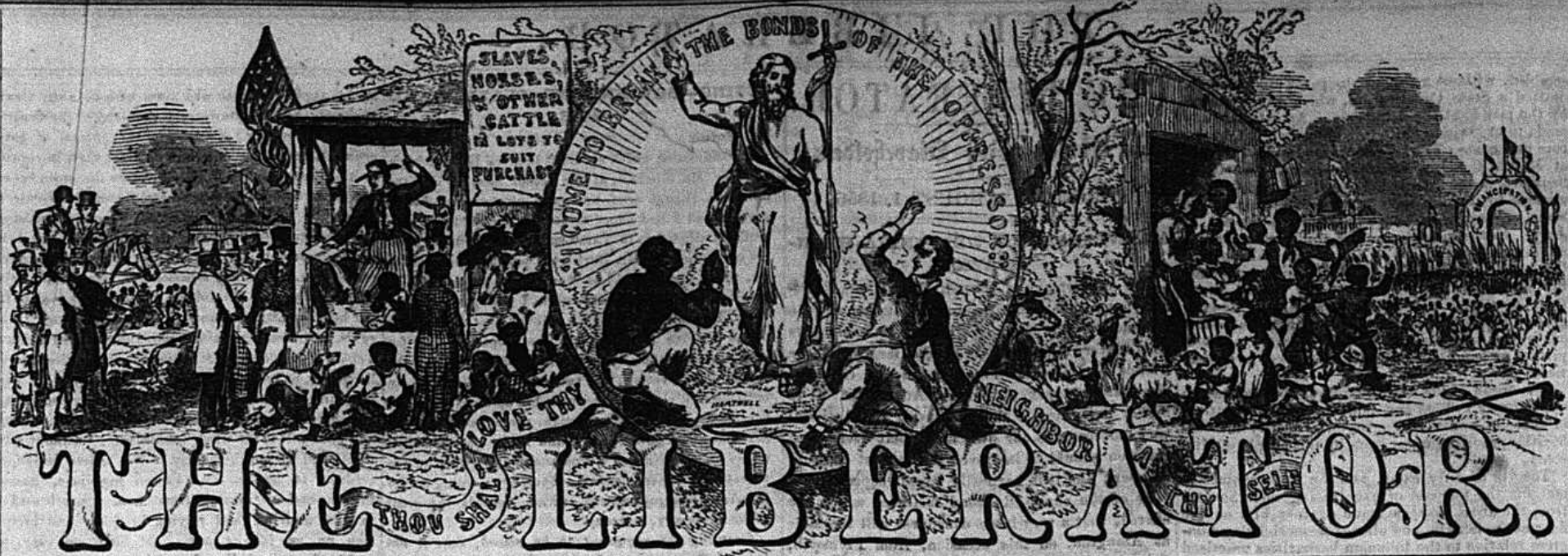


THE LIBERATOR  
PUBLISHED  
EVERY FRIDAY MORNING,  
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ANTI-SLAVERY OFFICE, 21 CORNHILL.  
ROBERT F. WALLCUT, GENERAL AGENT.  
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Five copies will be sent to an address for ten  
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All remittances are to be made, and all letters  
relating to the pecuniary concerns of the paper are to  
be directed, (POST PAID), to the General Agent.  
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clude three times for 75 cents—two square for \$1.00.  
The Agents of the American, Massachusetts,  
Pennsylvania 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, ELLIS GRAY,  
LEWIS, EDMUND QUINCY, SAMUEL PHILBRICK, and  
WENDELL PHILLIPS.  
In the columns of the Liberator, both sides of  
every question are impartially allowed a hearing.  
WM. LOYD GARRISON, EDITOR.



VOL. XXVI, NO. 31. BOSTON, FRIDAY, AUGUST 1, 1856. WHOLE NUMBER 1152.

No Union with Slaveholders!  
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH  
AND AN AGREEMENT WITH HELL!  
"Yes! I cannot be deceived—the slaveholding  
lords of the South proscribed, as a condition of their  
assent to the Constitution, three special provisions to  
SECURE THE PERPETUITY 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 exaction, 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-  
sented 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 THEREBY  
TO MAKE THE PRESERVATION, PROPAGATION AND PERPETU-  
ATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT  
OF THE NATIONAL GOVERNMENT."—John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

### REFUGEE OF OPPRESSION.

#### BORDER RUFFIAN PATRIOTISM.

FROM THE ABOLITIONIST (Kansas) Squatter Sovereign.  
MORSE ABOLITIONISTS TURNED BACK. The steam-  
er *Satan*, having on board contraband articles, was  
recently stopped at Leavenworth City, and  
loaded with 44 rifles, and a large quantity of  
blow-pipes and bow-knives, taken from a crowd of  
generally lawless, shipped out here by Massachusetts  
traders, where a guard was placed over the prison-  
ers, and some of them permitted to land. They  
were shipped back from Weston on the same boat,  
without ever being insured by the shippers. We  
do not approve of sending these criminals  
back to the East, to be re-shipped to Kansas—if  
sent through Missouri, through Iowa and Nebraska.  
We think they should meet a traitor's death, and  
that the world would be the better for it. We are, in self-  
protection, of the opinion, if the citizens of Leavenworth  
City of Weston would hang one or two boat loads  
of ABOLITIONISTS, it would do more toward estab-  
lishing peace in Kansas than all the speeches that  
have been delivered in Congress during the present  
session. LET THE EXPERIMENT BE TRIED.

SLAVES IN KANSAS. During the past six months,  
the slave population in this portion of the Terri-  
tory has greatly increased. Many settlers from  
South Carolina, Virginia, and other Southern  
States, have most effectually brought slaves with them,  
and are doing all in their power to settle the ques-  
tion of Slavery in the Territory. These are the  
kind of settlers we need here now.

A NEW GAME. Old Bullion and his satellites,  
Blair and Brown, are playing it out pretty strong.  
They pretend to be for Buchanan, when, in fact,  
they are his deadly foes. If they succeed in divid-  
ing the Missouri vote, in the Know Nothing  
electoral, and Missouri is lost to Bu-  
chanan, this will bring that beautiful son-in-law  
of Old Bullion into the House, when all the Black  
Republicans and Know Nothings will unite and  
make him President.

THE PALMETTO RIFLES—28TH OF JUNE. The  
anniversary of the Palmetto Rifles, of Acheson,  
today was duly celebrated by a parade and ban-  
quet.

At the head of the table hung the 'blood red  
flag' with the Lone Star, and the motto of 'South-  
ern Rights' on the one side, and 'South Carolina  
on the other.' The same flag that first floated  
on the battle-flags of the Abolitionists at Law-  
son, and at the hotel of the same place, in  
1854, now hung over the heads of the noble  
slaves who bore it so bravely through what excit-  
ing war.

The following are among the toasts drank:—  
1. Kansas—Our chosen home—stand by her.  
2. Sons of the South, make her SLAVE STATE,  
IN THE ATTEMPT! [This toast was received  
with loud and continued applause.]  
3. South Carolina—Our mother—she lives in our  
hearts. While true to her, we know she will be  
true to us.

4. Our ally—nobly she stood by  
her young sister. All hail to the gallant 'Border  
Buffaloes!' We owe them one.  
5. Gen. D. B. Atchison—Recognized by South  
Carolina as one fit to command—he has but to give  
the order, and to a man we will haste  
to the just and glorious strife.  
6. With our knives Southern Rights sheding;  
7. My resign, if it must be done, even life;  
8. Or die at least unyielding.

9. The Hon. Preston S. Brooks—By whipping  
Senator Sumner, he has furnished the 24 edition of  
what the Abolitionists call 'Border Ruffianism.'  
10. The determination of honorable minds to  
prevent injury and insult from a mouth-piece of  
Africanism, some finer what quarter it may.

11. Disunion—By secession, or otherwise—a  
means of hope to an oppressed people, and the  
best remedy for Southern wrongs. [Enthusiastic  
cheers.]

The Squatter Sovereign—May it ever receive  
a hearty support from that South whose interests it  
has so warmly defended.

12. A few remarks in response from Col. R. S.  
Keller, three cheers were given for The Squatter  
Sovereign. In sitting down, Col. Keller offered  
the following:—

The City of Acheson—May she, before the close  
of the year '57, be the capital of a Southern Re-  
public. [Cheers.]

13. S. B. Alexander:—  
14. The Pro-Slavery party will assert and  
maintain the supremacy of the white race, or die  
in the attempt.

By Wallace Jackson:—  
15. Kansas—We will make her a SLAVE STATE, or  
from a chain of locked arms and hearts together,  
we die in the ATTEMPT.

By Dr. G. T. Lary:—  
16. The Palmetto Flag—We brought it here in hon-  
or, and we will retain it the same.

By W. Jenkins:—  
17. The Distribution of the Public Lands—One hun-  
dred and sixty acres to every Pro-Slavery settler,  
and to every Abolitionist SIX FEET BY TWO.

18. Slavery—Jones of Douglas County—A martyr to  
Southern Rights; may he long survive his at-  
tention to assassination, and may his revenge be  
done in a Slave State.  
19. The health of D. R. Atchison, the Border Ruf-  
fin Chief. [Drank standing.]

and the ordinary slops and water gruel of most of  
our party organs and orators at this extraordinary  
political crisis.

The Richmond *Examiner* undertakes very delibe-  
rately to show that there was no mistake in the  
estimates of Governor Wise, concerning the rise in  
the price of niggers—two, three or four hundred  
per cent.—that will follow the election of Mr. Bu-  
chanan. The argument advanced in support of  
the Governor's calculations is a good one. With  
Mr. Buchanan's election, and under his adminis-  
tration, Kansas will come in as a slave State, oth-  
er territories will come in as slave States, includ-  
ing, perhaps, a slice or two from Mexico, and Cu-  
ba and several other of the West India Islands.  
(See Cincinnati platform and Ostend manifesto.)  
These accessions will comprehend a largely in-  
creased demand for niggers—a demand so large that  
the cash price of all healthy slaves in Virginia, and  
throughout the South, will most likely rise from  
the average of a thousand to three, four or five  
thousand dollars a head. And our Virginia con-  
temporary undertakes to show, that in this exten-  
sion of the area of slavery, and in this correspond-  
ing increase of the cash value of niggers, the North  
will share in the profits of the South; and that  
accordingly, in an economical and financial view,  
the practical dollar-and-cent people of the North  
should not only be the slaveholders of the South to  
elect Mr. Buchanan, just as they would unite in  
any other profitable stock speculation.

With this sort of Abolitionian pleading in behalf  
of Mr. Buchanan, it may appear very strange that  
such fanatical nigger-worshippers as William  
Lloyd Garrison and Wendell Phillips should repel  
Fremont as unfit for the crisis, and incline rather to  
the support of Buchanan. Yet they do. Garrison  
says that Fremont and the Republican party are  
unsatisfactory to the abolitionists, pure and sim-  
ple—because nothing is promised, and nothing can  
be expected from the election of Fremont towards  
the repeal of the Fugitive Slave Law, or the aboli-  
tion of slavery in the District of Columbia, or the  
suppression of the inter-State slave trade. In  
fact, Garrison thinks that Fremont, as President,  
would be very apt to consent to the admission of  
Kansas as a slave State, if he could not prevent it  
without dissolving the Union. The great objec-  
tion of Wendell Phillips to Fremont is the same.  
He is not a disunionist, and is therefore rejected  
by the disunionists, with whom the Union is a  
covenant with death, and the Constitution a  
'league with hell.' Phillips, in view of the  
great ultimatum of revolution and disunion, thinks  
the election of Buchanan would be more advan-  
tageous to the revolutionary cause, inasmuch  
as with his Ostend manifesto, Cincinnati plat-  
form and nigger-driving managers, he would be  
very apt to precipitate the decisive issue of a  
sectional and servile war. Read the speeches of  
Garrison and Phillips.

Thus, in the strange, startling and wonderful  
party disruptions and complications of this ex-  
citing and momentous crisis, we find Mr. Bu-  
chanan standing before us the preferred candidate of  
Southern nigger-drivers and secessionists, and of  
Northern abolition disunionists. Gov. Wise and  
his Richmond organ think that the expected in-  
crease in the cash value of niggers from the elec-  
tion of Mr. Buchanan will pay for every thing;  
that the disunionists, by their agitation of the  
North or South, see no doubt, like Wendell Phi-  
llips, that Buchanan's success will be the sig-  
nal for that final agitation which will destroy the  
republic, and light the flames of civil and servile  
war.

In this connection, we must not overlook the  
position in this campaign of W. H. Seward and  
Thurlow Weed. Gen. Webb, at Philadelphia,  
stood almost 'solitary and alone' in support of  
Seward as the republican candidate. Thurlow  
Weed has said that Fremont's nomination was  
carried in that Convention, by an ungovernable  
mob. But it was simply the general voice of the  
masses, opposed to this corrupt and demoralized  
Pierce democracy, and asking something better  
than Seward could give—it was the independent  
people and the independent press that carried Tre-  
mont so triumphantly over all his contracted nig-  
ger-worshipping and Know-Nothing competitors.  
Seward and his disorganizing clique and anti-  
slavery propaganda managers drew out at Phil-  
adelphia, and Fremont was nominated upon the  
general issue of Kansas as a free State, and a con-  
servative, domestic and foreign policy, against  
Buchanan and his platform of Kansas as a slave  
State, and Cuba by fair means or by foul. Sew-  
ard does not occupy the platform of the Republi-  
can candidate; (for our disappointed Senator has  
openly proclaimed in the Senate, that the day of  
compromises is past, and the Charleston *Mercury*,  
makes the same declaration.) In fact, W. H. Sew-  
ard, the secession democracy, and the Massachusetts  
abolitionists must all be classed together. Fremont  
was not the choice of Seward, and his nomi-  
nation was the defeat of Seward. Fremont is not  
acceptable to Garrison and Phillips, for they are  
driving at disunion; and he is equally obnoxious  
to the Southern fire-eaters, for they are driving at  
secession.

In this view, we can hardly resist the conclu-  
sion, that the election of Fremont would be a fatal  
blow to the principles of Seward, to Southern se-  
cessionists and Massachusetts abolitionists, and a  
great victory of the people in behalf of the Union  
and a new administration.

FREEMONT, THE SECTIONAL CANDIDATE OF THE  
ADVOCATES OF DISSOLUTION! We propose showing,  
by indubitable testimony, that John C. Fremont's  
leading friends are now the open enemies of the  
Federal Constitution; the enemies of the Union;  
the enemies of the laws of Congress; and the ene-  
mies to the equality of the States.

The Boston *Liberator*—Garrison's organ—has  
finally decided to support John C. Fremont. . . .  
Since the above was written, the *Liberator*, the  
infidel and disunion organ, through its editor,  
Garrison, comes out still more openly for Fremont.

In a speech delivered at the New England Anti-  
Slavery Convention on the 29th of May, 1856, by  
Wm. Lloyd Garrison, we have a flood of light shed  
on the relation between Abolitionism and Republi-  
canism, which directs the subject of all doubt or  
uncertainty.—*Boston Times*.

THE REPUBLICAN PARTY AND THE UNION. Which  
is the Union party? It is the Republican party,  
to be sure. This party never threatens dissolution.  
In all the voluminous speeches and writings of  
W. H. Seward, you will never find the thought sug-  
gested, that this Union can be dissolved. Neither  
do Chase or Sumner, nor even Wilson or Hale  
threaten to break up the Union under any con-  
tingency. . . . If you outvote us, we will submit—for  
we are Republicans and Democrats in the strict  
sense of the term. We have no desire or intention  
of dissolving the Union because you Southern men  
with the assistance of Northern Party Heads, out-  
vote us. By no means; we of the North are men,

and are not gamblers, to play at thimble-rig, or  
boys, to refuse to abide the result of our bargain. If  
we lost in the popular vote, we will bide our time.  
—*Sacramento Journal*.

From the Maine Free Press.  
DISSOLVE THE UNION—DISSOLVE THE UNION!!  
PERISH COMMERCE!!!—PERISH EVERYTHING  
THAT IS VALUABLE!!!!

What stands at the head of this article is now  
the spirit which actuates the supporters of that  
'small gull,' John C. Fremont, who is striving to  
float on the sea of politics, and bring along a likely  
boy and girl and sell them to pay the expenses of  
his junk. This is a feature of the patriarchal in-  
stitution which I think has escaped Mr. Seward.  
Hereafter I shall never see a Southern heiress at  
Newport, without fancying I read on her ball-dress  
the name of the 'likely boy or girl' who was sold  
for it. As for younger Sambo and Dinah, (I med-  
dled) no doubt young Buford Dasherway, Esq.,  
is at this moment driving them out to Saratoga  
Lake, as a pair of blood horses. O Miss Caroline  
Petitfleur, of Fifth Avenue, how odd it would be if,  
as you sat superb by his side, those four-legged  
cats suddenly resumed the squalid two-legged con-  
dition in which I now behold them, in Thompson's  
negro-yard, No. 67 Locust st.!

I strolled back into the front office, and sat down  
to see if anything turned up. The thing that turned  
up was a rather handsome, suburban-looking  
two horse carriage, out of which stepped lazily a  
small, spare, gentlemanly man, evidently a fa-  
vored patron of my literary parlour. He privately  
talked Thompson went out, while the gentleman  
sat abruptly to me. 'Well, it is all bad enough,  
housekeeping, marketing, and all, but I'm d—d if  
servants ain't the worst of all.' We then talked a  
little, and I found him the pleasantest type of a  
Southerner—courteous, kind, simple, a little im-  
pulsive—finally a man of property, member of the  
City Government, and living a little out of town.  
Thompson came in and shook his head. 'Can't  
sell negroes to anybody, Mr. ——— Glad to sell,  
anyhow.'

On a good article of a small girl? said the  
gentleman suddenly.  
'Martha' shouted the slave-dealer, and pre-  
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pink frocks, not very dirty, barefooted, of  
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dently sisters. With some manuevering they were  
arranged in line before my new acquaintance, the  
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He fixed his eye on Sus, a black marble statue,  
aged seven. Nothing could have been kinder than  
Mr. ———'s manner in addressing the little  
thing. 'Will you like to come and live with me,  
and have some little girls to play with?'  
(It is a little patriarchal, I said. That kind  
voice would win any child.)

I looked to see the merry African smile on the  
child's face. But no smile came. There was a mo-  
mentary pause.

'Speak up, child,' said the merchant, roughly.  
But she didn't speak up, nor look up, either.  
Down went the black marble face, dropping down,  
down till the chin rested on the breast of the lit-  
tle pink frock. Down, down came one big tear,  
and then another over the black marble cheek;  
and then the poor little wretch turned away to the  
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as your little old Susy, or yours (my good New  
England mother) might give way to, at such an  
offer from the very kindest man who ever chewed  
tobacco in the streets of Missouri!

Human nature is a rather unrequitable thing,  
after all, is it not?  
My kind purchaser looked annoyed, and turned  
away. The slave-trader gave an ominous look to  
the poor child, such as I had not seen on his face  
before. 'Beg pardon, sir,' (said he gruffly), 'they  
only came from Virginia yesterday, and haven't  
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The purchaser next turned to Martha, the elder  
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He looked at her on her cheek? 'I asked, pointing  
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'Somebody's whacked her chops, most likely,'  
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The gentleman drew the child to him, felt  
the muscles of her arm, and questioned her a little.—  
Her price was \$700, that of the next \$500, and  
little Sus' \$450!

'Well, Martha,' said he at last, 'I wouldn't  
like to go with me, and have a pleasant home.'  
Strange to say, the African smile left Martha's  
merry face too. 'Please sir,' said she, 'I wish  
I could stay with my mother.'

'Confound the girls,' said the good-natured  
purchaser, turning to me in despair, 'they must be  
sold to somebody, you know. Of course, I can't  
buy the whole of them, and the mother too.' 'Of  
course not; and there was the whole story in a nut-  
shell.' (See advertisement.)

'Nonsense, gals,' said Thompson; 'your moth-  
er'll be up here, may be, some day.' (Pleasant  
prospect in the lottery of life for three 'articles'  
under twelve years!)

On enquiry, it appeared that the mother was in  
Virginia, and might or might not be sent to St.  
Louis for sale. The intention was, however, to  
sell the children in a day or two, together or sep-  
arately, or else to send them South with Mr. Mat-  
tingly. (See advertisement.)

To advert this, I hoped earnestly that my good-  
natured friend would buy one or more of the poor  
things. 'For,' said he to me, 'I mean to bring  
her up well. She'll be a pet for the children;  
black or white, it will make no difference; and  
while I live, I shan't sell her—that is, while it's  
possible to help it.' (A formidable reservation,  
considering the condition of most Southern estates.)

The little pink frocks were ordered off, and  
a bargain was finally struck for Martha, quite to  
Mr. Thompson's chagrin, who evidently hoped to  
sell Sus, and would, no doubt, have done so, but  
for her ignorance how to treat gentlemen.

'Girl is sound, I suppose!' carelessly inquired the  
purchaser.  
'Wind and limb,' responded the trader. 'But  
strip her naked, and examine every inch of her, if you  
wish.' He quickly added, 'I never have any dis-  
cuss with my customers.'

So ended the bargain, and I presently took my  
leave. I had one last glance at little Sus. It is  
not long since I set foot on the floating wreck of an  
unknown vessel at sea, and then left it drifting  
away into the darkness alone. But it was sadder  
to me to think of that little wreck of babyhood,  
drifting off alone into the ocean of Southern crime  
and despair.

St. Louis must unquestionably be a very relig-  
ious place, however, for in returning to my hotel, I  
passed a church with inscriptions in four different

I talked a little with them, and they answered,  
some quietly, some with that mixture of obscen-  
ousness and impudence so common among  
slaves. Mr. Thompson answered all questions  
very readily. The 'negroes' or niggers, he said,  
( seldom employing the Virginia phrases 'servants'  
or 'people,' ) came mostly from Missouri or Vir-  
ginia, and were with him but a little while. 'Buy  
when I can, and sell when I can, that's my way  
and no other, only in the way of trade.' At this  
season, got a good many from travellers.

On enquiry, he explained this mystery by adding  
that it was not uncommon for families visiting  
Northern watering places, to bring along a likely  
boy and girl and sell them to pay the expenses of  
his junk. This is a feature of the patriarchal in-  
stitution which I think has escaped Mr. Seward.  
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sold to somebody, you know. Of course, I can't  
buy the whole of them, and the mother too.' 'Of  
course not; and there was the whole story in a nut-  
shell.' (See advertisement.)

'Nonsense, gals,' said Thompson; 'your moth-  
er'll be up here, may be, some day.' (Pleasant  
prospect in the lottery of life for three 'articles'  
under twelve years!)

On enquiry, it appeared that the mother was in  
Virginia, and might or might not be sent to St.  
Louis for sale. The intention was, however, to  
sell the children in a day or two, together or sep-  
arately, or else to send them South with Mr. Mat-  
tingly. (See advertisement.)

To advert this, I hoped earnestly that my good-  
natured friend would buy one or more of the poor  
things. 'For,' said he to me, 'I mean to bring  
her up well. She'll be a pet for the children;  
black or white, it will make no difference; and  
while I live, I shan't sell her—that is, while it's  
possible to help it.' (A formidable reservation,  
considering the condition of most Southern estates.)

The little pink frocks were ordered off, and  
a bargain was finally struck for Martha, quite to  
Mr. Thompson's chagrin, who evidently hoped to  
sell Sus, and would, no doubt, have done so, but  
for her ignorance how to treat gentlemen.

'Girl is sound, I suppose!' carelessly inquired the  
purchaser.  
'Wind and limb,' responded the trader. 'But  
strip her naked, and examine every inch of her, if you  
wish.' He quickly added, 'I never have any dis-  
cuss with my customers.'

So ended the bargain, and I presently took my  
leave. I had one last glance at little Sus. It is  
not long since I set foot on the floating wreck of an  
unknown vessel at sea, and then left it drifting  
away into the darkness alone. But it was sadder  
to me to think of that little wreck of babyhood,  
drifting off alone into the ocean of Southern crime  
and despair.

St. Louis must unquestionably be a very relig-  
ious place, however, for in returning to my hotel, I  
passed a church with inscriptions in four different

languages. There was Jehovah in Hebrew. 'Duo  
Duo et Trino.' In honor St. David's. Equal-  
ly in English and French. My house shall be called  
the house of prayer, with the rest of the sentence,  
in both cases, omitted. Singular accident, isn't it?

July 3, 1856.—I forgot to mention that I asked  
Mr. Thompson, out of the dozen children in his  
'yard,' how many had their parents or mothers  
with them. 'Not one,' he answered, as if rather  
surprised at the question; 'I take 'em as they come,  
in lots. Hardly ever have a family.'

'I suppose you would rather keep a family to-  
gether?' he put in, suggestively.  
'Yes,' he answered carelessly. 'Can't think  
much about that, though. Have to shut up shop  
pretty quick, if I did. Have to take 'em as they  
come!'

This was evident enough, and I only insert it in  
the faint hope of enlightening the minds of those  
verdant innocents, who still believe that the separa-  
tion of families is a rare occurrence, when every  
New Orleans newspaper contains a dozen advertise-  
ments of 'Assorted lots of young negroes.'

Another delusion I must correct also. It is of-  
ten asserted that slave-traders are generally regard-  
ed as a degraded class in a slaveholding commu-  
nity, that no gentleman will associate with them, &c.  
This, if true, would only add another to the ab-  
surd self-contradictions of a system which creates  
such a class of men, and then despises them. But  
I have no belief that the fact is generally correct.  
The two whom I saw yesterday morning, for in-  
stance, (Messrs. Thompson and Mattingly,) had  
entirely the bearing of men engaged in a respecta-  
ble business. Decidedly more so, for instance,  
than men engaged in the retail liquor trade usual-  
ly to be seen in New England. The purchaser, Mr. ———,  
was evidently a gentleman of good social standing,  
and of favorable appearance in every way. Yet  
he treated the slave-traders as any gentleman would  
treat any other with whom he had dealings, and  
with no reserve or superiority. Except in some al-  
lusions to the Under-ground Railroad, and precau-  
tions against it in the way of walls, doors, &c., at  
Mr. ———'s house, there was not a word which might  
not have been spoken in any respectable intelli-  
gence office.

Since I have visited the other establishment  
named above, Mr. Lynch's. Here, also, I was re-  
ceived courteously, and shown over the premises,  
which did not take long. Mr. L. was one of those  
persons whom one rather likes to see (in a bad  
business)—an acute, robust, uncompromising sin-  
ner; such a man as one often finds in the liquor  
traffic with us. He believed that money was the  
god of this world, and he went for getting all one  
could get; he thought philanthropy was nonsense,  
and he never helped slaves off without being well  
paid for it; he had observed that ministers of the  
gospel liked to marry a rich plantation, as well as  
any body else; he thought it was all humbug  
about separating husbands and wives in slavery—  
what if you did! In fact, marriage among white  
people was a good deal of a humbug, and men were  
as bad in it as of old, it therefore he himself was  
a bachelor. As for separating young families, tra-  
ders very seldom did it, (I thought of little Sus.)  
—if others did it, it wasn't their affair; but he  
didn't like to have to sell families, any way—it  
was inconvenient and unprofitable. And so on.

After all this, I of course liked him much better  
than if he had quoted Scripture in his case, and  
was not surprised when he went on to claim that  
he wasn't able to act up to his theory, but kept  
trusting people who deceived him, and helping men  
who were ungrateful, and so on. Nor was I sur-  
prised to find his establishment in nearer order than  
the previous one; or to hear him claim that all his  
negroes would like to keep him for their master—  
for in spite of Rochester's maxim of 'buying  
right,' I always have found the Charles Surfaces bet-  
ter than the Josephs, either being bad enough.

Mr. Lynch's yard was much like the other, only  
with an iron gate instead of a wooden one, a wood-  
en fence for an iron one, all-fours instead of euchre,  
and grown men instead of small girls. I noticed  
one pretty little quadroon girl, and a noble looking  
black man playing the violin. I could not help  
wishing he might follow the destiny of a similar  
piece of property, who, as my host remarked, was  
somewhere near Chicago now having run away.

He told me that there had been less doing  
late, on the U. G. R., owing to some exposure;  
but until within a year, they lost a great many.  
He also said that the slave business in St. Louis  
was chiefly a local business with the interior coun-  
try. City slaves are usually sold for some fault,  
and sent down the river—of course, he said, there  
could be nothing wrong in separating a brother  
and sister, as old say, as 13 or 14, and sending  
them in different ways. Slaves are seldom brought  
to St. Louis from Richmond, but sent commonly to  
Nashville.

I found Mr. Lynch a man decidedly superior in  
apparent intelligence and manners, to either of  
the other mentioned, though they appeared well in  
these respects. At parting, he cordially invited  
me to call again, and send my friends—which I  
herby do.

T. W. HIGGINS.

### SLAVERY AND FREEDOM CONTRASTED.

Extract from the new and valuable pamphlet, by  
THEODORE PARKER, just published in Boston, entitled  
'The Great Battle between Slavery and Freedom.'

I fear you do not yet quite understand the differ-  
ence



LETTER FROM THE STATE PRISONERS.

CAMP OF U. S. CAVALRY, NEAR LEICOMPTON, KANSAS, Monday, July 7, 1856.

COL. E. V. SUMNER—Dear Sir:—In my conversation with you on the 5th inst., relative to the outrage at Topeka on the 4th, and the general partisan character of the general government, I intended to cast no reflection or censure upon yourself as an officer and soldier.

Whatever judgment the people of Kansas or the country may pass upon the conduct of the administrators of Government, or I should rather say, administrators of outrage, in Kansas, all parties must concede to you, personally, the character of an honorable, impartial, high-minded and efficient officer; notwithstanding, in the discharge of your official duty, your superior incur the censure of persons of all shades of political faith.

The causes of complaint the people of Kansas have against the President of the United States are many and various.

He has appointed officers, Executive and Judicial, for the Territory, who, with very few exceptions, have been unscrupulous and avaricious.

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sembled, without reference to party distinctions, drafted a State Constitution, which was approved by the people at the ballot-box. An attempt was made to organize a State Government. A Legislature and State officers were chosen, and on the 4th of March the Legislature met, chose two U. S. Senators, memorialized Congress, appointed Committees to prepare laws for the completion of the State organization, and adjourned till the 4th of July. In the meantime, their application for admission into the Union as one of the States of the Confederacy was made, and a memorial presented to Congress. In the Senate of the United States their memorial was rejected, and their Senators grossly insulted, and the people of Kansas outraged, jested, and abused, as if they were a set of pirates or banditti, unworthy of respect or protection.

The organ of the Administration also omitted no opportunity to libel and denounce the real settlers of Kansas, and to apologise for or justify the barbarities practised upon them by the people of Missouri.

The 4th of July came, and the Representatives met for the purpose of exculpating their Senator from the gross charges made against him on the floor of the Senate, and also of memorializing Congress relative to the inhuman barbarities practised upon the people by the President of the United States and his accomplices, as well as to complete the State organization preparatory to our admission into the Union, as Michigan, California, Arkansas, and other States had done before.

There is a Constitutional objection, for that instrument is not yet, however, extended over Kansas) declares that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.'

While attempting to assemble in strict accordance with this provision, a large military force, with artillery and all the paraphernalia of war, rushed upon them, with orders to disperse them in hand, and disperses them. The apology for this unheard-of outrage upon the Constitutional rights of the people is found in a proclamation of the acting Territorial Governor, in which he says that such assembly was in violation of the Act of Congress organizing the Territory, and of the laws adopted in pursuance thereof.

If there be anything in the organic act, either directly or indirectly, forbidding such an assembly, I am unable, after careful perusal, to find it; and if it can be found, it is in direct violation of the Constitution of the United States, which ought to be extended over Kansas. As for the laws adopted in pursuance thereof, none have been adopted by a Legislature chosen by the people of the Territory, in accordance with the provisions of the law of Congress. As for the acts of a body elected by the people of Missouri, calling themselves a Territorial Legislature of Kansas, which authorize 'abridging the freedom of speech or the press,' or the right of the people 'peaceably to assemble, and to petition the government for a redress of grievances,' which authorize the destruction of printing presses, hotels, and private dwellings; the plundering of the people of their horses, cattle, and other property; the sacking and robbing of towns and their citizens; the murder of political opponents with impunity; the quartering of soldiers in time of peace in homes without the consent of the owners; the infringement of the 'right of the people to keep and bear arms'; the violation of their right to be 'secure in their persons, houses, papers, and effects against unreasonable searches and seizures'; the issuing of warrants without probable cause, supported by oath or affirmation; the requiring of excessive bail, the indictment of persons for high crimes, for the sole purpose of prosecution, or of depriving them of their liberty and lives; these, and such as these, who can dignify by the name of 'laws adopted in pursuance thereof.'

While such things are done in Kansas, and her citizens are obliged to flee to escape death from the government troops, and parties of the Missouri army, and the public highways leading to the Territory are blockaded by pirates and robbers, who plunder Free State men, and drive them back from whence they came. They steal and rob in the name of the Governor of the Territory of Kansas, and hold the plunder subject to his order. The President of the United States looks on unmoved, and witnesses outrages, which, were they perpetrated by a foreign power, would involve the nation in a war of revenge at once. Even the Government of other States permits their citizens to be robbed of all their constitutional rights, and neglect their protection. A few hundred desperadoes in the State of Missouri have defied and overthrown with the countenance of the President, the power of 25,000,000 of people, including the National and State governments.

They have made the Constitution a dead letter, and the name of Republican a reproach; yet the people are unmoved, except to pass occasionally a resolution of indignation, and the President looks complacently on. All the threats of all the officials of the Administration, that unless I keep silence I shall be 'hung,' on the false charge of treason, cannot prevent me from uttering my views and belief respecting their conduct. I may lose my life on the gallows, as perjury in Kansas is cheap, packed juries common, and Constitutional rights unknown; but persecution will be very apt to stop at the gallows; and there may be a place beyond 'where the wicked cease from troubling,' and may be leisure to settle accounts with this administration and its abettors.

Such, dear sir, are my views touching the state of affairs in Kansas; and that you might more fully understand me, I have thought proper to state them to you; and, as I see no impropriety in permitting my friends in the States to know them, I shall forward a copy of this for perusal. With high esteem for you personally,

I am very respectfully yours,

C. ROBINSON.

We, the undersigned, concur in the foregoing statement fully, and endorse the same.

Geo. W. Smith, Gains Jenkins, John Brown, Jr., Henry B. Williams, Geo. W. Ditzler.

Another Chapter in Blood. The Dayton (Ohio) Gazette publishes a letter, signed by three individuals at Blue Springs, near Tecumseh, K. T., giving an account of the diabolical way in which the border ruffians disposed of a Free State man.

Yesterday morning, we were going to Tecumseh, but when about eleven miles from that place, we were attacked by the sight of the body of a murdered man tied firmly to a tree near the road side. He was tied with his back to the tree, with his hands and feet partially around it. He had been shot just above the left eye with (we suppose) a rifle ball. A huge hunting knife was sticking in his breast. It had been driven clear through him, and the point was two or three inches in the tree. He was evidently murdered yesterday or day before.

There was a tondost tied to the knife-handle, on which the following inscription was written: 'Let all those who are going to vote against slavery in Kansas, take warning!'

The name of the man was Laban Parker, and he was from Cleveland.

Rock Island, July 25.

Later from Kansas. Gen. Sturgeon, and other citizens of Preston, issued a handbill on July 8, calling on all Missouri men to go to Kansas before August, to vote at the November election under Toombs's bill.

We learn by mail that Lane's party of 300 persons, including women and children, crossed the Missouri to Nebraska City on Monday. Gen. Smith says if Lane enters Kansas, he will arrest him, if it is not his \$500. Lane will remain in Iowa, unless the Missourians attempt to intercept his party. Six hundred Missourians are said to be organized at St. Joseph to intercept Lane's party. There will be a battle if they attempt it. Ninety Chateaugays and thirty Massachusetts men are expected to join Lane at Nebraska City.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, AUGUST 1, 1856.

ANNIVERSARY OF WEST INDIA EMANCIPATION.

The Anniversary of BRITISH WEST INDIA EMANCIPATION will be suitably commemorated (under the direction of the Managers of the Massachusetts Anti-Slavery Society) by a general meeting of the friends of Universal Freedom, in the beautiful Grove at Abington, on FRIDAY, August 1st. It is highly important to the success of the Anti-Slavery movement in our own land, that every such occasion should be improved in the most effectual manner; and it is earnestly hoped, especially in view of the cheap Railroad facilities which are offered, that a very large concourse will assemble at Abington, on this occasion, from Plymouth, Bristol, Suffolk, Essex, Middlesex, and other counties in the Commonwealth. Let every one make reasonable arrangements to be there, if possible.

A SPECIAL TRAIN of cars will leave the Old Colony R. R. Depot in Boston, at 9 o'clock, A. M., for the Abington Grove; and return at 6 1/4 o'clock. FARE—to go and return, Fifty cents for adults; Twenty-five cents for children.

From PLYMOUTH to the Grove; leave Plymouth at 9 20 A. M.; and return at 6 10. FARE—Fifty cents for adults, Twenty-five cents for children.

The above trains will stop at Way-Station. The Committee of Arrangements consists of FRANCIS JACKSON, W. L. GARRISON, EDMUND JACKSON, and SAMUEL MAY, Jr., of Boston; NATHANIEL B. SPOONER, of Plymouth; THOMAS J. HUNT, PHILANDER SHAW, MICHAEL H. POOL, EDWARDS SPRAGUE, LEWIS FORD, SAMUEL DYER, of Abington.

Among the speakers expected to be present are WILLIAM LLOYD GARRISON, WENDELL PHILLIPS, PARKER PILLSBURY, EDMUND QUINCY, CHARLES L. REMOND, REV. THOMAS W. HIGGINSON, and Rev. MONCURE D. CONWAY, of Washington.

In case of unpleasant weather, the Town Hall (near to the Grove) will afford accommodation to the meeting. Refreshments will be for sale at the Grove, as usual.

WEST INDIA EMANCIPATION.

FIRST OF AUGUST AT HOPEDALE. The approaching Anniversary of West India Emancipation, whereby Eight Hundred Thousand chattels were elevated to the position, dignity and rights of free men, will be appropriately celebrated by THE HOPEDALE COMMUNITY, in a pleasant Grove on its Domain; and the friends of liberty of all classes are earnestly invited to be present and participate in the exercises of the occasion. Let there be a grand rally of all those who have hearts to rejoice in one of the noblest events that brighten the page of History, and who are desirous of being found on the side of God and the Right, in the mighty contest, now nearing its crisis, going on for the redemption of three and a half millions of slaves in our own guilty land. Let all who will, friend or foe to the anti-slavery cause, come, and we will ensure them a free platform and a stirring time. We shall hope for a large delegation from each and all the neighboring towns, and from a distance.

Besides ADIN BALLOU and other Hopedale speakers, distinguished advocates of the cause of freedom from abroad may be expected to be present on the occasion, among whom are THEODORE PARKER, JAMES FREEMAN CLARKE, and STEPHEN S. FOSTER.

Should the day be unpleasant, a spacious Hall in Milford will be provided for the meeting. In behalf of the Committee of Arrangements, WM. S. HAYWOOD.

FIRST OF AUGUST AT CUMMINGTON.

The glorious Anniversary of West India Emancipation will be celebrated at CUMMINGTON, (Mass.), in a suitable manner, by a public meeting, on Friday next, August 1st. The arrangements have been fully made, and Charles C. Burleigh, Daniel S. Whitney, Rev. Mr. Bisbee of Worthington, and Rev. Mr. Longley of Peru, are announced to speak on the occasion, and others are expected to participate in the proceedings. The friends of freedom in that vicinity are earnestly urged to give their attendance.

THE DAY OF JUBILEE.

To-day is the twenty-second anniversary of the abolition of British West India Slavery—an event which has had no parallel in the transition of any people from bondage to liberty, and which, viewed in all its circumstances, the manner in which it was achieved and the good thereby secured, furnishes cause for profound gratitude and universal thanksgiving. It will be duly commemorated at Abington, Hopedale, Cummington, and other places in this State, and in various parts of the country. Alas! that, in our own land, four millions of slaves are yet held in galling chains, in spite of the Declaration of Independence and the Gospel of Christ! When will the day of jubilee come to them? 'How long, O Lord! how long!' O, the unequalled guilt of America!

For the Liberator. SONG FOR THE FIRST OF AUGUST. BY DANIEL S. WHITNEY.

I. A song of jubilee Comes swelling o'er the sea From Indian isles; Each heart beats quick and strong— Just rights to all belong— Each face, in all the throng, Is wreathed in smiles.

II. We celebrate the day— When Freedom found her way To that fair land: With them that do rejoice We join, with heart and voice: Through weal or woe our choice With right to stand.

III. But, while we join the song Which gladdens now the throng Of hearts made free; Upon the Southern gale There comes a stifled wail— How does the cheek turn pale The sight to see!

IV. Millions of hearts are crushed; Yes, every voice is hushed By mortal fear! Prostrate and mute they lie. Appointed there to die— Though speechless, yet they cry, 'Send Freedom here!'

V. They shall not cry in vain! Be audered every chain, Let all decree! Christ's love commands the deed— And though with him we bleed, No Union will we heed Till all are free!

We are happy to announce that Rev. M. D. Conway, the fearless preacher of Washington City, will celebrate the celebration of Emancipation at the Abington Grove, this day (Friday, August 1st).

To CORRESPONDENTS. T. Whitson's letter to E. M., Jr., received.

VOTING—GOVERNMENT—SLAVERY AND WAR.

Mr. Editor: The discussion which occurred between Mr. Burleigh and Rev. Mr. Kimball, at the recent meeting at Framingham, though brief, was quite interesting and suggestive, and I had hoped to see the subject more particularly alluded to in THE LIBERATOR. A doubt as to the correctness of Mr. Burleigh's position occurred to me, which perhaps will need only to be presented to be removed. With your permission, I will present it.

Mr. Kimball gave it as his opinion, that the exercise of the elective franchise was no proper channel for anti-slavery action. Mr. Burleigh dissented, for the reason that in voting, the man acts not merely as an individual, giving expression to his opinions in political affairs, but as a sovereign, participating in and sustaining the government; and if the government is guilty of any crime or wickedness, he is guilty to the extent of his participation. Therefore, voting under the American government, which upholds the great crime of slavery, is wrong.

Granting the argument to be sound, does it not hold good as to any government which tolerates any evil, small or great? And as no immaculate government is likely to arise at present, how can a conscientious man act as a citizen under any circumstances? Human government, for some purpose, is admitted to be necessary; shall we leave it to be conducted wholly by men not troubled with a conscience? Is the no-government theory a cardinal doctrine with Garrisonians?

Again, Mr. Burleigh is reported as saying, that 'by the act of suffrage, a virtual promise is given that obedience shall be rendered to all the acts which the representative shall feel to enact.' Perhaps not, if we recognize that 'higher law which is above the Constitution.' So far as the enactments are right and proper, we agree to obey; but if they are morally wrong, we are bound by a higher covenant to disobey.

I would like to suggest another thing, quite distinct from the above. In arguing the question of anti-slavery, I am sometimes met with this reply: 'Yes, slavery is wrong; I agree with you all you say against it; but there are greater evils than slavery; war is a greater evil;—and a vivid imagination may picture the horrors of war so that one is almost persuaded that it is so. I would like to see the question considered in your columns, whether slavery or war is the greater evil; and if war is the greater, and a dissolution of the Union, or an attempt to abolish slavery, is likely or certain, so far as human foresight can determine, to result in war—in which course lies the path of duty?'

B. I think Mr. Burleigh was unquestionably correct in his statement, that the voter at the polls 'acts not merely as an individual giving expression to his opinions in political affairs, but as a sovereign, participating in and sustaining the government,' according to its organic character; and to this extent he is to be held responsible for whatever of criminality or sin is involved in any of its requirements. The interrogation of the apostle (Rom. vi. 16) is exactly to the point: 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?' Every voter virtually subscribes upon his ballot the Constitution of the United States—he votes for a candidate whom he empowers and expects to take the oath of allegiance to that Constitution, in all fidelity, and without any mental reservation whatever; and, consequently, he is to be held answerable for all that is embodied in that instrument, even though he may not only dislike some of its provisions, but may be endeavoring to effect a modification of it, so as to make it conform to his ideas of moral rectitude; for he agrees to sustain it as it is, in spite of his objections, until it be amended by a constitutional process, and so consents to wrong-doing for the time-being, rather than to lose his vote.

It does not follow, nor did Mr. Burleigh mean to affirm, that 'if the government is guilty of any crime or wickedness,' the voter is to be held responsible for it; because it may be an act of sheer 'border ruffian' usurpation, as in the case of Pres. Pierce, in his nefarious treatment of Kansas. But if there be any 'crime or wickedness' in the organic nature of the government—in its principles or measures—in any of its stipulations or exactions—then to vote to uphold it, or to elect another to take an oath to see all its provisions faithfully executed, is to be a participator in the guilt thereof—all metaphysical shufflings to the contrary notwithstanding.

It follows logically, and as a matter of sound morality, that if 'the American government (constitutionally) upholds the great crime of slavery,' voting under it is wrong; and it is for this among other reasons—knowing the pro-slavery compromises contained in the Constitution—we refuse to touch the ballot, stained as it is with the blood of four millions of slaves.

But our correspondent inquires, 'Granting the argument to be sound, does it not hold good as to any government which tolerates any evil, small or great?' As we are talking about crime and sin, we understand him to mean any moral evil, and therefore answer his question in the affirmative.

But, says our correspondent, 'as no immaculate government [i. e., one that is not organically unjust] is likely to arise at present, how can a conscientious man act as a citizen under any circumstances?' We, too, ask the same question, and should like to be shown how he can so act, and keep his conscience clean. We think he cannot.

What, then, is to be done? 'Human government, for some purposes,' says 'B.,' 'is admitted to be necessary.' But, surely, a wicked government is not necessary; and when any one is inherently so, it forfeits its right to exist even for an hour. Indeed, properly speaking, there is but one government,—and that is not human, but divine; there is but one law,—and that is 'the higher law'; there is but one ruler, and he is God, 'in whom we live, and move, and have our being.' What is called human government is usurpation, imposture, demagoguism, perjury, swindling and tyranny, more or less, according to circumstances, and to the intellectual and moral condition of the people. Unquestionably, every existing government on earth is to be overthrown by the growth of mind and a moral regeneration of the masses. Absolutism—limited monarchy—democracy—all are sustained by the sword—all are based upon the doctrine that 'might makes right'—all are intrinsically inhuman, selfish, and opposed to a recognition of the brotherhood of man. They are to liberty what whiskey, brandy and gin are to temperance. They belong to 'the kingdoms of this world,' and are in due time to be utterly destroyed by the brightness of the coming of Him 'whose right it is to reign,' and by the erection of a kingdom which cannot be shaken. They are not for the people, but make the people their prey; they are hostile to all progress; they resist to the utmost all radical changes. All history shows that Liberty, Humanity, Justice and Right have ever been in conflict with existing governments, no matter what their theory or form.

But, 'shall we leave government to be conducted wholly by men not troubled with a conscience?' This is only to ask, 'shall we leave the deed to bury the dead?' Or, in another form,—'may we not do evil that good may come?'—will not the end sanctify the means? Is it not still true, that 'wherever the carcass is, there will the eagles be gathered together?' Is it not paradoxical to talk of a man who is 'troubled with a conscience,' swearing to be loyal to a government which he sees and admits to be essentially unrighteous? What else can he do but to 'come out, and be separate, and not touch the unclean thing?' His kingdom is within.

'Is the no-government theory a cardinal doctrine with Garrisonians?'—Answer—the term 'Garrisonians' is applied to those who agree with us in our views of slavery and the pro-slavery character of the Constitution. These are not agreed on the question of government, per se, but entertain different views in regard to it. They are generally united in the sentiment of 'no union with slaveholders,' and therefore advocate a dissolution of the existing Union, as unaccommodating and consistent abolitionists. Again we reply—the term 'no-government' is a nickname, a misnomer, a misrepresentation, a blunder, a caricature, resorted to by the enemies of peace. We neither use it, nor advocate it, nor believe in it; but exactly the reverse. Our 'theory' is, that what is popularly called government is either a chain of iron or a rope of sand,—either despotic or licentious, or both,—and hence, must ultimately perish; and that men are to be guided, not by brute force or penal law, but by the spirit of love, justice, mercy, and good will to the whole human race, 'without partiality and without hypocrisy.' We believe in the sacredness of human life, human happiness, human liberty, and in 'ceasing from man, whose breath is in his nostrils,' and relying for safety and protection on an infinite arm. At the same time, we are far from discarding those arrangements and regulations of society which involve no violation of the principles we have laid down, and which, in the nature of things, are necessary to the welfare and comfort of every community.

Politically speaking, whoever swears to maintain the U. S. Constitution is precluded from making any appeal to the 'higher law,' to the subversion or nullification of any portion of that instrument. His oath presupposes that he has scrupulously analyzed the Constitution, and finding nothing in it which regards as in violation of right and justice, he consequently, with a clean conscience, agrees to uphold it. If, however, at any time, he believes it to be, in whole or in part, contrary to the moral law, his duty is plain—to refuse to take the oath of allegiance, and, appealing to the 'higher law,' decline to hold office in the government. But while he consents to it, and occupies any station in virtue of it, the Constitution is to be 'the paramount law' of his conscience, as well as of the land which adopts it.

It is not the question whether War or Slavery be the greater evil. They are both the scourges of the human race, and for ever to be repudiated. Slavery is a state of war continually, and the nursery of civil and servile revolts. Its abolition is essential to the peace and repose of the land. So long as the North gives to its religious fellowship and governmental cooperation, so long will the war spirit continue to abound and increase. Her duty is peaceably to withdraw from the Union, leaving the South to assume all the responsibilities of her bloody slave system, and never doubting that a glorious result will follow.

'LIBERTY OR SLAVERY THE ONLY QUESTION.' Such is the title of an Oration delivered July 4th, 1856, at Jamestown, Chautauque County, New York, by Rev. SAMUEL J. MAY, of Syracuse. It is an earnest and glowing production, showing the rise and growth of the Slave Power, its nature and designs, its outrages on all constitutional rights in Kansas and at Washington, and the incompatibility of Freedom making any alliance with it. We are greatly surprised to find, however, that our early coadjutor and beloved friend endorses the Republican party, and advocates a zealous support at the polls of Fremont and Dayton; because we had supposed that, inasmuch as he is a radical peace advocate, and the Constitution provides for war—as he holds to no compromise with slavery, and that instrument is saturated with it—he must feel himself morally precluded from touching the blood-stained ballot. We shall make some extracts from his address in another number, and may then offer a few critical remarks.

Crosby, Nichols & Co., 111 Washington Street, Boston, have just published, in a neat pamphlet, 'THE PRINCIPLES OF PLYMOUTH: A Poem delivered at the New England Society, in the City of New York, at their Semi-Centennial Anniversary, Dec. 22, 1855, by JOHN PIERCE.' It is a highly descriptive and vigorous production, well adapted to the occasion and the times, and will help the cause of freedom along.

'THE KANSAS WAR; OR, THE CONQUESTS OF CHIVALRY IN THE CRUSADES OF THE NINETEENTH CENTURY—A Heroic Poem'—is the title of a handsome pamphlet of 164 pages, just from the press of Mason Brothers, New York. A rapid glance is all we have yet been able to take of it. It is written in the Homeric vein and measure—'is witty, caustic, and highly effective in its delineations of Border Ruffianism and its conquests in Kansas. We think it will prove a successful effort, and obtain a wide circulation. Who its author is, we know not. We shall take some extracts from it hereafter.

THE HAIR. We refer our readers to the advertisement of Madame CARTIAX, Hair Dresser, 365 Washington Street, in this city, and assure them that she stands pre-eminent in her profession, and never fails to give entire satisfaction to her customers—who, by the way, are not confined to Boston and its immediate vicinity, many securing her services in various parts of the State, in Rhode Island, and elsewhere. Her knowledge of the diseases incidental to the Hair and Scalp enables her to be remarkably successful in her treatment of them. Whoever wishes to have the head thoroughly shampooed, or to obtain a hair restorative that may be relied upon to the extent of its promise, will do well to give her a call. Those who go once, never fail to repeat the visit. Her patronage and professional reputation are constantly increasing. This is a voluntary tribute, and not a mere puff.

'CAMPAIGN EDITION.' Messrs. John P. Jewett & Co. have published a very neat and attractive 'Republican' electioneering pamphlet, containing the Republican Platform, the Lives of Fremont and Dayton, with steel portraits of each, and their letters of acceptance. Also, the Declaration of Independence, and the Constitution of the United States.

A TERRIFIC BLOW FOR LIBERTY. In Cecil county, Md., near the head of Sasparas river, two men patrolling to prevent the escape of slaves, met a negro, who they stopped, and were questioning, when, by a powerful back-handed blow with a knife, he struck one of the men, and cut his head completely off. The other was too much horrified to pursue, and the negro escaped.

AN INTERESTING RECORD. The Calendar, the organ of the Episcopal Church in Connecticut, in giving an account of the late Rev. St. Luke's Church, New Haven, a parish composed of colored people, was admitted into union with the Convention several years since, and has been since to the same representation in the Annual Conventions of the parish has generally been a white man, but the present one is, we presume, of pure African lineage. It gave us much pleasure to meet him and the others from his parish on the floor of the Convention, and to see him at the altar, not after all the long and dreary but the early days of the Church, when a Cyprian and Augustine stood at the head of the Church in various parts of Africa. A contrary practice, which has prevailed in other dioceses, has often been a source of unpleasant feelings at home, and more especially of the Church institutions have made a mistake, when they declined receiving colored candidates for membership to the College, Seminary, or Convention. We ever may be of opinion of the propriety of receiving between the races in a civil point of view, there should be no difference in the Church. There, brethren meet on an equality, as truly as they will do in the kingdom of their Father.

This is, to be sure, a very encouraging sign of the times, and suggestive of that yet better day, when 'churches composed entirely of colored people' will be consigned to the grave of oblivion; when Christian brethren, without reference to such distinctions, will unite in the earthly tabernacles in their professed belief of associating when they reach those 'mansions of rest in the kingdom of our Father.'

But though, by dint of faithful anti-slavery preaching and example, colorphobia does not now exhibit its guard and defiant front all day long and on every occasion, yet, true to its evil instincts, ways and means are not lacking by which to remind colored persons that on the side of the oppressor there is both the power and disposition to annoy and insult them when they hate because it is injured. A recent manifestation of this 'peculiar institution' was just forth from Mrs. Webb, the dramatic reader, applied for a passage to Liverpool in the steamer from New York last week. She was refused, and told that the berth was engaged—a statement which subsequent inquiry proved to be incorrect. Mrs. Webb engaged passage on the Train's packet ships, and neither her husband nor she had any fault to find with the accommodations. The rejection from the steamer will not augment the success confidently predicted of her tour in the Old World, she being furnished with numerous testimonials from select circles there not distinguished individuals there.

A colored passenger did, however, obtain berth in the steamer Canada, which reached Boston July 10. But whether John Bull had no prejudice, or whether other causes may have operated, we do not say, the colored American met with no opposition throughout the entire passage was treated as a man among men.

The poet's corner of THE LIBERATOR has been several times graced with contributions from the pen of a young colored lady, Miss Charlotte L. Fenton, who has just graduated from the Normal School at Salem, the Register, of that city, in summing up the various awards her following merited tribute. The poem 'so skillfully written and gracefully delivered was the production of one that attains proficiency in the 'production of a skin not colored like our own.' Sentiment, in her own mental endowments and glowing demeanor, an honorable vindication of the rights of her race to the rights of mental culture and the privileges of humanity.

As a confirmation of the above, Miss Fenton has received an appointment as assistant teacher in a public school in that city. Truly, a heart-cherishing to the friends of progress. Central College, at Middlebury, has had three colored professors, but this is the first instance in Massachusetts where a colored man has held such a position, except in an exclusive school. The Equal School Rights League is to hold its winning golden triumph, even at this early day.

Among the colored pupils who received diplomas at the recent examination of the Boston public schools were the following: Phillips School—Ira Nell Gray, Wally School—Eline Howard, Elizabeth Norton Smith, Rowland Hill—Mary F. Carney. Brimmer School—Oscar Johnson.

May these pupils and their companions pursue the path so successfully trod, and set your feet on the gratification of recording some of their names among the Medal Scholars!

Massachusetts enjoys the enviable reputation of tending equality of educational facilities to all within her borders; and well may Boston, the 'city of America,' be proud of her present position in respect. A few days since, we questioned a young man with regard to the books he was reading when he showed me a volume obtained from a public literary institution of which he and several others of his complexion are members. A few years since, such a presence in their midst would have been deemed an outburst of colorphobia. Times have changed. To world yet moves. The rights of man will yet be established. Labor on, friends of equality! Hope and ever!

Boston, July, 1856. WORCESTER COUNTY (SOUTH) SOCIETY. A quarterly meeting of this Society was held at Brookfield, in the Unitarian meeting-house, on Saturday evening, July 5th.

In the absence of the President, SAMUEL J. MAY took the chair, and announced the objects of the meeting, inviting a free participation in the discussion. CHARLES C. BURLEIGH addressed the audience in a sound and eloquent speech, in which he freely and fully stated that had it not been for the faithful and persevering labors of the early abolitionists, slavery would have spread far more rapidly, and would have been far more easily than it has done,—and that Northern spirit would have been much more potent than it is now.

Rev. Mr. HUNTING, pastor of the Society, gave notice that the meetings, on Sunday, would be in connection with those of the Society to which he had been invited.

Accordingly, on Sunday morning, SAMUEL J. MAY delivered an anti-slavery discourse to a congregation respectable in character and numbers; and in the afternoon, Rev. ANDREW T. FOSBROOK delivered an anti-slavery discourse. Both of the speakers spoke with power; yet a very patient and close attention was given to their remarks, which dealt very plainly with the monster crime of our nation, and with the corresponding ingenuity by which it had been fostered from the birth of the Republic. The anti-slavery cause was the Dissolution of our Union with the slaveholding States was shown to be the only practicable, and the only righteous remedy for the evils in which we are now involved.

At a third meeting, CHARLES C. BURLEIGH spoke, searching out and exposing with great clearness the various influences under which slavery has been ed and grown strong in the land.

In a distant part of the town, another meeting was held, simultaneously with the last named, which was addressed by Rev. A. T. FOSBROOK.

Rev. Mr. HUNTING gave much aid to the speakers in his own hearty position, by his constant presence and participation in the meetings, and by many good-will and hospitality. The anti-slavery cause was on the eve of its perfect triumph, when every professed Christian minister is as true and brave, and ready to open his heart and pulpits to the Dissolution of our Union, as Mr. H.

Members and friends of the Society were present from North and West Brookfield, and from Worcester.

The Letter of Gov. Robinson of Kansas, which while yet remains in cruel captivity with the pantons, (which have been printed in another number) is enough to 'stir a fever in the blood of a'

We are indebted to Senators Sumner, Wilson and Durkee for sundry valuable Congressional documents. Also, to Hon. C. L. Knapp, of the House of Representatives, for similar favors.







POETRY.

THE SEARCH.

An old man was walking along the ground, and his face almost touched his knees. So I said to him, "Why art thou thus stooping?" He said, "My youth is lost somewhere on the ground, and I am stooping in search of it."

The ardent, the happy boy, Enrolled by kindred and friends, Whose bounding steps kept time to the joy

He is lost, that glorious youth, With his hopes so proud and high; With his burning zeal for justice and truth.

Old man, with headie clin'd, Weary indeed is thy fruitless toil; But raise thy stooping head from the soil.

For the Liberator. JUBILEE OF AFRICA. Written for the August Celebration, prophetically.

This hallowed hour let Africa's warm heart The strain of fair Freedom prolong; Ho! every nation join with each part

Slavery is past, Freedom at last Peacefully, joyfully born!

THE COLORED POPULATION OF PHILADELPHIA. Notwithstanding the depressing influences under which the colored people of this city have labored for many years, their progress has been decided, and gratifying to the friends of humanity.

THE LIBERATOR.

THE LAST FOURTH OF JULY.

BATH, Clinton Co., Mich., July 11th, 1866. FRIEND GARRISON: As I could not enjoy the festive privilege of attending your celebration at Framingham, I thought something might be learned by attending a Sabbath School celebration at De Witt. As it was the Sabbath the wind blows, so will the Fourth of July celebration point with unerring certainty to the moral and political development of a people.

Sumner and Kansas seemed to be in every man's mouth, with the exception of one short, portly man. Mr. Whipple, from Howell, who proved to be the orator of the day. In a speech of an hour's length, not the faintest breathing of either was heard; and the reason is obvious, for I was informed that he belonged to Gen. Pierce's "trained band" of border ruffians.

When we consider the oppressions and mighty obstacles to progress which these colored people must encounter—the fact that they are, as far as possible, excluded from "equal rights to equal chance" (our Whilome Citizen Farrell's motto) in trades and professions, this accumulation of wealth is astonishing.

Next came a Rev. Mr. Dean, as I understood, who talked to the children. Said he, "I have lived North, and I have lived South, and I am well acquainted with both sections of the country to know if the Union is dissolved, it will be done in ten years."

From the Colonization Herald. THE COLORED POPULATION OF PHILADELPHIA. Notwithstanding the depressing influences under which the colored people of this city have labored for many years, their progress has been decided, and gratifying to the friends of humanity.

THE COLORED POPULATION OF CINCINNATI. The Colored Population of Cincinnati, as we learn from the press of that city, number 5,000 of both sexes, and the Sun says, "they are, as a general thing, strong, healthy, and industrious."

INCIDENTS OF THE DISASTER ON LAKE ERIE. Among the lady passengers by the Northern Indiana, was Miss Jennings, of Waverly, Ill., a young lady who had been attending school in Philadelphia, and was returning homeward unattended.

THE HORRORS OF THE OREGON WAR are of a piece in character with the worst conduct which the white race in America has exhibited in their shameful relations with the aboriginal races. Recent events in Oregon quite out do in savage atrocity all that is recorded of the doings in King Phillip's war

are nearly destitute, some entirely so. One man and his wife had \$2,000, their all, with which they were going West to purchase a farm.

UNMERCIFUL BRAYING OF ANIMALS. A correspondent of the New England Farmer calls attention to the unmerciful braying of horses, as seen in our streets. He truly says: "It is a singular fact, that some men never have an animal which is not, every time he is exercised, guilty of some misdemeanor, in their opinion, and which calls for harsh treatment."

There is scarcely a week but we witness in Boston examples of man's inhumanity to his best friend, the noble horse. The first is the constant and tantalizing use of the abominable check-rein, which causes more anguish to the horse, ten times over, than all the beatings he gets, and the second in overloading and then scourging him because it is out of his power to back or draw the load.

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AYER'S PILLS. Are curing the Sick to an extent never before known of any Medicine. INVARIABLE READ AND JUDGE FOR YOURSELVES.

JULIUS HAZEL, Esq., the well-known professor of Chemistry, Philadelphia, whose chemical analyses are found in all the best family medicine for common use, has been cured by Ayer's Pills.

JOHN T. BRADY, Esq., Sec. of the Penn. Railroad Co., has been cured by Ayer's Pills.

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