

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, APRIL 29, 1859.

WELLINGTON SLAVE RESCUE CASE. At the trial of the Wellington Slave Rescue Case, at Cleveland, Ohio...

Let us look at the matter of the 'higher law.' I am a votary of the 'higher law,' and I believe that the man who has no higher moral sense than obedience to the penal laws of his country, is neither a good citizen nor a moral man.

Who boy John who was destined by the great Creator to a life of slavery, ran off in direct violation of all the eternal principles which bind this glorious Union together...

We express no evil intent toward the State of Kentucky, which holds the grave of one Clay and the home of another. Should that State be invaded tomorrow, our gallant sons would cross the Ohio to the rescue...

Judge Spaulding continued the argument for the defence by saying that, some forty years ago, he took upon himself the oath to support the Constitution of the United States...

The defendant is said to come from Oberlin, the harbor of fugitive slaves; yet you are not here to try the people of Oberlin for their peculiar opinions. You are not to try Simon Bushnell because he is a citizen of Oberlin...

It is claimed that an excitement prevailed in the town of Oberlin in relation to the matter of returning slaves, fugitives from service. In these latter days, the words 'owing service' are omitted, and the negroes are called simply 'slaves.'

Resolved, That the passage of the Fugitive Law was an act unauthorized by the Constitution, hostile to every principle of justice and humanity, and if preserved in, fatal to the rights of Freedom.

Resolved, That tyranny consists in the willfully violating, by those in power, of man's natural right to personal security, personal liberty, and private property...

Resolved, That we recommend that a meeting of the citizens of this county be held at Cleveland on the 25th day of October instant, to consider said law, and take such action thereon as may be deemed expedient.

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ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY. The Twenty-Sixth Annual Meeting of the American Anti-Slavery Society will be held in the city of New York...

The sublime and beneficent object for which this Society was organized yet remains to be fully consummated. No matter how numerous the difficulties...

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Christians, brethren, and Christian brethren, in reference to persons thoroughly pro-slavery. It is curious to see how nearly identical are the above ideas and expressions...

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LETTER FROM THEODORE PARKER. The following letter of Mr. PARKER to FRANCIS JACKSON, Esq. was read to the congregation at Music Hall, on Sunday morning last...

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WENDELL PHILLIPS AT MUSIC HALL. On Sunday morning last, WENDELL PHILLIPS, Esq. spoke at the Music Hall, by invitation of the THEODORE PARKER'S Society...

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RHODE ISLAND A. S. CONVENTION.
 The call for this Convention, issued by the Anti-Slavery Committee appointed in 1856, was made under circumstances that might well have disheartened any but Abolitionists. To the usual indifference concerning the wrongs of the slave, to the manifest frowns of both Church and State, was added the excitement of a political contest engaging the sympathies of almost the entire people, and producing, as such an influence always does, a state of the public mind in which the principles of justice and humanity are freely sacrificed upon the altar of an unrighteous expediency. At the day drew near, those on whom the responsibility of the Convention particularly rested, could not but feel some anxiety for the results; but, being old in these experiences, and knowing no such word as 'fail,' they took counsel of their hope and faith, rather than of their fears; and at the appointed hour, they rejoiced to find that their summons had met with a response in many an anti-slavery bosom throughout our little State.

This Convention assembled in Franklin Hall, Providence, on Thursday, the 21st inst., at 10 o'clock, A. M., and the following officers were elected:—

President—Dr. PHELPS CLARKE, of Coventry.
Vice Presidents—Benjamin H. Wilbourn, Asa Fairbanks, Francis B. Peckham, and Darius P. Lawton.
Secretaries—David F. Thorp, Mrs. Elizabeth B. Chace, and Caroline Putnam.

A Business Committee was appointed, consisting of the following persons:—Samuel May, Jr., C. C. Burleigh, Mrs. Elizabeth B. Chace, Mrs. Anna M. Fairbanks, Daniel B. Harris, E. H. Heywood, Effingham L. Capron, George T. Downing, Wendell Phillips, and Miss Phoebe Jackson.

A Finance Committee was also appointed, consisting of A. L. James, Miss Sally Holley, and Miss Susan Anthony.

Prayer was offered by Mrs. Sophia L. Little, of Newport.

Mr. E. H. Heywood then addressed the Convention. He expressed what was universally felt, disappointment and regret at the absence of the great leader of the anti-slavery enterprise. He congratulated the friends on the many evidences found in the movements of political and religious bodies, indicating the progress of the cause. Still, he assured us, there is no less need of our labors, no time for any relaxation of the efforts of the only thorough anti-slavery instrumentality in the land. While giving due credit to other movements as attempts to satisfy the awakening consciences of the people, he criticised, very efficiently, their proceedings.

He was followed by Samuel May, Jr., who spoke of the support which the North gives to slavery, in recognizing, as it does, the equal position and honorable character of slaveholders. While the North does this, it is in vain to hope that their protests against slavery will be effective. This social countenance given to the slaveholder, in politics, in all the intercourse of society, and especially in religious affairs, is the sin of the North, which calls for immediate repentance. Mr. May referred, in illustration, to the invitation given, not long since, by the R. I. Association of Evangelical Ministers, to Rev. Drs. Poore and Rice, the delegates from the Presbyterian Church, to administer the Communion to them, at their Annual Meeting.

By this act of pro-slavery fellowship, said he, the R. I. Association utterly destroy the value of all their anti-slavery professions, and convict themselves of hypocrisy.

E. H. Heywood again took the floor to show the position of the Rhode Island Association towards slavery; it having refused for many years to cease from its relations with slaveholding bodies.

Rev. Samuel Wolcott, of Providence, saying that he did not consider himself a member of the Convention, replied to these strictures upon the R. I. Association, by stating the action of the body in question. In the estimation, it is believed, of the members of the Convention generally, he fully substantiated the conclusion of the previous speakers, which was that, although after discussing and laying over for several years a resolution, which the gentleman himself had offered, to discontinue slaveholding, the Association did finally adopt it, in a somewhat modified form to be sure; yet they entirely failed to establish an anti-slavery character for themselves, by receiving to their councils the defenders of slaveholding, in the persons of the Rev. Dr. Rice, of Missouri, and the Rev. Mr. Poore, of New Jersey, and by inviting these very men to dispense the Lord's supper. (This was probably done with a view to remove the little point that was left in the resolution.) Mr. May rejoined, and was followed by C. C. Burleigh, E. H. Heywood, and Rev. R. H. Conklin, in reference to the same subject. Mr. Conklin spoke somewhat in defence of the Convention, of which he was a member, but in conclusion expressed his disapprobation of its course in regard to the slaveholding apologists before mentioned, and stated that he had refused at the time to partake of the communion at their hands.

After some remarks by Francis Haswell and Mrs. Sophia L. Little, the Convention adjourned until half-past 2, P. M.

AFTERNOON SESSION. The Convention was called to order by the President, at the appointed time. Rev. Samuel Wolcott took the platform, and read from the proceedings of the I. I. Association. He made some earnest remarks in defence thereof, and in deprecation of the term 'hypocritical' as it was applied to them in the morning.

Mr. May answered, in unwavering fidelity to the truth, that the language which covers up the sin of slavery in the eyes of the people by anti-slavery professions, and is followed by pro-slavery acts, deserves no better name than hypocritical.

Mr. May, as chairman of the business committee, then submitted the following resolutions for discussion:—

Resolved, That the full and faithful proclamation of the whole truth of God, with regard to American slavery, is the imperative duty of every friend of freedom, and was never more a duty than it is at this day; that all compromise and temporizing should be abandoned, as full of peril to the people and to the cause of liberty; and that no present, partial and temporary success should be sought, at the expense of that vital truth and thorough principle, by which alone the right can ever become victorious over the wrong.

Resolved, That our anti-slavery shafts are not leveled at the 'church of Christ,' but against the 'American church,' between which two churches there is all the difference that there is between good and evil. The former denounces, while the latter apologizes for and upholds slavery.

Resolved, That the South is emboldened in its advocacy of slavery, not only in the South, but in Kansas, Oregon, and other places, because of a lack of consistency on the part of the North in proscribing and deprecating, as does this State, the colored men of the same; that when this and other Northern States shall act consistently in all its relations to all of its citizens, irrespective of color, then will its moral weight against slavery tell.

Resolved, That the State of Rhode Island, notwithstanding section 4, article 1, of the Constitution, declares that 'slavery shall not be permitted in this State,' is nevertheless a pro-slavery State, because it tolerates and maintains slavery within its borders, by depressing and virtually enslaving a portion of its citizens because of their color, in the matter of public education.

Resolved, That the silence of the church in this State on this subject, as well as upon slavery in other States, as an evil to be immediately put down, without compromise, Constitution or no Constitution, is but evidence of the hypocrisy of the church in claiming to be the church of Christ.

Resolved, Whether the Fugitive Slave Law be

constitutional or unconstitutional, whether the United States Constitution be pro-slavery or anti-slavery, that the presence of any person of any sex or color in the State of Rhode Island shall be an irreparable title to freedom, and that on no consideration shall the land of Roger Williams ever again be desecrated by the polluting foot of the slaveholder.

Resolved, That it is an important part of the work of the true church of Christ to preach in word and life the gospel of deliverance to the captive, and the opening of the prison to them that are bound; and the church which refuses to do this testifies to its own deviation from the example of Jesus, and its unworthiness of the name of Christian.

Resolved, That holding a man as property, in other words, sustaining the relation of master to slave, as that relation is defined in the American slave codes, is a flagrant violation of the Christian law; and, therefore, the church which is the pillar and ground of truth can give, in deed or doctrine, no support to the falsehood that 'the legal relation' of master to slave is not necessarily at variance with Christian duty.

Resolved, That to treat slavery as sinful is quite as plain a duty as to call it so; and to hold religious fellowship with slaveholders or those who fellowship slaveholding, is practically to deny the sinfulness of slavery, and is therefore to act a pernicious falsehood.

Resolved, That we have a painful proof how much harm the Republican party can do to the cause of liberty when we see so many of its members opposing the Personal Liberty Bills of the Legislatures of Massachusetts and of New York, and effecting the defeat of those bills; that we have seen, with both sorrow and indignation, the treasury of some prominent members of that party when this question of saving our Northern soil from the tread of the kidnapper was presented to them; and that we call upon all the anti-slavery members of the Republican party of Rhode Island to watch their leaders closely, and to suffer no such desertion of the cause of the slave (the cause equally of every freeman of the land) to disgrace the State.

Charles C. Burleigh then addressed the Convention, and, in his usual clear and logical manner, adduced overwhelming proof that the American Church, as a body, is to-day on the side of slavery. The mere fact that it is a debatable question is positive proof thereof; for, when the Church is decidedly opposed to slavery, the monster will lie prostrate at its feet. Do we not know that the religious sentiment of a country is always the controlling influence of that country? If politicians know that this sentiment is positively hostile to slavery, they will not dare to construct their political machinery to work out the principles of that system. It being unquestionable that the Church controls the public sentiment, when we see that slavery decides all political questions, it is positive evidence that 'the American Church is the bulwark of American slavery.' He continued, in a speech of unrivaled eloquence and power, to pronounce, upon unquestionable evidence, that the pulpits of this land, with but rare exceptions, instead of crying aloud and sparing not to show the people their transgressions and the American Church its sins, are all on the side of slavery. The picture which he drew of slavery itself, the converting of a human being into a chattel, no words can adequately describe. He defended the personal directness of the Abolitionists, of which complaint is sometimes made; adducing the ten commandments and the prophet Nathan as examples, which it is right to imitate.

Mr. Heywood in a very able manner exonerated the Abolition platform from the charges sometimes preferred against it of teaching infidelity, and clearly pointed out where practical infidelity to the teachings of the great Master could be found. He declared his belief, that when a faithful history of these times is written, the only true Christianity of the age will be found to be with the Abolitionists; and that, when the future Plutarch or Tacitus of this age shall write, for the generations to come, the lives of its great and its good, the Abolitionists will be those whose heads will be touched by the fire of immortality.

Throughout this address, as well as all others offered by this young and eloquent advocate of our holy cause, the hearts of those around him, which have for many years beat in sympathy with the poor slave, and the minds which have labored so long for his redemption, and have often asked one of another, 'Where are they to be found who are to fill the vacant places which must ere long occur in the ranks of those who have grown old in the slave's defence?' thanked God and took courage; and some of us said in our hearts, if our Old Rhode Island University has sent out many sons to labor in the world of whom she is justly proud, surely there are none among them of whom, were she true to the principles of Humanity, she might so much exult over, as this brave youth, who now takes his stand so nobly, despite her frown and that of the Church, beside the poorest and most injured of Christ's brethren.

Mrs. S. L. Little expressed her faith in the true Church of Christ, and that its principles would finally prevail.

Rev. E. Scott wished the Free-Will Baptist church to be freed from implication with the slaveholding churches. He hated a pro-slavery minister as he hated the devil.

Rev. A. B. Burdick, a Seventh-Day Baptist clergyman, of Westerly, R. I., cheerfully accepted an invitation to address the Convention, and spoke in a very eloquent and impressive manner. He began by expressing his great disappointment at the absence of Mr. Garrison. He found abundant reasons for encouragement, as well in the present appearance and action of the Slave Power as in the condition of the Anti-Slavery movement at the North, and he exhorted the friends of freedom to be bold and true-hearted, relying implicitly upon the justice of their undertaking. He regretted that he should not be able to attend all the meetings of the present Convention, but warmly assured us that the sympathies of his soul were with the cause of the down-trodden. It was the earnest wish of many that no noble advocate would consecrate himself more fully to the good work he so manfully and eloquently sustained. The Convention then adjourned to half-past 7 o'clock, P. M.

The evening session was occupied with a discussion of the resolution offered at the close of the afternoon session. Able and dignified speeches were made by Rev. S. May, Jr., Geo. T. Downing, and C. C. Burleigh. The attendance was quite large, and the approbation of the audience was frequently manifested. Adjourned to 10 o'clock, Friday morning.

A. T. FOSS AND THE WEST.
 MR. GARRISON:
 After a successful tour in Northern Illinois the present winter, Mr. Foss came to Clinton, Iowa. This is a new town, west of Chicago, on the opposite bank of the Mississippi. It is the terminus of the Chicago, Iowa and Nebraska Railroad, now built 80 miles west, and in process of construction northwards to St. Paul's. The Mississippi is now being bridged at Clinton, and in twelve months, cars are expected to cross from Illinois to Iowa at this point. Clinton has some 1500 people. Lyons and Fulton and other considerable towns are near.

As a resident of the vicinity, we believed that, new as is the field, it was a good point to host the true Anti-Slavery colors. Accordingly, Mr. Foss was invited. He spoke in Fulton, Ill., (the western terminus of the Air-Line Railroad—a direct route from Chicago), holding two meetings—the first of the kind ever held there. Republicans and Spiritualists abound in Fulton; but no *Liberator*, *Standard*, or even *Era* is taken there. But Mr. Foss's meetings were well attended, and by an intelligent class—with the single exception, perhaps, of a quondam Bostonian, who disputed Mr. F.'s statement that colored people

walked arm in arm with whites in Boston. Mr. F. finished that business in his usual ready way, by replying that he (Foss) himself had walked with a colored lady in Boston within the last year. (Applause.)

Mr. Foss next spoke in Lyons, two miles north of Clinton, on the same side of the river. Here, Mr. F. had held a meeting two years before, with Mrs. Colman—and a very successful one; the first, I believe, Lyons had had of true Abolition. But at this time, the weather was severe, the night dark and forbidding, which, with other meetings at the same hour, and the pro-slavery spirit of the town, prevented a large gathering; but Mr. L. spoke well, to attentive ears, and faithfully set forth the principles of a 'Garrisonian Abolitionist,' as he advertises himself in his posters.

His great meeting, however, was at Dewitt, the capital of this (Clinton) county—twenty miles west of the river. Mr. F. spoke in the court-house three consecutive evenings, commencing the 7th inst. We are indebted to the Hon. E. D. Graham for initiating the way for these meetings. Though a Republican, Mr. G. has shown the liberal gentleman, and I am told is friendly to a free discussion of the most radical questions of the age. In this instance, certainly, his influence is to be credited to a crowded house of the honorable and intelligent Dewitt, to whom Mr. Foss spoke with great power. None chose to use his free platform and reply; one previously proposed to do so, but wisely concluded that he would not 'make a fool of himself, as Foss was posted, and knew what he was about.'

The result of this meeting must be good, as you will infer from the notice of it by the *Clinton County Journal*, wherein this *Democrat* speaks of friend Foss as a 'British hireling, spitting forth the corruption of his fallen and depraved spirit upon the Constitution of our glorious country, &c.; dealing largely in the words 'traitor,' 'star,' 'wretch,' 'feathers,' 'vomiting' to a 'respectable audience.' (I enclose the whole printed article, as worthy of the 'Refuge of Oppression,' if you can be supposed to fall of material for that column.) Leading citizens of Dewitt, however, and Republicans, heard this new doctrine of 'No Union with Slaveholders' from friend Foss with respectful attention, and cordially invited him to come again.

He held meetings here (Clinton) subsequently, which have at least planted the seeds of freedom. The old adverse influences are against us—such as clergymen refusing to read our notices, the tearing down of our handbills in some towns, and leading men of parties and churches still operating against anti-slavery meetings. But a point has been gained; your agents coming West will now know of this field, and a growing one it is.

By invitation, Mr. Foss was our guest for two weeks, we enjoying (we feel) the better part of the visit. Cheerful, happy, hopeful amid his pioneering fight for Truth and Humanity, and no 'gingerbread man,'—what better 'Agent' for the West? May we see more of his 'kith and kin.'

It is due to friend F. to say, that though he confines himself to the slavery question mainly, he does not hesitate to speak a bold word for the religious aspect of the question, as occasion may offer, and thus strikes at the very core of bigotry that so fearfully binds the American soul.

On the 14th inst., Mr. Foss left for Central Illinois, with our many good wishes for himself and the slave.

C. B. CAMPBELL.
 Clinton, Iowa, Feb., 1859.

PLEA OF A SON OF AFRICA.
 PLYMOUTH, April 6, 1859.
 WILLIAM LLOYD GARRISON:
 DEAR FRIEND:—The following article, selected from the *Massachusetts Say*, or *Thomas's Boston Journal*, of February 10, 1774, is the same to which I referred when in conversation with you recently. I think it is well worth reading, considering the time of its production and other circumstances connected with it.

Yours, for the cause,
 THOMAS B. DREW.
 For the Massachusetts Say.

MR. THOMAS:
 You are desired to insert the following in your paper, by your humble servant,
 AN AFRICAN.

I rejoice to see that there is in this and the neighboring provinces such a spirit for liberty, for life without it is little worth. Liberty is one of the greatest blessings the human mind can enjoy. Its sweets yours and our forefathers have enjoyed, and have fallen asleep therein. But there is a cloud, and has been for many years, and it is blackness and darkness itself; but I rejoice that the rays of light faintly break through, and pray that it may shine like the sun in his meridian lustre. Sir, do you apply for you liberty in a right way? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray, sir, what can you impute it to? Are the Britons' hearts harder than yours? Are not your hearts also hard, when you hold men in slavery who are entitled to liberty by the law of nature, equal as yourselves? If it be so, pray, sir, pull the beam out of thine own eye, that you may see clearly to pull the mote out of thy brother's eye; and when the eyes of your understanding are opened, then will you see clearly between your case and Great Britain, and that of the Africans. We all came from one common Father, and He, by the law of nature, gave every thing that was made, equally alike to every man, richly to enjoy. If so, it is lawful for one nation to enslave another? The law of nature gives no such toleration. I grant that, for wise reasons, God suffered the Jews to have servants—but no slaves, but those who had their ears bored to the post by their own consent. I cannot think that one of the sons of Africa, who hath tasted the sweets of freedom in his own country, and the heavy yoke in this, would consent to have his ears bored to a post; for the Africans are a free people, born free, and were never conquered by any nation. Pray, sir, what people under heaven have a right to enslave them? None! because it is contrary to the laws of God and the laws of Great Britain. But you say, *We bring them from their own country to make slaves of them.* I should rejoice if there was as much pains taken with the Africans as there is with the Indians, by sending missionaries among them and Christianizing them in their own country; but for masters of vessels to fetch them to the West Indies, and sell them to the greatest villain that appears to purchase him or her, if he will give two bits more than an honest man. So, sir, Christianity is made a cloak to fill their coffers and to screen their villainy. View these poor creatures in this miserable situation, a father fighting for his bosom friend, a mother for a beloved son, a brother for a sister, a friend for a kind companion—I say, to view them in this situation, I should think would make a *heavenly dish* and a *Christian's shoulder*. And now, sir, to boast of your liberty, when we are all upon an equal footing by nature—when I am convinced that no man has a right to enjoy another man's liberty and property, when it is unlawful to hold that property—I thought men were to be governed by law and reason, but where no law is, the law of reason determines in such cases. Now, where conscience is free and unbiased, it makes the law of Christ its rule. What saith Christ in this case? 'Whoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.' Christ gives his sentiments freely, and then refers us to the law and the prophets. In the law, we do not find the word slave; but suppose it were to be found there, it won't appear from thence that the Americans have a warrant from God to make the Africans slaves, as the Jews had to hold servants. But, as I hinted before, for wise reasons, God suffered the Jews to have servants, and no slaves but such as would willingly be made so. I cannot see by what new invented law they pretend to hold the African, without it be custom. A custom to hold any man does not make it lawful for him to be held, without there is an express law made to hold that man in the place where he lives. Now, I am informed that there is no law in the kingdom of Great Britain, nor in this province, to hold a man in perpetual slavery. Whatever is contrary to the law of God and the English Constitution must be deemed unlawful; for I always thought the constituted laws of England were drafted from, and founded on, the laws of God; and if they be, then it follows that your laws, by charter right, are founded on the laws of England; for your charter expressly says that you have a right to make laws, but not repugnant to the laws of Great Britain. Now, the Americans can't make a law to enslave the Africans without contradicting the law of God and the law of Great Britain.

A SON OF AFRICA.

out her highest convictions in relation to practical duties pertaining to this life? Do the spirits say, 'Witness the physical manifestations, and believe in immortality?' What of Signor Blitz? Do they say, 'Be at peace with slavery. Will not the joys of an eternity compensate for the bondman's privations and pains, endured through a brief existence?' The Bible, Tract and Missionary Associations are making the experiment—cannot Spiritualism transcend these? If not, why should it be preferred? If it cannot elevate man to a higher plane than he is wont to stand upon, may honest, ardent disciples of this faith will feel fearfully destitute.

AMOS GILBERT.
 Essex, Lancaster county, Pa.

Since the foregoing was written, your paper, containing the article of D. H. P., has come to hand, and I hesitate not to pronounce it a superlative specimen of cant and perversion. It is to be received as an effort of enlightened Spiritualism? If so, a total eclipse, not mentioned in the almanacs, may be anticipated, and that soon. Do not suppose that I object to the publication of the article. Let all sides be heard. It would, however, have been more honest and manly if the writer had written an article in praise of Spiritualism, another avowing his sympathy with the oppressed producer, a third against bark swindling, and a fourth in favor of the 'peculiar institution,' where the well-fed, contented and indolent African is secure against 'murder and rape' (!)—against 'arson,' having no property to burn, and against 'civil war,' with all the artillery, musketry and bayonets of the United States to prevent it. Had the writer thus divided his article, it would have given readers a chance to decide on the merits of each division. C. P. might then have endorsed his views on the former three, and dissented from the fourth, if he does dissent, and readers of less discernment would not be confused, misled and stultified by his studied blending of them. We cannot refrain from inquiring how it is that C. P., so just that he gives employees their share of the profits, with moral courage sufficient to assail our system of commerce, and purity enough to attack 'Free Love' in its strongholds, should be mute regarding that commerce where human beings are the articles of trade, where the producer, so far from sharing the profits of his labors, is denied the ownership of wife, children and himself, and where every woman is liable to coercion from chivalrous lust, without even the pretence of 'Love,' free or restrained.

A. G.

PLEA OF A SON OF AFRICA.
 PLYMOUTH, April 6, 1859.
 WILLIAM LLOYD GARRISON:
 DEAR FRIEND:—The following article, selected from the *Massachusetts Say*, or *Thomas's Boston Journal*, of February 10, 1774, is the same to which I referred when in conversation with you recently. I think it is well worth reading, considering the time of its production and other circumstances connected with it.

Yours, for the cause,
 THOMAS B. DREW.
 For the Massachusetts Say.

MR. THOMAS:
 You are desired to insert the following in your paper, by your humble servant,
 AN AFRICAN.

I rejoice to see that there is in this and the neighboring provinces such a spirit for liberty, for life without it is little worth. Liberty is one of the greatest blessings the human mind can enjoy. Its sweets yours and our forefathers have enjoyed, and have fallen asleep therein. But there is a cloud, and has been for many years, and it is blackness and darkness itself; but I rejoice that the rays of light faintly break through, and pray that it may shine like the sun in his meridian lustre. Sir, do you apply for you liberty in a right way? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray, sir, what can you impute it to? Are the Britons' hearts harder than yours? Are not your hearts also hard, when you hold men in slavery who are entitled to liberty by the law of nature, equal as yourselves? If it be so, pray, sir, pull the beam out of thine own eye, that you may see clearly to pull the mote out of thy brother's eye; and when the eyes of your understanding are opened, then will you see clearly between your case and Great Britain, and that of the Africans. We all came from one common Father, and He, by the law of nature, gave every thing that was made, equally alike to every man, richly to enjoy. If so, it is lawful for one nation to enslave another? The law of nature gives no such toleration. I grant that, for wise reasons, God suffered the Jews to have servants—but no slaves, but those who had their ears bored to the post by their own consent. I cannot think that one of the sons of Africa, who hath tasted the sweets of freedom in his own country, and the heavy yoke in this, would consent to have his ears bored to a post; for the Africans are a free people, born free, and were never conquered by any nation. Pray, sir, what people under heaven have a right to enslave them? None! because it is contrary to the laws of God and the laws of Great Britain. But you say, *We bring them from their own country to make slaves of them.* I should rejoice if there was as much pains taken with the Africans as there is with the Indians, by sending missionaries among them and Christianizing them in their own country; but for masters of vessels to fetch them to the West Indies, and sell them to the greatest villain that appears to purchase him or her, if he will give two bits more than an honest man. So, sir, Christianity is made a cloak to fill their coffers and to screen their villainy. View these poor creatures in this miserable situation, a father fighting for his bosom friend, a mother for a beloved son, a brother for a sister, a friend for a kind companion—I say, to view them in this situation, I should think would make a *heavenly dish* and a *Christian's shoulder*. And now, sir, to boast of your liberty, when we are all upon an equal footing by nature—when I am convinced that no man has a right to enjoy another man's liberty and property, when it is unlawful to hold that property—I thought men were to be governed by law and reason, but where no law is, the law of reason determines in such cases. Now, where conscience is free and unbiased, it makes the law of Christ its rule. What saith Christ in this case? 'Whoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.' Christ gives his sentiments freely, and then refers us to the law and the prophets. In the law, we do not find the word slave; but suppose it were to be found there, it won't appear from thence that the Americans have a warrant from God to make the Africans slaves, as the Jews had to hold servants. But, as I hinted before, for wise reasons, God suffered the Jews to have servants, and no slaves but such as would willingly be made so. I cannot see by what new invented law they pretend to hold the African, without it be custom. A custom to hold any man does not make it lawful for him to be held, without there is an express law made to hold that man in the place where he lives. Now, I am informed that there is no law in the kingdom of Great Britain, nor in this province, to hold a man in perpetual slavery. Whatever is contrary to the law of God and the English Constitution must be deemed unlawful; for I always thought the constituted laws of England were drafted from, and founded on, the laws of God; and if they be, then it follows that your laws, by charter right, are founded on the laws of England; for your charter expressly says that you have a right to make laws, but not repugnant to the laws of Great Britain. Now, the Americans can't make a law to enslave the Africans without contradicting the law of God and the law of Great Britain.

A SON OF AFRICA.

FAIR IN AID OF THE PRISONER'S FRIEND.
 NOW OPEN AT MUSIC HALL.
 A Fair will be held in the Music Hall, Boston, commencing April 27th, and to continue four days.—The direct object will be to obtain means for the establishing Rooms to aid the poor, discharged prisoners, and to carry out all the various objects connected with this purpose in the building well known as Boylston Hall, corner of Boylston and Washington streets. These are to be used for offices, for meetings, and as a home. Those friendly to the work are requested to aid us. Flowers, refreshments, clothing, and various articles are wanted, or donations in money to meet the expenses of the Fair.

Among other features of the Fair will be specimens of convict labor in prisons. Persons having any curiosities made in Dartmouth prison, or in any prison, are requested to furnish them for the Fair.

Works of art to adorn the Hall are respectfully solicited. There will also be exhibited a fine collection of paintings in connection with the Fair. The Germania Band will perform each evening.

NOTICE.—The Salem Female Anti-Slavery Society propose holding a Fair in that city, about the 1st of June next, and would respectfully solicit contributions for the same. Please direct to the care of the President, Mrs. Wm. Ives, Essex st., Salem, Mass.

E. H. HEYWOOD acknowledges the following sums received by him for the Anti-Slavery cause:—

Rhode Island.—Valley Falls, \$3 18; Manville, Mr. Cook 1 90, others 1 03—2 93; Arnold's Mills 2 17; Pawtucket 2 1; Newport, A. Parmenter 4 50, Mrs. S. L. Little 50c, others 4 25—9 25; Portsmouth 2 60; Diverston 94c; Bristol 48c; Providence, (R. I. Convention), 20c.

Massachusetts.—Abington, Old Colony A. S. Society 13 51.

SARAH P. REMOND desires us to say that her Post Office address is Warrington, England; and letters, &c. for her may be sent to the care of William Robson, Esq., of that place.

WOMAN'S RIGHTS.
 The Ninth Anniversary of the National Women's Rights Association will be held in MOZART HALL, Broadway, New York, on Thursday evening, May 12th, at half-past 7 o'clock.

Addresses by LUCRETIA MOTT, ERNESTINE L. ROSE, CAROLINE H. DALL, REV. ANTOINETTE BROWN BLACKWELL, and WASHINGTON PILLBURY.

A meeting for business and general discussion will be held at half-past 2, P. M., of same day, at same place.

Communications should be addressed to Susan B. Anthony, Anti-Slavery Office, No. 5 Beekman street, New York.

ELIZABETH CADY STANTON, President.
 SUSAN B. ANTHONY, Sec'y.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.—A quarterly meeting of the Essex County Society will be held, on Sunday, May 1st, at the Town Hall in WEST NEWBURY; and will be attended by CHARLES L. REMOND and PARKER PILLBURY.

All friends of freedom, all haters of slavery, all who desire to make the soil of Massachusetts truly free, are invited to come.

In behalf of the Society,
 MOSES WRIGHT, Secretary.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will speak as follows in Rhode Island:—

Newport, Saturday, April 30.
 Providence, Wednesday, May 4.
 East Greenwich, Friday, " 6.

RALPH WALDO EMERSON will read a lecture to the Congregation of Rev. Theodore Parker, at Music Hall, on Sunday morning next, May 1st.

THE ROVING EDITOR;
 OR,
 TALKS WITH SLAVES
 IN
 THE SOUTHERN STATES.
 BY
 JAMES REDPATH, (FORMERLY OF KANSAS.)
 One neat vol. 12mo., 375 pages; Illustrated.

This Book is the record of Three Journeys, &c., in the Southern States, between Washington and New Orleans. It contains extended reports of confidential conversations with the Slaves in Virginia, the Carolinas, Georgia, Alabama, and Louisiana; INSIDE VIEWS of the Social System of the South, as then felt and described by the *Bondman themselves*. It thus covers a field never hitherto entered by any other American traveler or author.

It contains, also, three original

SKETCHES OF KANSAS LIFE.
 I.—THE HISTORY OF THE FIRST FEMALE SLAVE IN KANSAS—an unvarnished exposure of the "Domestic Institution" in Kansas and Missouri, with the real names and addresses of the actors in this lowly life-drama.
 II.—FELONS IN PRISON—An Historical Sketch of the Federal Offenders in Kansas; their crimes and their rewards.
 III.—SLAVERYING IN KANSAS: a narration of one of the most thrilling incidents of unwritten Territorial history.
 In addition to the author's matter there are three able contributions:—

I. SCENES IN A SLAVE PRISON: By Dr. S. G. Hove, of Boston.
 II. THE DEATH OF ISAAC, THE INSURRECTION CHIEF OF SOUTH CAROLINA: By Hon. JOHN C. VANDRILL, of Kansas, formerly of South Carolina.
 III. LIFE IN THE DISMAL SWAMP: By a FUGITIVE SLAVE, Reported by Mrs. KEVZ, of Boston, and
 IV. A POSTHUMOUS REPUBLICAN POEM: By the late WILLIAM NORTH, author of "The Slave of the Lamp."

FROM THE PRESS.
 "In this volume also, of all American anti-slavery or other books, the *Bondman* has been enabled, in his own language, (if I may employ a familiar phrase of political economists and statesmen) "to define his position on the all-engaging topic of the day." Almost every body has done it. Why, then, should not he? Surely he has some interest in it, even if it be "subject to the Constitution," as even his interest is unfortunately in conflict with "the sacred compact of the Federal compact."
 From H. H. HELPER, Esq., author of "The Impending Crisis of the South."
 "In 'The Roving Editor,' Redpath has given us a very 'vigorous and correct sketch of society in the Slave States. On every page of the book is unmistakable evidence that the author was not content with a superficial view of Human nature as manifested in the very heart, and mind, and the terrible mysteries of its wicked and degrading nature."
 FROM THE PRESS.
 "AGENTS WANTED."
 A copy will be sent, postpaid, by mail, to any part of the United States, on receipt of ONE DOLLAR, by

JAMES REDPATH,
 3 Winter Street,
 BOSTON.

P. S.—REDPATH & HINTON'S HAND BOOK OF KANSAS AND THE ROCKY MOUNTAIN GOLD REGION (pronounced by the New York, Boston, and Kansas press to be the best ever published) will be sent by mail, postpaid, for 55 cents, to any part of the country. It has three large and accurate maps by J. H. COLTON.

THE above works are for sale by R. F. WALLCUT, 21 Cornhill. Price, one dollar. Forwarded by mail to any part of the country for \$1, and six three-cent postage stamps. A28 6t

J. R. ANDREWS,
 Gilder, and Picture Frame
 MANUFACTORY,
 No. 34 BEACH STREET,
 (Near Washington Street,) BOSTON.

PICTURE FRAMES made of every variety, plain and ornamental, for Oil Paintings, Engravings and Photographs.
 Gilding, in all its branches, executed with neatness and dispatch.
 Oil Paintings cleaned and varnished. A28 6w

'HE, BEING DEAD, YET SPEAKETH'
 If the above can with propriety be applied to any man of modern times, that man is Dr. WM. A. ALCOCK, whose recent death has sent a pang of sorrow through thousands of hearts; but 'as yet speaketh,' and his works do follow him. Perhaps no man has done so much for the cause of Physical Education as he. Feeble in body, yet ever active; with a heart overflowing with benevolence and love for universal man, he wrote, and lectured, and counseled the young perseveringly, for a long series of years; and tens of thousands, who have been made wiser and happier by his teachings, will ever fondly cherish his memory.

His last three and most popular works are the following:
THE PHYSIOLOGY OF MARRIAGE,
COURTSHIP AND MARRIAGE,
 —AND—
THE LAWS OF HEALTH;
 Or, SEQUEL TO THE 'HOUSE I LIVE IN.'
 The prices of the first two are 75 cents each, and the last \$1.

THIRTY THOUSAND COPIES
 of these books have been sold, and the demand is increasing from day to day.
 A copy of each should be in every household. We can offer uncommon inducements to TRAVELLING AGENTS, both MALE and FEMALE, to engage in the sale of these valuable PHYSIOLOGICAL WORKS. You can not only make money, but do good. Copies sent, post paid, by mail, when the cash or postage stamps are sent to us, covering the price of each book.

JOHN P. JEWETT & CO.,
 PUBLISHERS,
 No 30 Washington Street, Boston.

P. S. We shall put to press, immediately, one or two volumes, which Dr. Alcock had many years in preparing, one of which will contain and embody his experiences from childhood to (we may almost say) the day of his death, for he died with his harness on. This will be an Autobiography of uncommon interest and value.
 April 15. Swis

BLAKE;
 Or, The Huts of America.
 A Tale of the Mississippi Valley, the Southern United States, and Cuba.
 BY MARTIN R. DELANY.

THIS interesting Story, unique in character, and unsurpassed in thrilling interest of historical and real incidents, is now being published in

THE ANGLO-AFRICAN MAGAZINE.
 The scene is laid in Mississippi, the plot extending into Cuba; the Hero being an educated West Indian black, who, being fraudulently deprived of his liberty when young, and brought to the United States, in mature age, at the instance of the maltreatment of his wife, who, being sold from him—he sought revenge through the medium of a deep-laid scheme and secret organization for rebellion.

THE ANGLO-AFRICAN MAGAZINE
 Is published monthly, at the low price of One Dollar per year. It is the exponent of the rapidly growing and advanced intelligence of

THE COLORED RACE
 of the present day, and should be in every family in the country.

THOS. HAMILTON, Publisher,
 48 Beekman Street, New York.
 April 15.

THE OXYGENATED BITTERS.
 Nature, in her great laboratory, has stored some remedy adapted to every disease which 'flesh is heir to.' But it requires the investigation and research of the philosopher to discover and apply this remedy. Such research and investigation have succeeded in discovering a remedy for that most afflictive dispensation, the

DYSPEPSIA!
 with all its lesser and numerous evils; and it may be safely asserted, that until the appearance of the *Oxygenated Bitters*, a case of Dyspepsia cured was a rare experience in medical practice. Now, under the influence of these Bitters, the rule is to cure, the rare exception, failure to cure.

Read the following, which the subscriber requests us to publish for the benefit of the afflicted:
 An Obstinate and Incurable Case of DYSPEPSIA Cured by the Oxygenated Bitters.

The following, from a gentleman well known in the region in which he lives, ought to satisfy all those of little faith:

WATERBURY, N. Y., July 25, 1855.
 S. W. FOWLE & Co., Boston: Sirs—Nine years since, I was attacked by that curse of all diseases, *Dyspepsia*, which so affected me as to cause great depression, fulness, and bloating of the bowels immediately after eating, accompanied with terrible pains in the stomach, often occasioning nausea, vomiting, acidity, and headache, together with general debility and suffering, altogether rendering life a burden.

After having tried every known remedy without effect, and despairing of ever regaining my lost health, I was induced to make use of the *Oxygenated Bitters*, the good effects of which were immediately visible on my health and system. Before using a whole bottle, I was entirely cured; and I feel a pleasure in inducing all like sufferers as myself to make use of this remarkable remedy.

THEO. CALDWELL.

Prepared by SETH W. FOWLE & CO., Boston, and for sale by dealers in Medicine in nearly every town in New England. March 25—4115

HOPEDALE HOME SCHOOL.
 THE next (Summer) term of this thoroughly Reformatory and Progressive Institution will commence on Wednesday, May 4th, and continue ten weeks. For Circulars, containing full information, address

W. S. HAYWOOD, }
 A. S. HAYWOOD, } Principals.
 Hopedale, Milford, Mass., April 4, 1859.

The Boston Investigator
 WILL commence its Twenty-Ninth Volume on the 27th of April, in quarto form, and, as heretofore, will be devoted to the promotion of Universal Mental Liberty, and opposed to every form of Priestcraft and Superstition, whether under the guise of Modern Theology, or the pretensions of an ancient Divine Revelation. HORACE SEAWER, Esq., Editor. Now is the time to subscribe. Price, \$2.00 a year. Address J. P. MENDUM, 45 Cornhill, Boston, Mass. A8 3t

The Cheapest Reformatory Book EVER ISSUED!
 The Publishers of the Report of the

Rutland Convention,
 Having issued another edition, in order to place within the reach of all interested in the various Reform movements of the day, offer it for sale at greatly reduced prices, as follows:—In paper covers, 50 cts.; cloth, 50 cts. Postage, (in paper), 6 cts.

The volume comprises nearly 200 pages, large octavo, and contains speeches by

S. B. BRITTAIN, ANDREW JACKSON DAVIS,
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 GEORGE SENOETT, Esq., REV. JOEL TITZPAT,
 PARKER PILLBURY, STEPHEN S. FOSTER,
 ELDER MILLS GRANT, ELDER F. W. EVANS,
 Mrs. ERNESTINE L. ROSE, Mrs. F. D. GAGN,
 Mrs. MARY F. DAVIS, Mrs. ELIZA FAIRBANK,
 Mrs. JULIA A. BRANCH, and many others.

UPON SUCH SUBJECTS AS
 The Bible—Marriage—Slavery—Spiritualism—Free Trade—Slavery—Education—&c. &c.;
 The whole forming a store-house of facts and arguments of great value and interest to every free man and woman throughout the land. Any one of several of the speeches is alone worth the price of the book.

J. B. YERRINGTON & SON,
 April 29—4t 21 Cornhill, Boston.

POETRY.

OUR 'ANGEL IN THE HOUSE.'

Sitting patient in the shadow
Till the blessed light shall come,
A serene and tranquil presence
Sanctifies our troubled home.

THE OVER HEART.

For of Him, and through Him, and to Him, are all
things, to whom be glory forever—PAUL.

The Liberator.

AMERICAN COLORPHOBIA.

Extract from an Unpublished Anti-Slavery Work.
Mrs. Byron Kilso makes her visit to the wife of
Deacon Carpo, while the deacon himself is bearing
the cross at the Cuttlefield Convention.

'No reason, Dinah,' said I, 'no reason. I don't
want to hear a string of lies. I would not believe one
word, because I know niggers will lie.'—and I know
they will, sister Kilso; it seems natural for them to lie.

thanks the Lord, in his letter, that all the world ain't
America.
'I don't see but what Dinah's story looks true
enough,' said Mrs. Kilso.

acrem followed, and the mother, forgetting the blood
of her ancestors in the love of her offspring, threw
aside the long veil that had thus far protected and
concealed her guilt, and rushed to the assistance of
the prostrate child.

'Careful, careful,' said the deacon; 'as my wife
stir up strife.'
'As you please about shooting,' said the major;
'that happens to be a game that two can play at.'—

Ayer's Sarsaparilla.

A compound remedy, in which we have labored to
produce the most effectual extract of Para Sarsaparilla,
combined with other substances of still greater
alterative power.