Emma W. Wyman, Dedham; Mary E. Hodges, Barre; Frances H. Drake, Leominster; Polly D. Bradish, Upton; Catherine S. Brown, Hubbardston; Maria P. Fairbanks, Millville; Nancy B. Hill, Blackstone; Abby B. Hussey, Lancaster; Louisa F. Hall, Upton; Susan B. Everett, Ellsworth, Princeton.

WORCESTER COUNTY NORTH-AWAKE!

A meeting of the Worcester County (North Division) Anti-Slavery Society will be held at WINCHENDON Town Hall, on SATURDAY, Aug. 27th, commencing at 2 o'clock, P. M., and will continue that evening, and also the following Sunday evening, (28th). The meeting will be attended by WM. LLOYD GARRISON and LUCY STONE.

WORCESTER COUNTY SOUTH.

The Executive Committee of the Worcester County (South Division) Anti-Slavery Society would notify the members of that Society, and all friends of the anti-slavery cause in that section of the State, that they have engaged Rev. Andrew T. Foss as a lecturing agent for the month of the first of September; and they invite the active cooperation of every friend of freedom, that his lectures may be made, in the highest degree, effective to promote that cause. All letters, with regard to Foss's services as a lecturer, should be addressed to the undersigned, at Leicester.

For the Committee, Wm. Co. S. D. Anti-Slavery Society, SAMUEL MAY, Jr.

REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will speak as follows:

East Dennis.....Friday.....Aug. 26.
North Dennis.....Sunday....." 28.

LORING MOODY will lecture on the religious aspect of the Anti-Slavery cause in

Upton.....Sunday.....Aug. 28.
Shrewsbury.....Tuesday....." 30.
Sterling.....Thursday.....Sept. 1.
Leicester.....Saturday....." 3.
Fitchburg.....Tuesday....." 6.

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THE WHOLE WORLD'S TEMPERANCE CONVENTION is to be held in the Broadway Tabernacle, at New York, on Thursday and Friday next. A world-wide principle, as to human co-operation, is involved in that Convention; and the friends of the cause should make every effort to be present, from all parts of the country.

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WE HOPE OUR cherished and venerated friend, WILLIAM H. AUSTIN, Esq. of London, (now making a tour of the Lakes in this country,) will pardon us, for the sake of philological science, in publishing the sketch of his character, as delineated and sent to us by Mr. L. N. Fowler, of New York—a sketch which, who so intimately know Mr. A., will, we are sure, declare to be marvellously analytical and graphic. "May his shadow never be less!"

WHOLE WORLD'S TEMPERANCE CONVENTION.

REMEMBER—ON THURSDAY AND FRIDAY NEXT!

Whereas, in response to a call for a preliminary meeting of the friends of Temperance in North America, to make arrangements for a World's Temperance Convention in the city of New York, during the World's Fair, a meeting assembled in that city, on the 12th of May, 1853, which assumed the power to exclude several regularly elected delegates, because they were women; and, whereas, a portion of the members of that meeting retired from it, regarding it as false both to the letter and the spirit of the call;

The undersigned, consisting in part of such seceding delegates, hereby invite all those in favor of a World's TEMPERANCE CONVENTION, which shall be true to its name, to meet in the city of New York, on Thursday and Friday, the 1st and 2d September next, to consider the present needs of the Temperance Reform.

(Signed by T. W. HIGGINSON, HORACE GREELER, LUCRETIA MOTT, WENDELL PHILLIPS, and many others.)

TO THE FRIENDS OF WOMAN'S RIGHTS.

Our movement has been received with unexpected favor. The necessity of some change in the condition of those women dependent for their support, on their own exertions, has been universally acknowledged.

Even the more radical claim to equal rights, and to a change in the law of marriage, which shall give the wife equal control with the husband over their joint property, has met with far more encouragement than any one could have expected.

While the public press, the circulation of documents, and lectures in different localities, are doubtless the most reliable and permanent instrumentalities, we cannot overlook the great benefit, likely to result from large conventions, held in central and popular cities, and gathering to their sessions the most active and deeply interested of our friends.

Where can we better hold these than in New York, the commercial capital of the country, whose press is listened to by the Nation? And what time better for assembling such a Convention, than when the streets of that city are crowded with a concourse from every State in the Union? More especially when the peculiar circumstances under which the "Whole World's Temperance Convention" assemblies, will be likely to call together many of the most prominent friends of our movement?

We invite, therefore, all well-wishers to the enfranchisement and elevation of women, to assemble in Convention in New York city, on Tuesday and Wednesday, the 6th and 7th days of September next, at the Broadway Tabernacle.

(Signed by LUCRETIA MOTT, ANGELINA G. WELD, SARAH H. GREENE, WENDELL PHILLIPS, and others.)

THE FIFTH WORCESTER ANTI-SLAVERY BAZAAR.

WILL BE HELD IN BRINLEY HALL, Cattle Show Week, September, 1853.

We would earnestly invite all who have each year cooperated with us, to renewed effort in the great cause of humanity, and the hitherto indifferent, to a more faithful investigation of its claims. None can remain passive in this matter. Every day we are called to make our election between apparent self-interest and the slave interest—between love of the world's good opinion and hatred of oppression. So long as the great wrong continues, so long as we all helping others to forget its iniquity, to tolerate its cruelty, or helping them to feel its sin, to undo its heavy burden. Fairs are not merely available for the raising of funds, but as a means of awakening public attention, as meetings for the dissemination of anti-slavery truth, and the discussion of anti-slavery principles, they have proved most valuable and efficient. We ask, then, aid, from all who themselves love "life, liberty and happiness," and who would help their brethren to the same birthright.

We would send our appeal throughout the country to all our faithful fellow-laborers, reminding them, that contributions of Needlework, of useful and fancy articles, will be gratefully received. The refreshment table must depend, as formerly, upon donations, which which we hope will be various and abundant.

Sarah H. Earle, Emily Sargent, Lucy Chase, Hannah Rice, Adeline H. Howland, Eliza N. Stowell, Olive Loveland, Hannah M. Rogers, Sarah L. Butman, Abby W. Wyman, Mary-Channing Higginson, Worcester; Sarah R. May, Leicester; Emma W. Wyman, Dedham; Mary E. Hodges, Barre; Frances H. Drake, Leominster; Polly D. Bradish, Upton; Catherine S. Brown, Hubbardston; Maria P. Fairbanks, Millville; Nancy B. Hill, Blackstone; Abby B. Hussey, Lancaster; Louisa F. Hall, Upton; Susan B. Everett, Ellsworth, Princeton.

WORCESTER COUNTY NORTH-AWAKE!

A meeting of the Worcester County (North Division) Anti-Slavery Society will be held at WINCHENDON Town Hall, on SATURDAY, Aug. 27th, commencing at 2 o'clock, P. M., and will continue that evening, and also the following Sunday evening, (28th). The meeting will be attended by WM. LLOYD GARRISON and LUCY STONE.

WORCESTER COUNTY SOUTH.

The Executive Committee of the Worcester County (South Division) Anti-Slavery Society would notify the members of that Society, and all friends of the anti-slavery cause in that section of the State, that they have engaged Rev. Andrew T. Foss as a lecturing agent for the month of the first of September; and they invite the active cooperation of every friend of freedom, that his lectures may be made, in the highest degree, effective to promote that cause. All letters, with regard to Foss's services as a lecturer, should be addressed to the undersigned, at Leicester.

REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will speak as follows:

East Dennis.....Friday.....Aug. 26.
North Dennis.....Sunday....." 28.

LORING MOODY will lecture on the religious aspect of the Anti-Slavery cause in

Upton.....Sunday.....Aug. 28.
Shrewsbury.....Tuesday....." 30.
Sterling.....Thursday.....Sept. 1.
Leicester.....Saturday....." 3.
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FOURTEENTH THOUSAND NOW READY.

TWELVE YEARS A SLAVE!

TRUTH STRANGER THAN FICTION! It is a singular coincidence, that Solomon Northup was carried to a plantation in the Red River country—that same region where the scene of Uncle Tom's captivity was laid—and his account of this plantation, and the mode of life there, and some incidents which he describes, form a striking parallel to that history.—(Mrs. Stowe, in her "Key" p. 174.)

THE NARRATIVE OF SOLOMON NORTHUP, a citizen of New York, kidnapped in Washington City in 1841, and Rescued in 1853, from a Cotton Plantation near the Red River, in Louisiana.

LIST OF ILLUSTRATIONS.

Portrait of Solomon in his plantation suit. Scene in a Slave Pen at Washington. Separation of Eliza and her last Child. Chapin rescues Solomon from Hanging. The Stealing-out and Fleeting of the Girl Patsy. Scene in the Cotton Field. Arrival Home, and first Meeting with his Wife and Children.

One handsome 12mo. volume, 350 pages—Price \$1.

READ WHAT THE REVIEWERS SAY.

The Narrative will be read with interest by every one who sympathizes with the human being struggling for freedom.—*Buffalo Courier.*

The volume cannot fail to gain a wide circulation. It will be read extensively, both at the North and South. No one can contemplate the scenes which are here so naturally set forth, without a new conviction of the hideousness of the institution from which the subject of the narrative has happily escaped.—*N. Y. Tribune.*

What a tale it tells; what inexpressible proofs against slavery; what occasion for shame and tears on the part of all! We think the story as affecting as any tale of sorrow could be. We believe its perusal will not only excite an absorbing interest, but minister powerfully to the sound, intelligent anti-slavery sentiment of the country.—*N. Y. Evangelist.*

Next to Uncle Tom's Cabin, the extraordinary Narrative of Solomon Northup is the most remarkable book that has ever issued from the American press. Indeed, it is a more extraordinary work than that, because it is only a simple unvarnished tale of the experience of an American freeman of the "blessings" of slavery, while Mrs. Stowe's *Uncle Tom* is only a somewhat fully wrought novel, intended to illustrate what Solomon saw and experienced, Southern Slavery in its various phases.—*Detroit Trib.*

We hope it will be universally read. If we do not read it, it will prove a vast service in the great cause

POETRY.

LAVILLE TOPY'S SONG.

BY ELIZA COOK.

[This song is set to music by Henry Russell, and published at the Musical Bazaar office, High Holborn, London.]

*Topsy never was born,
Never had a mother;
'Spects I grew a bigger brat,
Just like any other.

Whip me till the blood pours down—
Oe missus used to do it;
She said she'd cut my heart right out,
But never could get to it.

This is Topsy's savage song,
Topsy, 'cute and clever;
Hurrab, then, for the white man's right!
Slavery forever!

THE POOR MAN TO HIS SON.

BY ELIZA COOK.

Work, work, my boy, be not afraid,
Look labor boldly in the face,
Take up the hammer or the spade,
And blush not for your humble place.

ALL'S FOR THE BEST!

All's for the best! be sanguine and cheerful;
Trouble and sorrow are friends in disguise;
Folly alone goes faithless and fearful;
Courage for ever is happy and wise.

A BATH.

O Summer! Summer! With the golden crown!
Thou comest o'er the world with fiery feet;
The white-skinned Naiads languidly lie down
Amid thy sultry heat.

THE LIBERATOR.

PHRENOLOGICAL CHARACTER OF WILLIAM H. ASHURST, ESQ. OF LONDON.

181 NASSAU STREET, NEW YORK, August 9, 1853.

EDITOR LIBERATOR:

DEAR SIR,—On looking over your paper a short time since, I saw a favorable notice of Mr. Ashurst; and, as I had but a short time before examined him, without knowing who he was, the thought occurred to me that you would be pleased to see the description of his character which I then gave.

The Phrenological Character of Wm. Henry Ashurst, given by L. N. Fowler, July 27th, 1853.

Mr. Ashurst embodies in his organization many strong family peculiarities. His physiology and phrenology indicate, first, that his ancestry generally were long-lived, and that some of them attained to very great age.

These are peculiarities of his character, as they were also of his ancestors, especially of that side of the house from which he derived his character.

He is remarkable for his hopefulness and cheerfulness of mind; is always looking on the bright side, and calculating the chances of life in his favor.

He is rather unusually free from unnecessary cares and anxieties, and what would trouble others very much, does not at all annoy him.

He is liberal in his religious views, and never takes any thing for granted; he either understands it, or discards it. His faith does not carry him far, for he is a matter-of-fact man, and is governed by his judgment.

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and he has not had any too much restraint, cautiousness, five thought, patience, and protractiveness of thought and feeling; for a safe exercise of the mind under all circumstances.

Qualifications. In consequence of his strong, vigorous will, and predominant reasoning intellect, he has more control over his thoughts and feelings, and can apply his mind more continuously to a subject, than he is naturally qualified to do from the size of Concentrativeness; and in consequence of his experience, contact with the world, and knowledge of the abilities and characters of mankind, he is capable of exercising more system, and of manifesting more tact, than belongs to his natural disposition.

DISSOLUTION OF THE UNION.

FRIEND GARRISON:

Having heard so many rumors of the dissolution of the Union, and having lived to see all danger pass by, I was in hopes that my fears would never more be excited upon that subject.

Having been requested to spend a few months in Jefferson County, N. Y., I have learned, since my temporary residence here, that our model republic will probably be shattered to pieces, leaving 'not a wreck behind.'

According to report, the Presbyterian clergyman of that place, a few Sundays since, laid before his congregation the subject of slavery. The main point (as I have been informed) in his discourse was, whether slaveholders should be admitted to fellowship in the Presbyterian Church.

There is one particular in which your analogy holds good. In every instance referred to by you, the people's God was attacked; and our Creator has implanted in the human mind that instinctive attachment to his God—i. e., his supreme good, in its own estimation—whether that good be the Virgin Mary, or silver dollars, or the people, or Jehovah—that it instinctively recoils at such an attack.

NOTES BY THE WAY.

BRATTLEBORO, Vt., Monday night, August 15, 1853.

DEAR GARRISON—I arrived in this town to-day, at noon, and put up at the Water-Cure of the late Dr. Westell, now kept by his widow, with the aid of a Doctor. The first thing that attracted attention, as I walked the streets, was a notice of a lecture on slavery, by Lucy Stone, in the Baptist church, this evening.

Her subject was, the causes of the existence and perpetuity of slavery in this land—while it is being abolished, and slaveholders are being branded with infamy, amid the hardest despotisms of Europe.

THE BIBLE.

DEAR SIR,—You invite free discussion on this, as you acknowledge, most justly, 'very important subject,' viz: Is the Bible so inspired, that all to whom Providence sends it, being endowed with common understandings, are required by 'the great God who made all things,' to believe and to do what it requires of them?

It will be more tolerable for the State than the Church, by the power and pathos of her thoughts and her tones, combined with her earnestness, simplicity and directness, she held the audience in breathless silence, while she gave utterance to the great anti-slavery watchword, 'NO UNION WITH SLAVEHOLDERS!'

Dear Garrison, is there no hope? Is the Church, is the Priesthood, is the Nation, given over to believe and practice a lie, that it may be damned? Must this Republic go down into an ocean of blood, into which all tyrants have been hitherto plunged?

You have introduced yourself to your readers; allow me to do so also. You deprecate the idea of ascertaining what is popular, before you take your position on the field of moral investigation; I also. And if, in endeavoring to set out your principles, you have suffered 'unto bonds and imprisonment,' at the hands of the convivance of the professed believer in inspiration, I have, by the actual efforts of the professed believer; you, upon leaving my old party, the Orthodox; I, upon leaving my old party, that of the unbelievers.

He is more social and benevolent in his feelings than he is witty; yet he is pointed in his remarks at times, owing to the amount of electricity he has to exhaust through various channels. He has not naturally much talent for music, although he may enjoy it when performed by others.

He is imitative, and can readily conform to change of circumstances. He places a fair value on property, but he values it more particularly for the good he can do with it, or for the advantages it affords him.

He is somewhat defective in a knowledge of details and particulars, in memory of the past, in judgment of music, and of time when things occur, in spirituality of feeling, in confidence in unsexed and untried subjects.

and he has not had any too much restraint, cautiousness, five thought, patience, and protractiveness of thought and feeling; for a safe exercise of the mind under all circumstances.

Another material difference between the two cases seems to be in that the anti-slavery question is not a settled one in this country yet. God grant that it may soon be, by the restoration of their 'inalienable rights' to all, and not before!

There are several aspects in which the Phonetic system of instruction can be viewed, in each of which it commends itself to our sympathy and support.

1. It has been proved by the most severe tests, among which may be mentioned the award of a prize of \$250, by a Committee composed of some of the ablest men whom New England can boast, that by far the easiest and the best method of teaching the reading and spelling of our common orthography, is to teach first Phonotypy; which can be learned in a few months, and which enables the pupil to read the common orthography with very little or even with no additional instruction, and greatly assists in learning the common mode of spelling.

2. When Phonotypy shall have become generally known in this way, there will be no occasion to continue our present irregular and anomalous spelling. The new system alone will be amply sufficient for all purposes; and every person learning to read and write will be saved months if not years of hard study in acquiring that which will thenceforth be practically useless.

3. The dialects of our language arise from the difficulty of ascertaining the correct pronunciation, which it is impossible to ascertain excepting from a dictionary or from an extensive acquaintance with educated men, and must give way before a system of spelling which presents the exact pronunciation of every word, whenever it is written or printed.

4. Phonotypy proposes not only to remove a vast obstacle in the way of children, and an almost insuperable obstacle in the way of foreigners, in acquiring the English language, but to furnish an universal alphabet for all languages; and it thus assists in that great fusion of all nations into one, when one language shall be spoken by every kindred and every tribe upon the face of the whole earth, which must precede the universal brotherhood and harmony of mankind.

The following article is taken from the Phoenician, a phonetic periodical published in Washington, D. C. It will be seen that the phonetic spelling so nearly resembles the common print, that most persons will be able to decipher it without any previous instruction or assistance.

MORAL PHILOSOPHY.

It is an analogy between material and moral laws; between the laws which govern the motions of atoms or of worlds, and those which control the actions of men or of nations.

1. Attraction. Every particle of matter attracts every other particle, first according to their mutual affinity, and secondly according to the square of their distance.

In the moral world, 'Attraction' or 'propensity' to Destiny. He unpurged action or every fault is good; and does employments for his we q' best fitted, does p'rsna bo most harmonize wid us, or q' most attractive. Hens bi obedienes to de us or q' we cum into harmoni wid naqur.

2. Repulsion. Every particle of matter repels every other particle, according to their dissimilarity, and the cube of their distance. At whatever distance attraction and repulsion co-exist, there is an equilibrium. At a greater distance, the repulsion diminishes so rapidly as veri sum ta becum imp'ceptibile; hwil at a fortis distans it stan becum enormus.

3. Momentum. His balance and regulat' or. It sustans de bownding ter and de d'ap'ns—it g'vs wigs to de swift tar or l'it—de d'irects de planets in dar orbits. Widout it dar cad be no continous action or unvarry mojon.

3. Overcum ev'ry wid gud. We ma g'v'ry to independent rema for de ryl. First, de los or naqur q' consistent; and ta r'ndge ev'ry ev'ry wid de violat' or de ryl, ta act o'w'rs at o'w' or on r'ce, and ta stry ta act widout cost. And not onli do

me is enchanting. The bright rushing stream, the ravine, the hills, the green woods that cover them, the eager chirring of the saw-mill, the sweet warblings of the birds, the blue sky, the balmy, sweet air, the bright sun, the Great Invisible, Ever-present, breathing, smiling, speaking, loving, all around me. Altho' G. H. Garrison, they call me an atheist. I wish all that so could be seen and felt the spirit that loves and adores so deeply, that laughs and leaps about, in the very maddest joy, in my heart, at this moment—that, in the very depths of my soul, proudly exults, in conscious love, and in good will to all mankind. Talk of atheism to a soul filled with emotions such as now fill mine! If God is love, then have I a God; for my soul is love, and love will respond to love. God in my soul, answer, lovingly and joyfully, to the God that speaks and smiles in you vaulted heaven, and in the beauty, loveliness and grandeur of this green, fresh earth. In every breeze that fans my cheek, in every flower and leaf that fill the air with fragrance and freshness,—in the breathing, living silence and calmness around me, a sweet, tender voice asks, 'Lovest thou me?' In conscious strength and sincerity, my heart proudly answers, 'Thou knowest that I love thee.' Yes, dear friend, I LOVE God; and when I say this, I know whereof I affirm. My heart gives to the expression a definite and comprehensive interpretation. I LOVE God—not as a fiction, but as a fact—not as a romance, but as a visible, tangible, beautiful, sublime reality.

I came to this retirement to muse, to think, to feel. I write on my knee, sitting on these rude seats, under this rude little cot. I wish you and all your family, and all the families of Boston, were here, and climbing up the walk that leads through the woods that overhang the brook to this place. God pity those who are compelled to spend all their days in Boston, or who choose to do it. I must bid adieu to this 'Eagle's Nest'; but as I do so, I must say, 'Eagle's Nest' though it be—it has been to my soul—none other than the house of God and the gate of Heaven.

HENRY C. WRIGHT.

THE NEW METHOD OF CURE.

BY NUTRITION, without drugs, originally discovered, and now more than ten years, successfully practiced by LEROY SUNDERLAND, author of 'The Book of Human Nature' (New York, 1842), 'The Book of Nutrition,' 'Book of Health,' 'Book of Psychology,' &c. &c.

How often are the public congratulated upon the alleged invention of some new 'panacea' (compound of the drug) which has been invited to swallow, in order to be well! But here is a discovery which precedes the whole paraphernalia of drugs and drugging, with 'pills,' 'syrups,' or 'powders'; and is available in all forms of acute, chronic, or nervous disease.

Invalids at a distance may obtain Mr. Sunderland's pamphlet, ('The Secret of Healing'), free of postage, by enclosing to him one postage stamp, (prepaid), in which are detailed numerous cases, permanently cured without drugs! Thus demonstrating the only real 'paradise of the blood'—the only 'CURATIVE PRINCIPLE' in the Nutrative, always, which constitutes the merits of Mr. Sunderland's 'Miraculous' and the 'great secret' of his success in the treatment of Blindness, Dropsy, Dyspepsia, Consumption, Pile, Scrofula, Old Sores, Rheumatism, and other maladies which the common process of dosing had failed to cure!

FEMALE MEDICAL COLLEGE OF PENNSYLVANIA.

FOURTH ANNUAL SESSION.

THE next course of Lectures in this Institution will commence on Saturday, Oct. 1st, 1853, and continue for six months, (21 weeks,) closing on the 25th of February, 1854.

THE JUVENILE INSTRUCTOR.

A semi-monthly Paper, expressly for Children. It aims to attract the attention of children by simplicity and beauty of style, with engravings illustrative of its contents. Its object has been, for eight years past, to infuse into the young mind appropriate sentiments of respect for parents, sympathy for human suffering, and an abiding hatred of oppression in all its forms.

Specimen number, free of charge, sent on application at the office of publication.

RAPPO-MANIA OVERTHROWN.

THE CHRISTIAN RELIGION TRIUMPHANT. Or, The Scriptures, Reason, Philosophy, Common Sense and Religion vindicated against the claims of the Spiritual Rappers. By HENRY WICKLIFFE. Just published and for sale by FOWLER, WELLS & Co., 142 Washington St., Boston.

WORCESTER WATER CURE INSTITUTION.

NO. 1 GLEN STREET.

This Institution is well arranged for the treatment of individuals in all seasons of the year. Terms, usually, for full board and treatment, from 7 to 80 per week. For out of door treatment, \$5 per week. S. ROGERS, M. D., June 24, 1853.

BRAMAN'S SWIMMING BATHS.

(Established in 1823.) AT THE FOOT OF CHESTNUT STREET. HAVE been completely fitted and put in order. Two HUNDRED AND TWENTY SEVEN BATHS, being the largest in the United States, with pure Salt Water, and unequalled facilities for outside Bathing.

THE MILL DAM BATHS have been added to the Ladies' Department, which has heretofore been very much crowded. Connected with this establishment are also WARM OR COLD, FRESH OR SALT WATER TUB BATHS.

Single Baths, 12 cents; or 10 for a dollar. THE TREMONT BATHS, entrance from Tremont Court, have been refitted, and are now open from sunrise till 10 o'clock, P. M. JARVIS D. BRAMAN. Boston, June 17, 1853.

WRITINGS OF W. L. GARRISON.

SELECTIONS FROM THE WRITINGS AND SPEECHES OF WILLIAM LLOYD GARRISON—416 pages, diodecimo. Price—in cloth, \$1.00; extra gilt, \$1.50. For sale at the Anti-Slavery Office, 21 Cornhill.

NEW TEMPERANCE TALE.

MABLETON, or More Work for the Maine Law! This day published, and for sale by the Booksellers generally. JENKS, HICKLING & SWAN, 181 Washington St. May 20, 1853.