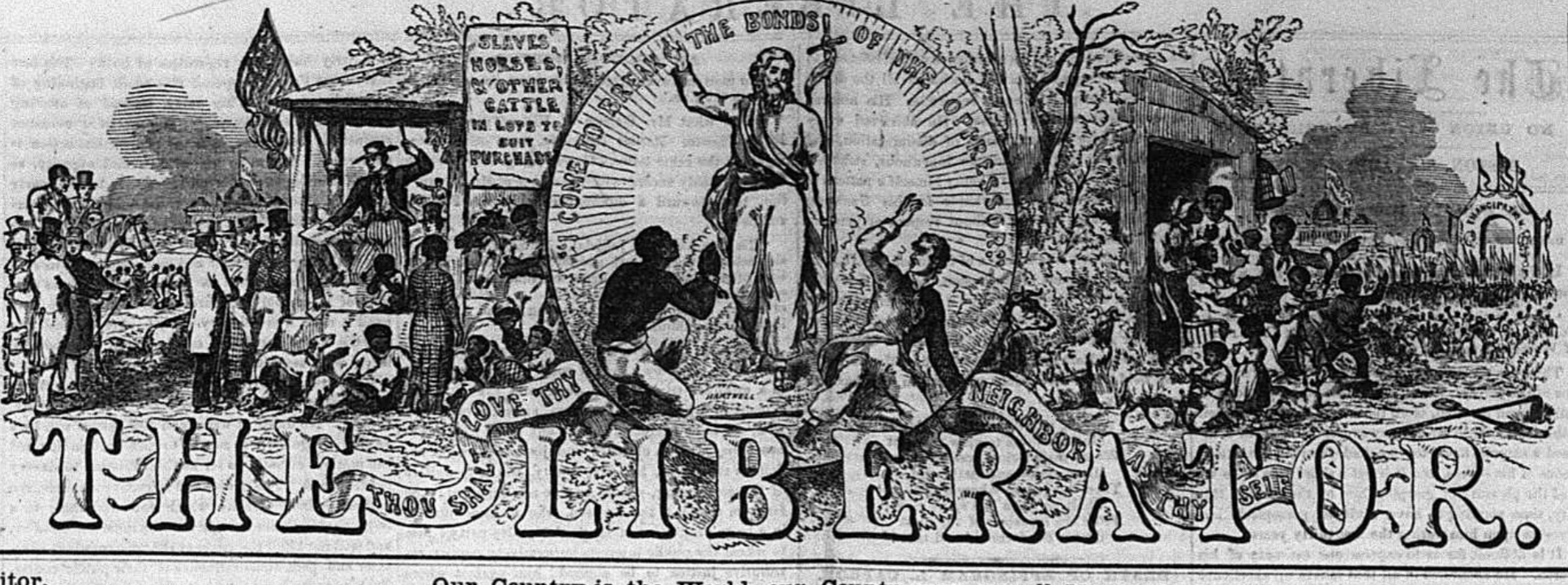


THE LIBERATOR
— PUBLISHED —
EVERY FRIDAY MORNING,
— AT THE —
ANTI-SLAVERY OFFICE, 21, CORNHILL.
ROBERT P. WALLCUT, General Agent.
TERMS — Two dollars and fifty cents per annum in advance.
Five copies will be sent to one address for TEN CENTS, if payment be made in advance.
All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID), to the General Agent.
Advertisements making less than one square inserted three times for 75 cents — one square for \$1.00.
The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized 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, EDWARD QUINCY, SAMUEL PHILLIPS, and WENDELL PHILLIPS.
WM. LLOYD GARRISON, Editor.



NO UNION WITH SLAVEHOLDERS.
The United States Constitution is 'a covenant with death, and an agreement with hell.'
The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWORED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.
— WILLIAM ELLERY CHANNING.

VOL. XXIX. NO. 38. BOSTON, FRIDAY, SEPTEMBER 23, 1859. WHOLE NUMBER, 1499.

REFUGE FROM OPPRESSION.

From the Washington Constitution.
SLAVE PROPERTY AND THE CONSTITUTION.
The Constitution does not establish slavery in the Territories, nor anywhere else. Nobody ever thought of it so. But the Constitution regards as sacred and inviolable all the rights which a citizen may legally acquire in a State. If a man acquires property of any kind in a State, and goes with it into a Territory, he is not for that reason to be stripped of it. Our simple and plain proposition is, that the legal owner of a slave or other chattel may go with it into a Federal Territory, without forfeiting his title. Who denies the truth of this, and upon what ground can it be controverted? The reasons which support it are very obvious and very conclusive.
It is an axiomatic principle of public law that a right of property, a private relation, condition, or status, lawfully existing in one State or country, is not changed by the mere removal of the parties to another country, unless the law of that other country be in direct conflict with it. For instance: A marriage lawfully solemnized in France is binding in every other country, unless the law of that other country, in direct conflict with it, forbids it. A child born in Germany is a legitimate child here, if they are legitimate there; and a merchant who buys goods in New York, according to the laws of that State, may carry them to Illinois, and hold them there under his contract. It is precisely so with the status of a negro, carried from one part of the United States to another; the question of his freedom or servitude depends on the law of the place where he came from, and not on the law of the place where he is taken. The Federal Constitution, therefore, recognizes slavery as a legal condition wherever the local governments have chosen to let it stand established, and regards it as illegal where the laws of the place have forbidden it. A slave being property in Virginia, remains property; and his master has all the rights of a Virginia master wherever he may go, so that he goes to any place where the local law comes in conflict with his right, he will not be regarded as the Constitution itself forbids to the Territories a conflicting law. It contains no provision that can be tortured into any semblance of a prohibition.
To dispute on the question whether slavery or freedom is local or general, is a mere war of words. The black race in this country is neither bond nor free by virtue of any general law. That portion of it which is free is free by virtue of some local regulation, and the slave owes service for the same reason. The Constitution and laws of the United States simply declare that everything done in the premises by the State governments is right, and they shall be protected in carrying it out. But free negroes and slaves may both find themselves outside of any State jurisdiction, and in a Territory where no regulation has yet been made on the subject. There the Constitution is equally impartial. It neither frees the slave, nor enslaves the freeman. It requires both to remain in status until the States ready to receive them by the law of their previous domicile shall be changed by some competent local authority. What is competent local authority in a Territory, will be elsewhere considered.
The Federal Constitution carefully guards the rights of private property against the Federal Government itself, by declaring that it shall not be taken for public use without compensation, nor without due process of law. Slaves are private property, and every man who has taken an oath of fidelity to the Constitution is bound religiously, morally, and politically to regard them as such. Does anybody suppose that a Constitution which so fully acknowledges the sacredness of private property so fully would wantonly destroy that right, not by any words that are found in it, but by mere implication from its general principles? It might as well be asserted that the general principles of the Constitution gave Lane and Montgomery a license to steal negroes in the valley of the Osage.
The Supreme Court of the United States has decided the question. After solemn argument and careful consideration, that august tribunal has announced its opinion to be that a slaveholder, by going into a Federal Territory, does not lose the title he had in his negro in the State from which he came. In former times, a question of constitutional law once decided by the Supreme Court was regarded as settled by all, except that little band of rebellious spirits who met periodically at Boston, to dispute religion and the rights of the law of the country. The leading members of the Republican party have lately been treading close on the heels of their abolition brethren.
Slaves are regarded as property in the Southern States. The people of that section buy and sell, and carry on all their business, provide for their families, and make their wills, and divide their inheritances, on that assumption. It is manifest to all who know these things that the material ground of belief they have a direct warrant for, is not only in the examples of the best men that ever lived, but in the precepts of Divine revelation itself; and they are thoroughly satisfied that the relation of master and slave is the only one that can possibly exist between the white and the black race without friction on both. The people of the North may differ from their fellow-citizens of the South on the whole subject, but knowing, as we all do, that these sentences are sincerely and honestly entertained, we cannot wonder that they feel a peculiar indignation when any attempt is made to interfere with their rights. This sentiment results naturally and necessarily from their education and habits of thinking. They cannot help any more than an honest man in the North can avoid abhorring a thief or a house-breaker.
The judges, legislators, and people of the Northern States have always sacredly respected the right of property in slaves, by their own citizens within their own jurisdiction. It is a remarkable fact, very well worth noticing, that no Northern State has passed any law to take a negro from his master, and no law for the abolition of slavery have operated only on the unborn descendants of the negro race, and not on the vested rights of masters have not been distributed in the North more than in the South.

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

because the charge is simply true, and the only defence that can be made is to justify their presence. No one has yet done this.
Judge Shaw is indicted for breaking a law, according to Mr. Phillips's view of things, and may add, according to Judge Shaw's view of things, too, if his legal opinion is accounted his 'private interpretation' of the law.
A vocabulary of filth helps no cause, however holy. True, and all know that Mr. Phillips never indulges in any thing of that kind.
The writer asks if he may say that Mr. Phillips, &c.—I would remark that I think he had better not say it, as some persons might see fit to deny it.
His last request seems very reasonable, and we think he may not be afraid to say what he so prettily claims to be allowed to say. S. W. H.
At a meeting of the State Temperance Alliance held at the Tremont Temple, Boston, on the 14th instant, it was
Resolved, That the thanks of the Association be tendered to Wendell Phillips, Esq., for the most valuable services he has rendered to mankind to the State, by calling public attention to the injury inflicted upon the cause of good morals and public virtue, even by great and good men, when they forget their obligations to the laws of the Commonwealth, and the great social reform of our age.
From the Independent.
THE NOVEL COMPROMISE OF SWAPPING ROGUES FOR INNOCENT MEN.
BY REV. GEORGE B. CHEEVER.
The recent compromise enacted in Ohio, by which three of our men, accused and arrested for the crime of kidnapping, and committed for trial, were suddenly let off without trial, without reprobation, without punishment for so great a wickedness, demands some explanation. It seems these guilty men, guilty as they are, in the highest degree, in barbarous and civilized, in savage or Christian society, were swapped off in exchange for four or five times as many innocent men, accused of the crime of misappropriating a cup of cold water, according to the command of the Savior of the world, to the outcast and the fugitive. The guilty men were let off as innocent, on condition that the innocent men might not be subjected to trial as guilty.
It was a species of exchange of prisoners in this way now being for freedom, between the people of the United States and the Slave Power.
How the innocent men themselves could have submitted to the exchange is a mystery; for it certainly savors of degradation, and the baseness of a bargain, for some fifteen good Samaritans, condemned for an act of pure benevolence, to be put in the scales, and weighed against four men-stealers, it being intended that neither party shall kick the beam; but, poised in air by American justice, they are exactly on a level, so that, provided the wretched, and the innocent, are let off from the gallows or State prison, the Christians charged with the sin of pitying the stolen man may be set at large in like manner.
It seems, then, that the sin of aiding a poor fugitive in our country is on a par with the crime of kidnapping a man; that any day a kidnapper may be secure from any punishment in his villany, provided that only the government happen to have on hand in their possession a prisoner of humanity to offer in exchange; and that the people of Ohio have come to that degree of humiliation, that they accept with joy and exultation, as if it were a great triumph, the release of some fifteen innocent Christian men, charged with crime in having had a passion on an oppressed fellow-being, on condition (as an offset for the wretchedness of the crime) that they let go unscathed the four apprehended men-stealers! The men-stealers, as we understand it, were in charge of the State of Ohio, having been found, in the language of Gov. Chase, in the net of an unscrupulous and cold-blooded slave power, and being accused of the crime of kidnapping.
The innocent men were accused of bowls of compassion, in attempting to protect the injured victim of such kidnapping, cruelty and violence, and were in power and charge of the United States; and these two sovereign parties and powers propose a cartel, or exchange of prisoners; we know not from which side the proposition came, but so it is, or was; the exchange was proposed, and has been effected; a full pardon on the one hand, and the release of free citizens for a full pros. on the other, and so the whole difficulty settled. We know not whether to call this a tragedy or comedy of injustice; it is a farce, a disgrace, both to Ohio and the Federal Government, to dignify it with the name of justice.
For if the fifteen men, arrested and thrown into prison for having compassion on the trembling fugitive, were guilty of a crime against the just and constitutional laws of this country, they ought not to be let off on a cartel, or bargain, but they ought to receive the punishment due to the crime; and if the sovereign State of Ohio could not justly and constitutionally protect them, it ought not to consent to their being released; the people at the same time going into hallooings for this event, as if it were a great act and triumph of patriotism.
But if these men were unjustly accused and imprisoned, if the Federal Government had seized them by act of tyranny, under contrivance of a slave bill, and with pretence of rightful law, such law being unconstitutional and void, they being free citizens of the State of Ohio, and subject in the matter only to her jurisdiction, and amenable to her laws and courts, then it was the duty of the State of Ohio to have protected them. It is the least and lowest thing that any sovereign State can do for its citizens, to protect them from being seized by a foreign power on their own soil, hurried away from their families, thrust into jail, and held for trial before a tribunal that has no rightful authority over them, on an accusation for a crime, the very allegation of which, and the forcible proceedings in consequence, were unconstitutional. If a sovereign State cannot protect its citizens from such violence, what is its sovereignty worth, what is it good for? If a sovereign State will let its own free citizens be snatched up in this ignominious and oppressive way, and will tamely consent that its own judges shall refuse even the writ of *habeas corpus* for releasing the citizens thus wrongfully captured out of the grasp of such tyranny, and placing them for trial, at least, under the protection of the State courts, we see not what prerogative of sovereignty it has left which is not a mere sham, a laughing-stock.
John Randolph's toast concerning State Rights may be drunk by the slaveholders over the dead body of such a sovereignty, with a *hip and hurrah!* *De mortuis nil nisi bonum.* Indeed, nothing need be said, good or bad, concerning such dead States, that will thus sacrifice the personal liberty of its citizens at the bidding of an infamous unconstitutional Federal slave bill, the largest liberty of the yard, the fattest pasture, and the longest tether. A State that will bury its State rights beneath the lids of such a sepulchre, and then receive as a boon the release of its innocent citizens from the Federal prison, by itself releasing a gang of robbers and kidnappers,

THE TRACT CIRCULAR.

change, of an anti-slavery tendency, which regarded the transaction in the light in which we did. Upon a question of such importance, and involving, what seemed to us, a palpable violation of principle, we did not anticipate being entirely alone, and we confess to a sadness which grew out of the knowledge of the fact. It is therefore a source of no small satisfaction to find an article from Dr. Cheever in the *Independent*, in which he expresses the same views which we gave to the readers of the *Bugle* nearly two months since.
We hope the Republican press of Ohio will universally copy what Dr. Cheever has to say on 'The Novel Compromise of swapping Rogues for Innocent Men.' Those of our readers who wish to see the article will find it on the first page.—Ohio Anti-Slavery *Bugle*.
So cordially did we agree with the view of this transaction, taken by the *Bugle*, that we promptly published it entire in our columns.—Ed. Lib.
From the Vermont Chronicle.
THE TRACT CIRCULAR.
MESSRS. EDITORS.—I was much gratified by your remarks (Aug. 16) on the Circular of the New York American Tract Society. It is an important document. As quite an imposing array of respectable names from Boston and vicinity are attached to it, and as some in our churches still patronize that Society, it seems desirable that the Circular should receive more than a passing notice. I therefore send you the following communication in view of it, for insertion in the *Chronicle*, (if you think best), in the belief that the subject has manifested bearings on 'the interests of vital godliness and sound morality,' which it becomes the friends of religion carefully to consider.
The example of those who have spoken in your columns, on the position of the Society, shall be my apology for appending my name.
One thing worthy of observation in the Circular, is its 'liberality.' I have noticed only one word which, on the side of strictness, might not be expected in a similar document from the American Unitarian Association, the Convention of Universalists, or the adherents of Rome, or from a Tract Society in which the three classes were united. The word alluded to is 'Evangelical.' It occurs three times.
But as this term, in view of this Society, includes slaveholders, (who, by the Presbyterian testimony of 1793, as well as by Exodus 21: 16, are numbered as 'scoundrels'), the members of those denominations may not perhaps be greatly distressed by exclusion from such 'evangelical' fellowship.
2. In the fourth paragraph of the Circular, they say: 'The American Tract Society, has never pledged itself to publish on all ethical and religious subjects.'
The answer to this is, that if the Constitution of the Society does not pledge it to publish on all ethical and religious subjects which have direct and palpable bearings on 'the interests of vital godliness and sound morality,' there is no meaning in language; the Constitution itself is a farce, and its framers were Jesuits rather than Christian men.
3. In connexion with the above, they say: 'It has regarded itself as interdicted, by the terms of its organization, from publishing on questions of morals and religion, which are in dispute among Christian men, who compose its constituency.'
Answer.—In their list of publications we find near forty, containing in all more than six hundred pages, on the subject of Temperance, many of which advocate the following doctrines: 1. It is wrong to use intoxicating liquors as a beverage. 2. The traffic in intoxicating drinks is an immorality. 3. This traffic ought to be suppressed by law.
These doctrines have ever been, and still are, in dispute among Christians. We all know that this Society was a mighty pioneer in the Temperance Reformation, and all over the land, it has encountered decided and earnest opposition from Orthodox ministers, deacons, and church members. These facts are indisputable. It cannot, therefore, but be a matter of astonishment that a declaration like the above should be put forth, so utterly at variance with the truth of history, and with the well-known and approved policy of the Society, during at least the first dozen or fifteen years of its existence.
4. As to the organs of a Society formed 'to promote the interests of vital godliness and sound morality,' and thus pledged to publish the whole gospel bearing on this point, they yet refuse to rebuke sins which stand most directly in the way of these interests, and then, 'confess themselves unable to discern in all this, any compromise of Christian principle, any unmanly, unchristian subserviency to sectional prejudice.'
This is their view of the case. But how differently the matter is viewed by others, appears from the adverse action of the large Congregational Bodies in the land, and from such expressions as the following from the Newspaper Press, both secular and religious.
The *Southern Citizen* says: 'We are wholly against such a commercial, pettifogging Tract Society; religion and morality, which have a single eye to Southern custom, do not suit us.'
The *Vermont Chronicle* says, in reference to this action of the Society, in respect to slavery and the slave trade: 'No Society aiming to diffuse an Evangelical literature can, without stigma and guilt, ignore a subject like this, when the most monstrous practical error is making its way in community, polluting public sentiment, and threatening to draw into its embrace the very elect.'
From the *Boston Transcript*, alluding to the leaving out from one of its volumes of a sentence condemning the slave trade, puts the question: 'Can an instance be named so unworthy a literary committee, and so utterly disgraceful to a religious Society, as the above garbling of a volume, that has the words, "Love to God" on its little page?'
The *Columbian City (Love) Enterprise* has this: 'Next to the . . . party, the greatest humbug, in this country, is the American Tract Society. We regard every man as a fool who contributes anything to it.'
The *American Presbyterian* refers to 'the timid, pandering position of the officers of the Society.'
The *National Era* speaks of 'its base truckling to Slavery, lest it should offend the Loggins and Lamars of the South.'
The *Congregational Herald* says: 'The Society has failed to maintain itself at the level of common morality, and has sunk into the mire of Antinomianism; divorcing doctrine from duty; making piety antagonistic to philanthropy, and has ceased to be a representative of evangelical religion, and its imprint is no longer reliable as a guarantee of sound doctrine and irreproachable morals.'
Many other secular and religious papers have spoken to the same effect.
5. In the same paragraph they say: 'It is the fundamental principle of this Society, that men who disagree on many subjects, and those of greatest importance, may combine together for a certain other purpose in which they do agree—THE SALVATION OF THE INDIVIDUAL SOUL BY THE GOSPEL OF JESUS CHRIST.'

SELECTIONS.

MR. PHILLIPS'S LETTER—THE LAST REPLY.
Passing along State street last Monday, I was attracted by the following words in large letters: 'Reply to Mr. Phillips's Letter to the Chief Justice and the President of Harvard College'; and supposing, as no notice had been taken of the very lengthily reply by the 'Clergyman and reformer' totaller, 'some other person more' peculiarly qualified for the task had written one. I procured a copy of the paper containing it. It seems to be a portion of a letter copied from the *New York Tribune*, and the *Atlas* and *Bees* say it is 'so exceedingly graceful and forcible, that we transfer it to our columns with pleasure,' and that it 'is really so well put that we cannot keep it from our readers.' Of course, after such an introduction, I expected something eloquent, argumentative, forcible and graceful. It is very short, and I send it to you.
I read it over twice, and then read Mr. Phillips's letter, which I had previously read several times. I tried to find who had changed 'an orderly and respectable hotel into a grog-shop,' and came to the conclusion that it must be those who sold 'grog' there—neither Mr. Phillips nor the writer of the reply—but the proprietors of the Revere House.
The dry goods dealer, whether doing a large business or small, is ranked in the Directory or the same. The rum-seller, whether at the Revere House or in North street, is in the same business, and if his occupation is a moral and legal one, should not be ashamed of it. A pleasant dinner of wine into a midnight revel—there seems to be no argument here; but the general impression in community at the time of the banquet seemed to be, that there was more *revel than wit*, and that the whole thing was more of a farce than an honor to any one.
Two of the most esteemed citizens, 'c.'c., into culpits.' They are charged with being present at a table of revellers; 'their friends do not deny it,

WHAT IS THE MEANING OF THIS?

What is the meaning of this? Is it a self-evident self-contradiction, asserting that men may agree in respect to the one thing, which ALONE is to be 'of greatest importance'; and yet, that there are other things of greatest importance, that is, of importance equal or superior to that of the soul, concerning which they may disagree?
Or, is it intended to assert that Evangelical Christians regard the things in which they differ from each other to be 'of greatest importance,' that is, of greater importance than the salvation of the individual soul?
Or, thirdly, was it intended to insinuate, to convey the idea into the mind without directly asserting it, that Christians who agree in respect to the salvation of the soul, and what necessarily pertains to it, may yet disagree in matters of greatest importance in respect to Christian morals?
If the first is intended, it needs no refutation; if the second, it is a most injurious and slanderous misrepresentation of the degree of importance which Evangelical Christians attach to the points about which they differ; and if the third, it is a pure Antinomianism, teaching that the salvation of the soul is attainable without gospel morality.
If there is another possible meaning to this declaration consistent with truth, I am unable to discover what it is. And this IS THE FUNDAMENTAL PRINCIPLE OF THIS SOCIETY!
6. The seventh paragraph has this sentence:—'Had objections to any publications sanctioned by them been made from legitimate sources, it would have been regarded as a good and valid reason why this should not be issued.'
From this, it appears, that God's commission to preach the preaching that 'He bids them,' does not in their view warrant any publication whatever from this Society, any longer than it shall have permission from 'Evangelical' slaveholders. The Constitution of the Society wisely commits the veto on publications to the members of the Publishing Committee, in expectation, of course, that no one of them would be so awfully stupid as to withhold rebuke from their sin, even though by assuming the name 'Evangelical,'
—they steal the liver of heaven
To serve the devil in!
But here we find this constitutional provision practically nullified. And in allowing this, the conductors of the Society virtually accept, as the true 'Basis of Catholic Christianity,' the lowest and most corrupt standard of piety and morals (because it tolerates slavery and its incidents) which is anywhere to be found among so-called Evangelical Christians. And, as if this were not enough, they here advertise their readiness to recall their rebuke from their sin, even though by assuming the name 'Evangelical,'
—they steal the liver of heaven
To serve the devil in!
Now let the conductors of the Society act openly on these principles. In the spirit of a suggestion of Coleridge for a volume of Unitarian Tracts, let them label all their volumes, 'SAVING MADE EASY'; and let every issue from their presses bear the imprimatur, 'PUBLISHED BY PERMISSION OF A SLAVEHOLDING CHRISTIANITY.' Then nobody will be deceived, and every one may purchase their wares that wants them.
Let these strictures be subjected to the severest scrutiny. If there is not substantial justice in all that is here written, let some one who is able point out the error either in statement or reasoning. But if there is just ground for these remarks, as I most sincerely believe there is, it surely deserves the earnest attention of the true friends of vital godliness and sound morality.
It is painful thus to advert to a document apparently endorsed by so many good men. It is impossible, however, to believe that many of them have carefully examined it.
But we must not be led away by the names of the great and good, in opposition to the word of God. To me nothing is more certain than that the doctrines of this Circular, and the policy which it defends, and which is based upon those doctrines, tend inevitably to obliterate moral distinctions as resting on the law of God, which is written on the heart, or which is revealed in the Scriptures. The far-reaching influence of these doctrines and of this policy to debauch the conscience, and to corrupt morals, will set forth in the words of Scripture just referred to, with which I will close, asking you, unless your own judgment otherwise directs, to place them in capitals: 'A RIGHTEOUS MAN FALLING DOWN BEFORE THE WICKED, IS AS A THROUBLED FOUNTAIN AND A CORRUPT SPRING.'
—CEPHAS H. KENT.

FURTHER EVIDENCE ON THE MUTILATION OF MRS. GRAHAM'S MEMOIR.

We have no thought of re-opening a discussion which closed so satisfactorily to the *Independent*, about a year ago. And certainly if we had anything controversial to say, we should not bring it forward in the absence of a gentleman (Rev. Dr. Bethune) who took a lively interest in that discussion. The evidence we now have to offer confirms Dr. B.'s recollection upon a single point, and relieves somewhat the emphasis of his contradictions, while it thereby gives conclusive testimony to our main position.
We called attention to the fact that a passage characterizing slavery, which was contained in the previous editions of Mrs. Graham's life, was concealed in that issued by the Nassau Street Tract Society. Dr. B. insinuates that his honor, Mrs. Joanna Bethune, prepared that edition for Dr. B.'s recollection upon a single point, and relieves somewhat the emphasis of his contradictions, while it thereby gives conclusive testimony to our main position.
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W. W. BELLOW'S AND THE UNITARIANS.

In a recent article on the Unitarians and the Address of H. W. Bellows before the Alumni of the Divinity School, there was space to notice only the first two reasons for the 'suspense of faith' in the Unitarian denomination.

must team off on a tangent from God, under the 'centrifugal' law of his being, in order to grow freely; then must return and imbibe religion through the nurse-bottle of the Church.

the neglect of domestic duties—often now we see her in public with her knitting, showing that the little foot at home is not forgotten, the mother's heart will ever be sacred.

BEWARE OF AN IMPOSTOR. FLORENCE, 9th Mo. 16th, 1859. FRIEND GARRISON: On Wednesday last week, a man came to this place, representing himself to be a runaway slave just escaped from Baltimore, and wishing aid to pursue his journey to Canada.

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HIS LAST WORK! THE late DR. WM. A. ALCOTT left among his papers a most remarkable manuscript, entitled, 'Forty Years in the Wilderness of Pills and Powders, OR, THE COGITATIONS AND CONFESSIONS OF AN AGED PHYSICIAN.'

POETRY.

From the New York Independent. ON A PRAYER-BOOK. With its frontispiece, Ary Scheffer's Christ Consoling, Americanized by the omission of the black man.

Oh! Ary Scheffer! when beneath thine eye, Touched with the light that cometh from above, Grew the sweet picture of the dear Lord's love,

Therefrom the token of his equal care, And make thy symbol of His truth a lie! The poor, dumb slave, whose shackles fall away

Alas, the Church!—the reverend head of Jay, Enhaloed with its saintly silvered hair, Adorns no more the places of her prayer;

O, heart of mine, keep patience!—looking forth As from the Mount of Vision I behold Pure, just and free, the Church of Christ on earth—

Strive, and wait, and pray. BY ADELAIDE ANN PROCTOR. Strive! yet I do not promise The prize you dream of to-day

THE SLAVE MINGO'S POEM. To the Editor of the Boston Journal: [The following remarkable poem was sent me from the South by a friend, who informs me that the author of it was a slave named Mingo, a man of wonderful talents, and on that account oppressed by his master.]

God help me! Out, bright dagger! gleam, And find the coward's heart, and stream With fiendish blood! This night, this night,

God help me! Out, bright dagger! gleam, And find the coward's heart, and stream With fiendish blood! This night, this night,

The Liberator.

THE SLAVE AUCTION.

BY DR. JOHN THEOPHILUS KRAMER. They were born as slaves, through the iniquity of men. They are redeemed to be free men, through Christ Jesus.

No. 51. Amos, field hand, a very smart and intelligent looking boy of sixteen, brings \$1450, or one hundred dollars more than the poor couple sold before him.

No. 52. Fielding, field hand, 26 years, and— No. 53. Nelly, also a field hand, 30 years, both bring \$2200.

No. 54. George Sunday, field hand, age 22, for \$1400. No. 55. Gay, 30, and No. 56. Hannah, 35, together with

No. 57. Ellen, her daughter, a young girl of 13 years. Both Hannah and Ellen are crying very hard, because they are perhaps to be sold to a ruffian who made his fortune by swindling, and who will pay now \$2300 for honest people, who have never done any bad blood-thirsty barbarians!

No. 58. Quash, field hand, aged 17. A black skin he has, like polished ebony, but no doubt his heart is white. How much whiter than the 'man-driver' who is going to buy him for the sum of \$1400!

No. 59. John Louis, field hand, 24 years, and No. 60. Fine, his wife—(wife? yes, as long as her master will permit her to remain such!) age 19, and

No. 61. Collar, a plump, little boy of 3 years. The last bid for them is \$3050. Hear what the man behind his chair says to his companion:—'Splendid family that! Very likely girl—fine child—but he paid a good deal of cash for these three black animals.'

'Yes, Bob,' says the other, 'he spends plenty of money, but he will make 'em work! Holy Tschou-poutous! they will get more lickings than tomatoes and bacon.'

Collar's mother presses her little boy to her bosom; she casts her tearful eyes towards heaven. But even heaven seems to be closed to her prayers and to her tears. Shall she doubt that there is a just God above the clouds? Must her faith in the precious redemption of mankind, through the Saviour, be destroyed in this dreadful hour? Can she still believe in the Lord and Master of her soul, when her tormentors call themselves disciples of this same Lord? Christian reader, will you not mourn while so many thousands of your humble fellow-men are groaning in chains? Can you sing and pray with a joyful heart in the house of the Lord, when you know that the cross of your Saviour is trodden upon by the feet of 'Christian slave-drivers'?

Nations, mourn! for justice is dead, and crime is triumphant! Let us return to the 'hall of perdition,' in mourning apparel. No. 63. Squire, 28 years, and No. 64. Gertrude, cook, washer and ironer, age about 21. This fine but sad-looking pair bring \$2600.

No. 65. Richard, field hand, age 19, sold for exactly \$1000. No. 66. John, plowman, 32 years, and No. 67. Nancy, field hand, about 30. Highest bid for both, \$1750.

No. 68. Davy, 58 years, and No. 69. Polly, 50 years old, both sold for \$600. Five hundred dollars is a fair price for a horse, or for a valuable mule. But here we can perceive neither horses nor mules, but human beings, who, without regard to color or standing, await, like us, the hour of their call from this world to the judgment seat. Those two grey heads, of very humble looking persons, have been placed upon the auction-stand or platform. For forty years they have devoted their strength to the father of their master, and to him. They have gathered forty harvests for him—yes, for him who is now selling them for \$500! They brought him ten times as much as he is now getting for their worn-out bodies.

No. 70. Frank Fortier, field hand, 36 years, and No. 71. Fanny, 26 years, both were sold for \$1600. No. 72. James Pegram, field hand, 37 years. No. 73. Johanna, 16 years. No. 74. Cornelius, 8 years. No. 75. Jane, 7 years. No. 76. Old Maria, 60 years.

'Another tableau, which, if Mr. Keller, the celebrated performer of 'living tableaux,' should exhibit in the Academy of Music, in the Athenaeum, or in some other public hall of a 'free city,' he would certainly take the house by storm, and every nerve of his justice and freedom-loving audience would powerfully vibrate with indignation against the cold-hearted destroyers of family life and of human rights.

Reader! imagine five persons, standing upon a platform, similar to a funeral pile erected for martyrs. Their color is darker than that of the persons sitting in front of the arena. There are eighty-three human beings, of various colors, and of different ages, bending down their heads, and looking as if they were condemned to death, and were now to be executed. Those five 'articles for sale at auction' consist of a father, three children, and their grandmother. Their mother has gone to bear witness, before the holy tribunal of the great Judge of the world, and to accuse the tormentors of her unfortunate people.

James, a strong, intelligent-looking man, gazes in utter despair upon his youngest child, who clings to him in distress. Poor little Jane! At the youthful age of seven, thou shalt already drink the bitter cup! And Johanna! O gentle maiden of sixteen summers! How she covers her eyes with one tip of her head-cloth, grasping her trembling little brother Cornelius by the hand! And what is their father doing? He is raising his eyes—there is one flash—a terrible one!

Tremble, O South! Though that slave is but one, and has no power as a single man, let others join him! Let a million of his brothers rise against their masters' reign of terror! Let them break their chains! Then, South! it shall be too late to repent! Then thy day of judgment has come!

won't buy the old woman. No! he only wants 'young hands.' And the old mother, the kind grandma, is torn away from her dear family, and will never see them again. She is sold for \$200 to another, and all her happiness is given in the bargain!

Some people pretend that slaves are indifferent to their being bought and sold. Upon questioning, I was told by many slaves who had comparatively kind masters, that their minds are constantly troubled for fear of being sold. They would rather submit to the most cruel treatment at the hands of their masters, than to be separated.

A very strong and valuable slave in Mobile assured me, that if his master should ever attempt to sell him, he would jump into the river. His idea of hell, he said, was a large platform of red hot iron, where bad people are to be sold. The auctioneer there is the devil. 'There is,' said he, 'a good deal more white folks sold there by the devil than black ones.'

If those poor fellows had no reason like brutes—if they could not be conscious of their miserable condition—if they had no rational feeling—they might be less unhappy; but their reason, their power of intellect, is frequently superior to that of their brutal and often drunken masters. When slaves, who have been raised by kind masters, know that they shall be sold to men of ill repute, they live in a constant state of desperation, until they are sold, when they submit themselves to their deplorable lot, or look out for some opportunity to run away.

I shall never forget an awful catastrophe which took place in a large Southern seaport while I resided there. A beautiful quadroon slave girl, of about sixteen summers, with a skin such as many a Spanish lady would be proud of, and with splendid long black curls, was bought at auction for \$1900 by a confirmed dissolute rascal, who forced her in the same night to stay with him.

Though she was a slave, Raimond Legrand, an honest young Frenchman, had fallen in love with her. He had sworn to buy her, and to bring her to 'la belle France,' where color of skin is never punished by imprisonment in the galleys, nor elsewhere. Unfortunately, he was not in possession of the money which her master asked for her. To procure it, Raimond went to California. During the time of his absence, the rather good-natured, master of Madeline, (that was her name,) died suddenly, and his heir put Madeline up at auction. She was bought by the fellow I mentioned before, and all her happy dreams and hopes were at once blasted.

Her pitiful cries and groans of anguish, in that horrible night, were heard for several houses from that of her inhuman new master. But there was no help for her, no salvation for Madeline. For the law of the State says:—'A slave has to obey in all cases his or her master.' In the following morning, a human chaser was seen down the street towards the wharf. A young and beautiful girl, with flying curls, crying piteously, and running with all her might, was followed by a man who shouted, 'Stop her! stop her! That poor girl was Madeline, and her pursuer was her new master. A man? No, a demon in human shape! They arrive together upon the wharf above the stream. He seizes hold of the dress of his victim, exclaiming, 'Mine again! curse you!' But, in an instant, she tears herself from the grasp of her tormentor—she casts one quick despairing glance upwards—and, uttering the words, 'Adieu, cher Raimond!' she throws herself from the wharf into the stream, and was seen no more.

No. 77. Scott, field hand, aged about 19, for \$1375. No. 78. Campbell, 22 years, for \$1500. No. 79. Dennis, 26 years, brought \$1600. Three valuable laborers, healthy and strong men. They are condemned to 'hard labor for life' reward for their good behavior and diligence.

No. 80. Frank, field hand, and excellent gardener, 22 years, for \$1425. No. 81. Gerrard, 24 years, for \$1500. No. 82. John, 18 years, for \$1375. No. 83. Betty, a mild-looking young girl of fifteen summers. But what kind of summers? 'Driving' ones, of course. And what shall be her winters? We are going to learn it directly.

No. 84 and No. 85 are placed upon the stand. Tom, field hand, about 48 years, and Old Betty, his wife, three years older than Tom. Tom is a very honest-looking man. Perhaps he is a cousin to the celebrated 'Uncle Tom,' well known by the brilliant pen of that truth-loving writer, Mrs. HARRIET BECHER STOWE. Tom dares not to look up, for he feels dreadfully ashamed to be put up at auction, like a mule or a dog. He suffers from hernia, a complaint which he contracted while catching a barrel of molasses, which, rolling down from a hill, endangered the life of a white infant child. Tom is therefore entitled to a reward for saving human life, and particularly white life. Entitled to a reward? O, yes! There stands Tom upon the platform of a slave auction-room, and enjoys his reward—to be sold to the highest bidder for \$250!

I have seen a valuable mule, which, by kicking, caused the death of a child. This animal was afterwards sold at auction for the sum of \$375, fully \$125 more than our generous Tom!

No. 86. Who is No. 85? Ay, there we find poor old Betty, kind old soul! She labored more than 40 years in her master's house. She had sung and cradled the children to sleep, carefully protecting them from all harm. She watched over those children like a mother; and if there were some particularly fine, golden oranges hanging over the porch, she had to get them down for her darling boy, her master's child. And this very child, now a full-grown man, is selling her to-day at auction for \$100.

No. 86. John Jones, field hand, (suffers from slight hernia,) 23 years old, and No. 87. Anna Kentuck, 22 years, and No. 88. Her little boy, Armstead, 3 years. All together were sold for \$1950. But the stranger who had the last bid is not able to give the requisite security, nor is he in possession of cash; and the poor family is placed again upon the platform, to be resold. The tortures began anew; they have again to feel the mortification of being placed in the same category with cattle. Armstead, the poor little boy, will give you the best proof that even little children can feel the atrocity of being thus sold. He begins to cry most piteously, and hides his face under the white apron of his weeping mother.

No. 89. Louisa, and No. 90. Her child, a babe. Louisa is a splendid young woman, of about 21. Her stately form and noble features will make you believe that she is a descendant of pure royal African blood. She is, perhaps, the grand-daughter of some princess, who was stolen from her native country, some pirate who called himself a Christian! He splendid black eyes are proudly surveying the sitting assemblage, as if scorning the power of those dealers in human souls. But, suddenly, their flashing light is gone; she casts them down, and large drops are falling upon her darling babe in her arms. Picture a sleeping babe and its mother for sale at auction! To you, gentle mothers of darling babes, I am now addressing my simple words. If the heart of man should be cast of iron, or carved out of granite, a loving mother's heart is soft, like pure melted wax, and always susceptible to every impression of goodness and of compassion. She alone can tell how great is the pain to see her darling babe suffer. She alone can understand the sufferings of other unfortunate mothers.

Mothers! which among you could bear to see your own dear babe torn from your arms? But poor Louisa is forced to see it! Can she bear the dreadful thought? Why is she a Christian? Can that faith be a true one—can it be a just one—when they who sell her and her babe call themselves Christians? Can she still believe in the Saviour of mankind?

But, be silent, and take a glance at that poor mother! Though sold for \$1275, she presses her babe closer to her beating bosom; she raises her large tearful eyes towards heaven, from whence salvation shall come; for she believes in her Saviour upon the Cross, in that Savior who shed his blood for the everlasting freedom of all human beings.

Reader, a loving mother is a prophetess; and although she foresees the dangers that shall befall her darling babe, she also recognizes its deliverance, and its final happiness, through the almighty hand of the Lord, who is the Savior of little babes, as well as the Savior of men and women.

No. 91. Yellow John, field hand, 25 years, and his companion in his life of misery— No. 92. Martha. Both were sold for \$1800. The kind reader will please enter a magnificent castle, situated in a romantic province, upon the charming borders of the river Seine. The noble Count is sitting upon a richly gilded fauteuil, leaning with his arms upon a small table of rosewood. A golden goblet and two sealed bottles of the first quality of old 'Chateau-Haut-Briou' are placed before him upon the table. A footman, dressed in glittering livery, is awaiting his orders. But the Count remains silent; his eyes are wandering out through the arched window, until they are fixed upon the sublime scenery down the beautiful landscape. The soft waves of the river are reflecting the light with the brilliancy of an ocean of diamonds. The deep blue sky is partly painted with purple, green and violet, shining with a celestial splendor. Doves of cows and flocks of sheep are descending the fair hills, and are making for home. Bright and lovely maidens, wearing upon their black, curled hair beautiful wreaths of flowers, are dancing like so many fairies upon the green, flowery turf of the pasture ground, above the stream.

Sir Count! do you not enjoy the lovely scene before your eyes? Are you not a happy man, and the owner of so much beauty? But the Count hears nothing—sees nothing; his mind is absent; he is dreaming of by-gone days. Suddenly, his face seems to be troubled with a strange thought—his lips are audibly uttering the words, 'La Louisiana! Mon Dieu, que j'étais fou! Pauvre Jeannette! Comment? Non, non, c'est impossible! Ça se ne peut pas!'

What is he saying? Is he not speaking of Louisiana? He says: 'My God, what a fool I was! Poor Jane! How? No, no, it is not possible—it cannot be so!'

What cannot be so? Who is Jane? Didn't they call John's mother Jeannette, or Jane? Yes, Count! Indeed, it can be! Noble Count, while you are living in riches and plenty, master of a proud and magnificent castle, your son—yes, Count! your only son, is a miserable slave! He is standing, this very hour, upon the platform of a slave-auction room! He, your own flesh and blood! Listen, O Count! listen to the terrible story! He—your son—is sold to the highest bidder like a brute!

Count! if your heart is able to feel—if you are not a lump of ice, like the heart of your unfeeling slave-driver—fly from your splendid castle, and go to Paris—unfurl your flag for the terrible view of the dreadful calamity that awaits your only son will haunt you from the saloon to the sleeping apartment, and from the garden to the pinnacle of the tower.

But John, the young Count of Chateau-Brillant, is forced to await the orders of his new master—for he is a slave!

No. 93. Moses, field hand, 35; No. 94. Matilda, 30; No. 95. Richard, 39; No. 96. Mike, a bright little boy of 6.

Again a splendid family, all the members of which are 'very likely'; so says the auctioneer. 'Superior to all sold heretofore.' Moses, a strong, healthy and intelligent-looking man, is standing upon the platform, with the feelings of a father whose dear ones and himself are disposed of like dogs. See, he is strong; he is able to fight for his freedom, and no doubt could overpower half a dozen of those sickly-looking slave-drivers. Well, why don't he fight to gain his liberty, and, consequently, be regarded as a man, and not as a mule? Because he is well aware that he has no power as a single man, and that he cannot combine with his other unfortunate brothers to break the yoke, as did his great namesake of old several thousand years ago. Is he afraid of death? O no, for he knows perfectly well that his body is not his own; that the bodies of his beloved ones do not belong to themselves. Who then would suffer, in case of his death, but his money-making master? But Moses has two reasons for not avenging himself. The first is, he is sure that the attempt to excite his brothers in bondage to revolt against their masters, would not only imperil their lives, but in all probability subject them to an awful death upon the burning wood-pile. Moses is not afraid of any wood-pile, whether burning or not; but he has a good-natured disposition, and therefore shrinks from involving his brethren in so awful a catastrophe. If he will continue to suffer under the whip, rather than cause the death of his fellows upon the funeral pile.

His second reason is, because he is a Christian. Every slaveholder knows perfectly well that a Christian slave is worth much more than one who has no faith at all. Many of them are sagacious enough to teach their slaves the gospel, and particularly those words of the apostle Paul: 'Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling.' Ephes. vi. 5. Here and there, a slaveholder will forbid his slaves to attend religious exercises; but he is a fool, and he will surely suffer for it.

I happened once to get acquainted with a Frenchman, an owner of slaves, who said to me, 'Doctor, I will be obliged to you if you will teach my slaves your religious opinions; for though they are to me ridiculous, I know very well that my slaves, once believing in your nonsense, will be worth more to me than they are now.'

Alas! poor Moses will remain a slave until death shall break his chains! But, no! His chains shall be broken before! God grant it!

No. 94. Matilda, wife of Moses, (though she is never regarded as a wife by the slave code,) seems to be a very good creature. While she is weeping silently, she presses her last-born, her darling boy, her Mike, close to her bosom. Poor child! Bitter, yes, very bitter are the tears thy unfortunate mother is weeping over thee! Alas! she fears that thou mayest be sold to a man whose gospel is 'money.' O Mike! will he order you to his infamous gambling saloon? Will you learn his tricks, and will he poison your pure innocent heart with his blasphemies? Is it his intention to make you a deceiver, a thief, a robber, a murderer? Dreadful thought! that child of affliction and of prayers shall perhaps become a candidate for the gallows! And why? For money's sake! Yes, to fill a villain's pockets with money!

And Richard—the noble, the smart, the truth-loving boy, with those clear innocent eyes—what shall become of him when his new master shall prove to be a man of dissolute habits?

Mourn again, reader! for virtue and justice shall succumb, and crime shall be triumphant. That family brings a good price. These Christians are sold for \$3000; and with them their hope, their virtue, their faith, all that they possess in this world. The curtain falls—the tragedy closes.

No. 97. Jerry, field hand, 42 years, and No. 98. Molly, 40 years. An old looking couple, but a kind, true-hearted one.

'Gentlemen,' says the auctioneer. 'But before I proceed, the reader will give me permission to mention that the four ladies, present at the commencement of this auction sale, did not bid, nor did they remain for more than half an hour. For the honor of their sex, I am bound to mention that they (though most probably themselves owners of slaves), seemed to feel very uneasy while present. I believe that there is a certain natural feeling with the great majority of the gentler sex, which is more just, and more open to the truths of the gospel, than we of the masculine race are able to comprehend.'

'Gentlemen,' says the auctioneer, 'Jerry and Molly are the last couple to be sold to-day; for it is late, and we have to close. To-morrow at 12 M., the rest of the slaves, belonging to this gang, fifty-one very valuable, sound and likely negroes, will be sold to the highest bidder for cash and approved paper.'

I intend, —Des solente,—to delineate at some future time the proceedings of 'the sale of to-morrow.' Let us close, for the present, with poor Jerry and unfortunate Molly, who were sold to a not very kind looking man for \$1125.

The chattels are sold. There were ninety-eight large and small articles—Christian goods—bringing to their former owner the snug little sum of \$80,890. Will that sum be sufficient to buy ninety-eight souls of men, baptized in the name of the Father, of the Son, and of the Holy Spirit? Friends! eighty millions will never buy them from their Father in heaven, for they have been 'bought with a price'—with the precious blood of the Son of God!

Surely, if we are convinced that the institution of slavery is a great wrong against humanity, and a heavy curse to Christianity, we shall seek to abolish it without delay.

But how can we do it? By what means can we induce the slaveholders in the South to give up their 'property,' their 'wealth,' their 'merchandise,' their 'valuable goods'? Shall we invade the Slave States with a large army, and liberate the slaves by means of revolvers, knives, swords, and Sharp's or Minnie rifles? I know the Southerners too well, not to be convinced that every one of them would fight to the death—that they would lose every drop of their blood, rather than consent to give up their slaves. The Southerner is no coward; he is brave in battle, and faces death without fear. But suppose that the whole body of the oppressed slaves should rise as one man, and strike for their liberty—would not their victory be certain? Yes, but what a victory! Streams of blood would stain the ever-blooming soil of the South, and legions of corpses would become a prey to the vultures. And whose blood would flow? That only of mean and cruel slave-drivers? Oh, no! Many thousands of innocent babes would point up to heaven for vengeance! Thousands of blooming young maidens would be slaughtered, causing the blood-stained soil to remain a curse for many centuries!

No, my friends! No revolver, no rifle, no knife, no bloodshed nor slaughter shall be necessary to metamorphose slaves into freemen. No war is able to abolish the institution of slavery. There is a standard which is bound to be victorious in the hottest of battles—a standard, before the glory of which, the most stubborn of slave-drivers shall be forced to fall upon his knees, crying, 'Lord! what shall I do to be saved? That standard is the Cross of the Redeemer of mankind! If the slaveholders will truly believe in the powerful supremacy of that standard, it will be impossible for them to keep any longer their colored brethren in so shameful a bondage as Slavery. If the slaveholder of the South would call himself a Christian, without being a hypocrite, he will be obliged to do away with Slave Laws, Slave markets, and Slave auctions—in fact, TO ABOLISH SLAVERY.

THE CHRISTIAN SLAVE. BY J. G. WHITTIER. [In a publication of L. F. TASTRHO, 'Random Shots and Southern Breezes,' is a description of a slave auction at New Orleans, at which the auctioneer recommended the woman on the stand as 'a good Christian!']

A CHRISTIAN! going, gone! Who bids for God's own image?—for His grace Which that poor victim of the market-place Hath in her suffering won?

'My God! can such things be? Hast thou not said that whatsoever is done Unto Thy weakest and Thy humblest one, Is even done to Thee?'

In that sad victim, then, Child of Thy pitying love, I see Thee stand, Once more the jest-word of a mocking band, Bound, sold, and scourged again!

A Christian up for sale! Wet with her blood your whips—o'ertask her frame, Make her life loathsome with your wrong and shame, Her patience shall not fail!

Cheers for the turbaned Bey Of robber-peopled Tunis! he hath torn The dark slave-dungeons open, and hath borne Their inmates into day:

But our poor slave in vain Turns to the Christian shrine her aching eyes— His rites will only swell her market price, And rivet on her chain.

God of all right! how long Shall priestly robbers at Thee altar stand, Lifting in prayer to Thine abiding hand And haughty brow of wrong!

O, from the fields of cane, From the low rice-swamp, from the trader's cell— From the black slave-ship's foul and loathsome hell, And coffin's weary chain— Hoarse, horrible, and strong, Rises to heaven that agonizing cry, Filling the arches of the hollow sky, How LONG, O LORD, HOW LONG!

BLONDIS'S PERFORMANCE. One of Blondin's latest performances was to cross Niagara after dark. The Buffalo Commercial gives the following account of the performance:— 'Blondin made due preparations, dressed himself in a linen suit with his frock he had so often worn, armed himself with his balancing pole, to which he attached some brilliant lights of various colors, and then sending forth a rocket, which pierced far up into the deep blue, he commenced his better view of the scene. It was a little past 8 o'clock. He proceeded rapidly down the rope, and was distinctly visible upon either side. Unfortunately, the light upon one end of the pole became detached, and fell into the river. The sight was not so pretty as it would have been had not this occurred. When about midway, he took a seat to rest, or perhaps to get a better view of the scene. Not satisfied with beholding things above and around him, he finally inverted himself, and looked down into the water. It was so dark he thought he did not see much. Standing on his head at night on a rope over the chasm of Niagara, must be sport! There he was left as before in utter darkness. He was literally enveloped in a blaze. When about midway, he laid down his pole and stood up erect—inverted. Then he suspended himself below the rope by his heels, and there he remained, drumming on his chest until his camp-fires were all extinguished.—There he was left as before in utter darkness. A live Yankee who was standing by, said 'he wondered if he would stay there for allers.'

A shout on the bank announced his safe arrival home. Thus ended M. Blondin's night walking.

A correspondent of the N. Y. Tribune, writing from Saratoga Springs, under date of August 16th, says: 'I chanced last evening to attend a lecture given by the Rev. Mr. Garrison at your city, before a society of young colored men of the place. The close of the lecture, there was introduced to the large audience, composed of colored people, Southern visitors, and others, a white woman, Mrs. Wells, of St. Louis, who had purchased herself, after being sold in the slave shambles, and had now raised nearly enough money to complete the purchase of her only remaining sister.'

Ayer's Sarsaparilla. A compound remedy, in which we have labored to produce the most effective and safe medicine. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is so well known to cure. It is believed that such a remedy is required by those who suffer from Strumous complaints, and that one which will accomplish the cure, and prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proved by the examination of the worst cases to be found of the following complaints:— SCROFULA AND SCROFULOUS COMPLAINTS, Eruptions and Eruptive Diseases, Pimples, Freckles, Blisters, Tumors, Salt Rheum, Scalds, Itch, Head, Syphilis and Syphilitic Affections, Mucous Discharges, Dropsy, Neuralgia, or Tic Douloureux, Debility, Dyspepsia and Indigestion, Erysipelas, Lasciviousness, Gonorrhoea, and indeed the whole class of complaints arising from LIVERY and BILIOUS AFFECTIONS.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely exhibition of this compound, many rankling disorders, which are the cause of Multitudes can, by the aid of this remedy, be eradicated from the system, and the system will strive to rid itself of corruptions, if not assisted by the natural channels of the body.

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