

WM. LLOYD GARRISON, Editor.

VOL. XXX. NO. 38.

REFUGE OF OPPRESSION.

THE MAGNANIMOUS SOUTH—THE IRREPRESSIBLE CONFLICT USELESS.

Extract from a speech delivered by Hon. GEORGE S. HILLARD at the "Bell and Everett Union Meeting" held at Williams Hall, Boston:—

If it were true that the Slave Power, so called, were always aggressive, always dedicated and devoted to the extension of slavery, to the exclusion of every other interest, would it not follow that the people of the slaveholding States would, with one hand and one voice, give their support to Mr. Breckinridge? But what is the fact? Just the reverse of the whole. South rejects him, would radiate to the whole Union party will carry every Southern State, with the exception of South Carolina; nor are we without hope of getting the vote of that State, the most wayward and eccentric of all Uncle Sam's daughters.

Is there not something magnanimous and generous in this attitude of the South? Is there not something which touches the heart and moves the sensibilities in this appeal to the fraternal feeling of the North, and the part too, of a generous, proud, high-spirited people? For the sake of peace, for the common good of the whole country, in the name of old memories and traditions, the South are willing to give up their cherished doctrines and their favorite son. They seem to say to us: We are brethren; let us be at strife no longer. We will not deny that, in the past, we have sometimes forgotten that we were of the same blood. We have done unfriendly deeds; we have spoken unkind words; we have nursed an unforgiving temper. But that we will not do again, and let us in the future dwell together in peace.

And how shall we receive this offer of reconciliation? Shall we receive it with sullen distrust and a heart of stone? Shall we haughtily, unrelentingly, angrily reject those fraternal advances? Shall we say to the South—We have not done with you yet; our accounts are not yet settled; our books are not yet balanced. Between us and you there is an irrepressible conflict. This question of slavery in the Territories is the great question of the present, we know—the apprehension of slavery going into the Territories is the most needless of bugbears—but it is a very pretty one as it stands; and upon it we mean to put you down, and keep you down. We mean to take the government of this country into our own hands, and govern it after our own pattern. We can do it, because we are strong, and you are weak. We are eighteen millions, and you are eight millions. By the rule of the majority you must and shall submit, and if the strong hand be necessary to bring you to the mood of submission, it shall not be wanting.

To this unrelenting and unforbearing temper, you have been, and you will be, exhorted. For this your sentiments, your moral convictions, your religious sensibilities will be addressed. You will be told that it is your duty as men, as patriots, as Christians, to embrace this gospel of hate. You will be told that you do right to be angry and keep angry with your neighbor. You will be told that the whole country is in a state of insurrection; that the balance of civilization and civilization lies, but we will close the book. We will not stain from taunts, and jibes and sarcasms, and threats and denunciations. You extend to us the right hand of fellowship; here is ours, with our heart in it. Whatever perils may await us in the future, we will meet, as we have met those of the past, side by side, and shoulder to shoulder. We will cultivate a generous, national sentiment, which shall beat at our hearts as healthily a pulse as at the heart of the South. We will work together for the good of our common country, in the spirit of harmony and forbearance. Together we will do all that is possible of material resources; together we will educate and elevate her people—till all the nations of the earth shall call her walls salvation and her gates praise—till tyrants shall shrink from her frowns—till feeble Commonwealths shall cling to her ample robes for support, and, under the shadow of her awful shield, untold millions of free, happy, virtuous, educated men shall dwell in peace.

Extract from a speech delivered at the same meeting by Mr. L. C. Norvell, of Memphis, Tennessee:— He lately met a Mississippi planter, who had been a life-long Democrat, and had been extremely liberal to the party, and he said that the responsibility for the dangers threatening the country belonged to the Democratic party South, and the Republican party North. He knew Mr. Bell to be a conservative and a Christian, and Mr. Everett to be a gentleman and a Christian, worthy in every respect of the highest place in the country. He and thousands of other Democrats were to vote for them, knowing that if they were elected, they would give Congress something else to talk about besides Territories and negroes. (Applause.) Mr. Bell refers to his past record to show what he will do in the future. We know that he has always been true to his country, and that it is a difficulty in the way of his success, and that is, that the Republicans universally believe that if Mr. Lincoln should be elected, the South will quietly submit. I believe that if he should be elected, a Southern Convention would speedily be called, to consult as to the expediency of instructing members of Congress to resign their seats. You have no right to ask us to sit quietly under the election of a man who has publicly declared that whenever and wherever he can abolish slavery, he shall do it. Put down Mr. Lincoln, and the country is safe. (Cheers.)

Mr. Norvell defined what he considered to be the only difference existing between an Abolitionist and a Republican. The Abolitionist is one who believes wherever he can, the Republicans say, you may have slavery just where it is; you may have it where you have got, but shall not have any more? We are much obliged to you for permission to keep it where we have already got! We shall keep it without asking your permission. Although the Abolitionists say that they are opposed to the Abolition party, they nominated a man the other day for Gov-



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

BOSTON, FRIDAY, SEPTEMBER 21, 1860. WHOLE NUMBER, 1552.

error of Massachusetts, who has said that it is honest and right for a murderer and a robber to burn your house over the heads of your wife and children. I do not believe that you are going to elect that man Governor. Whenever you do it, I shall lose my respect for Massachusetts. When I reflect on what Massachusetts has done for the Union, I cannot help respecting her. And in this crisis every man looks to Massachusetts with more interest and anxiety than to any other State in the Union; and we have every reason to expect, if not the triumph of Bell and Everett, at least a large reduction of the Black Republican forces. (Great applause.)

Mr. Norvell said a word about Mr. Lincoln. Here, said he, (holding up a folio of the minutest size,) is the life and times of that distinguished man. (Laughter.) It tells all that has ever done, omitting, however, one circumstance, which I know something about. His splitting rails for an honest living was all right; it proved that he was an honest man, and had rather work than steal. (Laughter.) He bought a little retail grocery, and sold whiskey for five cents a drink. His little flat-bone was the headquarters for all the rowdies, and gamblers, and border-ruffians in Illinois. It was there that Stephen A. Douglas made his acquaintance. (Laughter.) I ask the Republicans of Massachusetts if they can vote for Mr. Lincoln, upon the ground of his being a Christian? If he triumphs, it will be by the votes of the rabble of the West; and it is for you to say whether you will aid them in that work. Mr. Norvell concludes by citing an extract from a speech of Henry Clay to his constituents in 1842, exhorting them to prove true to the impulses of a patriotic nature in upholding the Union.

THE TRUE ALLIES OF THE SOUTH.

Who at the North can be relied upon? There are some there whose friendship is as pure as the drifted snow, and as warm as an endangered people could desire it to be. There are the Buchanans, the Lanes, the Cushings, the Fitches, the Biglers, the Halletts, the Dickinsons, and hosts of others who are the true friends of the South. There are the *Daybooks*, the *Old Line Guards*, the *Boston Posts*, the *Journals of Commerce*, and hundreds of newspapers throughout the Free States, that hold up for our rights as if they had been established by Southern men and Southern gold. They stand between us and the dark hosts of our enemies in their midst. They all tell their people that we of the South are their equals. They stake their fortunes, politically and pecuniarily, in proclaiming and maintaining, everywhere, that in the States and in the Territories we have, under a common Constitution, every right that they possess—that the slaveholder is entitled to as much protection in the Territories as the abolitionist, or the free-soiler. They do not interpose local laws to exclude us—they say no such local laws should exist in the Territories—that laws should be enacted to give ample protection to slave property. These, then, are our Northern friends. They stand like immovable rocks in the sea of fanaticism. They are like streaks of light upon the dark Northern cloud. They give us hope, and hope we have that those clouds may be dispersed, and we and the Union left in safety and peace. Douglas Democrats! do not these truths speak, in tones of love, to lure you to your true friends? Bell men! do you not know that the Northern supporters of your candidate are not like these true Northern Democrats to whom we refer? Oh! people of the South, how long will some superstitious charms, some fatal blindness, mislead you! Tear away this shroud from your eyes, shake off the mists from your locks, and be honest to back your true Northern friends, and the happy days of the past will return in pristine freshness and beauty to bless you and your country. Your Northern friends will be invigorated by your unity, and your enemies will tremble in view of their certain defeat.—Augusta (Georgia) True Democrat.

SELECTIONS.

SPEECH OF JOHN A. ANDREW AT THE JOHN BROWN MEETING.

The following is the speech delivered at the John Brown meeting in Boston, November 19th, 1859, by Mr. JOHN A. ANDREW:—

Obedient to the commands of the gentlemen who arranged the meeting on this occasion, I am here present to occupy the simple and invidious duties of chairman. They do not impose upon me the office of speaker, and I hardly deem it consistent with the propriety of the occasion that I should be incumbent upon me to say a single word by way of explanation of the order and arrangement of principles of this meeting, and to present to you the distinguished and eloquent friends who have complied with the invitation of the committee, and are here present to address this audience. Many hearts were touched by the words of John Brown, in a recent letter to Lydia Maria Child:—

"I have at home a wife and three young daughters, the youngest but little over five years old, the oldest sixteen. I have also two daughters-in-law, and my wife has two children near me here. There is also another Mr. Thompson, whose husband fell here. Whether she is a mother or not, I cannot say. I have a middle-aged son, who has been, in some degree, a cripple from his childhood, who would have as much as he could well do to earn a living. He has not enough to clothe himself for the winter comfortably."

brothers had left them bereft of. The committee for this evening had invited to address you the Rev. Mr. Manning, Mr. Ralph Waldo Emerson, and Mr. Wendell Phillips. Added to these gentlemen was the Rev. George H. Heworth. Mr. Manning, Mr. Emerson and Mr. Phillips are here to speak for themselves. Mr. Heworth has addressed to a member of the committee the following note:—

"DEAR SIR,—I shall not be with you to-night to speak concerning a given question of the day, because I feel that the advertisement in the papers has compromised my position. It does not tell that truth which is of prime importance to me, that both sides of the question were to be discussed. It gives a decided impression that these who were to speak favored the whole movement, whereas I am severely opposed to it. (Signed.) GEORGE H. HEWORTH."

The gentlemen who invited Mr. Heworth and the other gentlemen who are present to address you occupy this position, and it is quite a mistake to suppose that they are in any way connected with them or Mr. Heworth, or to all, that they did not succeed in this instance. This platform is entirely free from the expression of any sentiment on the part of those who occupy it, touching the subject matter of the meeting. It was not suspected by anybody that there were two sides to the question whether John Brown's wife and children should be left to starve or not. (Long continued applause.) On that issue I expect no considerable serenity of debate between the gentlemen of either side, and I do not expect to see any of those whom I shall have the honor hereafter to present upon this platform. Gentlemen, all of them, of marked, of intelligent, and of decided opinions, and of entire respect for themselves and for their own individuality, and which each present such aspect of this great cause, and of this most touching and pathetic case, as occurs to them. It will not compromise Mr. Phillips that he sits upon a platform consecrated by the prayer of Rev. Dr. Neale, and it will not compromise the Rev. Mr. Manning that he worships at the altar of God and humanity. (Applause.) Standing in the valley of the shadow of death, looking each man, from himself toward that infinite Father, all differences between us mortals and men become dwarfed into infinite littleness. We are tonight in the presence of a great and an awful sorrow, which has fallen like a pall upon many families, whose hearts fall, whose affections are lacerated, and whose hopes are crushed—all of hope left on earth destroyed by an event which, under the Providence of God, I pray will be overruled for that good which was contemplated and intended by John Brown himself. But this is not my occasion for words. I have only to invite you, friends, to listen with affectionate interest and feeling hearts to what you shall hear from hence to-night, and by practical sympathy and material aid, help to assuage those sufferings and those griefs. Among the other instrumentalities for the aid of the family of Mr. Brown and those of his immediate associates, in addition to the whole proceeds of the sale of tickets, which will be a committee appointed this evening for the purpose of receiving subscriptions and donations, of whatever amount, from whatever friends choose to contribute to their substance; and this committee, having a central position here in Boston, will receive contributions from any part of the neighboring country. I am requested also to call attention to the project of Mr. Hyatt, of New York, by which photographic likenesses of Captain Brown are to be placed on sale in a shirting—the profits of which will go to the benefit of Mr. Brown's family. I am also requested by a gentleman of this city, to say that he has caused the address of Captain Brown to the Virginia court, upon the reception of his death sentence, to be printed in this neat form for preservation.

[The speaker here exhibited a large illuminated card, on which the document was printed.] It has the additional attraction of a fac-simile of the signature of Captain Brown. This will be for sale at the door at the low price of ten cents each. A thousand copies will go into the treasury of the committee hereafter to be appointed, the gentleman paying the expense of printing himself. (Applause.)

THE CONTRAST BETWEEN FREE LABOR AND SLAVE LABOR.

Extract from a very able and eloquent speech delivered by CARL SUVAZ at St. Louis, August 1:—

Cast your eyes over that great bee-hive, called the Free States. By the railroad and the telegraphic wire every village, almost every backwood cottage, drawn within the immediate reach of progressive civilization, look over our grain fields, but lately the boundless wilderness, where machinery is almost superseding the labor of human hand; over our work shops, whose aspect is almost daily changed by the magic touch of inventive genius; over our fleets of merchant vessels, numerous enough to make the whole world tributary to our prosperity; look upon our society, where by popular education and the continual change of occupation the dividing lines between ranks and classes are almost obliterated; look upon our system of public instruction, which places even the lowliest child of the people upon the high road of progressive advancement; upon our rapid growth and expansive prosperity, which is indeed subject to reverses and checks, but contains such a wonderful fertility of resources, that every check is a mere incentive for new enterprise, every reverse but a mere opportunity for the development of new power.

INSURRECTIONARY PRINCIPLES ADVOCATED BY THE NEW YORK WORLD.

How true it is that every claim urged for oppressed humanity in one part of the world may be used as an argument against wrong everywhere! Principles are dangerous things. Like edged tools, they cut the very hands of those who unskillfully use them. We have an instance of this in the *World*—the new religious daily which patterns after the morality and piety of the *Tract Society*.

The indignation of all Christians was lately awakened by the outrage which removed a Jewish child from his parents. It is not likely that it will slumber now that a host of Christians present and children have been overwhelmed by a common destruction, and the like destruction depends on the lives of Christian populations of the Turkish provinces. Some thousands have perished already in the city of Smyrna, there are upwards of 500,000 Christians who are now tremblingly watching the progress of the Turkish army, and the like destruction depends on the lives of Christian populations of the Turkish provinces. Some thousands have perished already in the city of Smyrna, there are upwards of 500,000 Christians who are now tremblingly watching the progress of the Turkish army, and the like destruction depends on the lives of Christian populations of the Turkish provinces.

As we cannot set a limit to the activity of our minds, so we cannot muzzle our mouths or fetter the press with a censorship. We cannot arrest or restrain the discussion of the question, what system of labor, or what organization of society presents the moral and intellectual development of man. We cannot deprive a single individual of the privileges which protect him in the free exercise of his faculties, and the enjoyment of his rights, so long as these faculties are not employed to the detriment of the rights and liberties of others. Our organization of society resting upon equal rights, we find our security in a general system of popular education which fits all for an intelligent exercise of those rights. This is the home policy of free-labor society. The policy in our Federal affairs is most necessarily consequent. Desiring free and intelligent labor the only basis of society, it is our duty to expand its blessings over all the territory within our reach; seeing our own prosperity advanced by the prosperity of our neighbors, we must endeavor to plant upon our borders a system of labor which answers in that respect. Do we recognize the right of the laboring man to the soil he cultivates, and shield him against oppressive speculation? Seeing in the harmonious development of all branches of labor a source of progress and power, we must adopt a policy which draws no light from the pockets of the land, and give priority to our workshops and security to our consumer. These are the principles and views governing our policy.

Slaveholders, look at this picture, and at this! Can the difference escape your observation? You may say, as many have said, that there is indeed a difference of principles, but not necessarily an antagonism of interests. Look again.

Your social system is founded upon forced labor, ours upon free labor. Slave labor cannot exist together with freedom of inquiry, and so you demand the restoration of that freedom; free labor cannot exist without it, and so we maintain its inviolability. Slave labor demands the setting aside of the safeguards of individual liberty, for the purpose of upholding subordination and protecting slave property; free labor demands their preservation as essential and indispensable to its existence and progressive development. Slavery demands extension by an aggressive foreign policy; free labor demands an honorable peace and friendly intercourse with the world abroad for its commerce, and a peaceable and undisturbed development of our resources at home for its agriculture and industry. Slavery demands extension over national territories for the purpose of gaining political power. Free labor demands the national domain for working men for the purpose of spreading the blessings of liberty and civilization. Slavery opposes all measures tending to secure the soil to the actual laborers; free labor therefore recognizes the right of the settler to the soil, and demands measures protecting him against the pressure of speculation. Slavery demands the absolute ascendancy of the planting interest, and so you demand the restoration of that ascendancy; free labor demands all the resources of the land, and to harmonize the agricultural, commercial and industrial interests. Slavery demands the control of the General Government for its special protection and the promotion of its peculiar interests; free labor demands that the General Government be administered for the purpose of securing to all the blessings of liberty, and for the promotion of the general welfare. Slavery demands the recognition of its divine right; free labor recognizes no divine rights but that of the liberty of all men.

With one word, Slavery demands for its protection and perpetuation a system of policy which is utterly incompatible with the principles upon which the organization of Free Labor society rests. There is the antagonism. That is the essence of the irrepressible conflict. It is a conflict of principles underlying interests, always the same, whether appearing as a moral, economical, or political question. Mr. Douglas boasted that he could represent it with polite measure; he might as well try to fetter the winds with a rope. The South mean to represent it with the sword of the sword, and to subvert the waters of the ocean by throwing chains into the water. (Applause.)

Thus the all-prevailing antagonism stands before us, gigantic in its dimensions, growing every day in the awful proportions of its problems, involving the character of our institutions; involving our peace, our rights and liberties at home; involving our growth and prosperity; involving our moral and political existence as a nation.

How short-sighted, how childish are those who find its origin in artificial agitation. As though we could produce a temper by blowing on a log, we could produce a temper by stamping our feet upon the ground! But how to solve, how to decide it? Let us pause in review our political parties, and the remedies they propose. There we encounter the so-called Union party, with Bell and Everett, who tell us the best way to settle the conflict is to ignore it. Ignore it! Ignore it, when attempts are made to plunge the country into war and disgrace, for the purpose of Slavery extension! Ignore it, when Slavery and Free Labor wage the heroic struggle upon the furthest waves of the national domain! Ignore it, when the liberator of speech and press are attacked! Ignore it, when the actual settler claims the virgin soil, and the slaveholding capitalist claim it also! Ignore it, when the planting interest seeks to establish and maintain its exclusive supremacy in our economical policy! Ignore it, indeed! Ignore the fire that consumes the corner-post of your house! Ignore the storm that breaks the rudder and tears to tatters the sails of your ship! Ignore the revolted elements with a meek Mount Vernon looker! Ignore the furrow waves the black oil of a quotation from Washington's farewell address!

It is true they tell us they will enforce the laws and the Constitution. Well enough! But what laws? Those that Free Labor demand, or those that Slavery gives us? What Constitution? That of Washington and Madison, or that of Slidell, Douglas and Taney?

The conflict stands there with the stubborn, brutal force of reality. However severely it may disturb the nerves of timid gentlemen, there it stands, and we understand well that great problems and responsibilities should be approached with care and caution. But times like these demand the firm action of men who know what they will, and will it, not that such policy, which, conscious of its own unpopularity, invites us blindly to settle down into the hostile contentment of general ignorance. They cannot ignore the conflict if they would, but have not nerve enough to decide it if they could.

THE NEW AMERICAN MOVEMENT.

A movement of American origin, and of American character, has been making its way in the Democratic ranks of the Republic here, and in some of the Southern States have received its impetus from the North, and from a similar movement

the cause assigned being the aggressive action and extent of the Abolition agitation. It is likewise reported that emissaries have been dispatched to Europe for the purpose of sounding the different Governments as to the part they would be likely to take, were immediate steps adopted to lead to the consummation of this project. Considering, however, the popular aspirations of the American people, their indignant appetite for annexation, and their deep-grounded belief that it is their manifest destiny virtually to absorb the entire Continent and its Islands, there are strong reasons for disbelieving, if not the existence of a movement tending to this result on the part of the South, the possibility of its ever being carried into effect. Another improbability also attaching to this important piece of intelligence is found in the fact, that the influence of the Slaveryocracy has, of late years, become so augmented in Congress as to approximate to a virtual command of that assembly. The America of the present day presents not only the most extraordinary phenomena of a national existence which can be found in universal history, but affords, in its future aspect, the most difficult problem for the prospective politician—a vast centre and system of civilization, yet composed of the most antagonistic elements—liberty in its most advanced and exaggerated form, as well as the presence, despite the station of the Northern Democrats, there some little likelihood that that separation is a proximate possibility, or that it will occur as long as America is in a transition state consequent on formation. Should, however, a breach between the Northern and Southern States assume a probable aspect, there can be but little doubt that their disunion would be sedulously fostered by European governments, despotic and Constitutional—the latter of which would very likely side with the South, as well as England, whose commercial interests, which invariably dictate her foreign policy, lie chiefly in the latter division of the Republic, and who would hardly object to see broken up a Power which, already vast, threatens at no distant day to annex Canada.

WEST INDIA EMANCIPATION. E. B. Underhill, Esq., Foreign Secretary of the English Baptist Missionary Society, is now on a visit to this country. He has recently spent four years in visiting the Missions of the Society in Burma, India, and the West Indies; and in a recent meeting in New York, he is reported as saying:—

He had visited Trinidad and Hayti, and spent five months in Jamaica, and was prepared to deny the reports that either missionary labors or emancipation had been a failure in the West Indies. He had some years ago visited the other West India Islands, with a glad and cheerful heart. All the islands in the British Government, except Trinidad, were eminently Christian islands. There were more church members, in proportion to population, and more general attendance upon public worship, than in any other part of the world. In some parts of some small islands, he could not learn of a single family accustomed to being absent from worship, and the same was true, to a great extent, of Jamaica itself, in which there could not be less than 150,000 people under the direct religious instruction. In some parts of the islands there were not two per cent. of the population that did not attend the churches.

Before emancipation, the people were mostly in the hands of the leaders, who were illiterate men, for the missionaries could rarely visit the plantations, except by stealth; but, since emancipation, the leaders have become more instructed. Many people had gone into the mountainous districts in search of cheap lands; and at present there were not sufficient means of reaching the wanderers. The ministry had also diminished, being almost destitute of external aid. The great want of Jamaica, to-day was more ministers, education being greatly advanced since emancipation. There, in one district, there were but three or four out of five thousand, who could read and write; now there were eighteen hundred. The piety of these persons was sincere, earnest and devoted. They supported their own pastors, and built and repaired their own churches, and maintained their own schools. The planting interest had always been antagonistic to their education, until very recently.

The planters of Jamaica complained that they could not get laborers, and said the people were idle and careless; but he could not confirm those allegations of planters. There was not, taking one thing with another, a more industrious peasantry on earth. The negroes of Jamaica themselves produced all that was produced. They saved money, bought themselves farms, and cared for their children, and throughout the interior they gave evidence of an approach to a higher civilization. The negroes were noted for honesty and integrity, and were trusted by capitalists with the management of large properties. They disliked sugar cultivation, because it was less profitable than the labor upon their own freeholds. To the people themselves, emancipation had been an unmitigated good. On the mountains and in the valleys of Jamaica, under the shadow of the mango trees, were to be found a happy people, whose flocks came from slavery, and whose virtues came from emancipation.

THE TEXAS SLAVE EXCITEMENT.

The late acts of incendiarism in Texas, and the evidence which gains credit there of more diabolical designs, have created an excitement in that State which it is not possible for those at a distance fully to estimate. With the full conviction prevailing in many counties that the conflagrations which have destroyed so many flourishing towns are but the first part of a deep conspiracy, whose malignant object is the desolation of the country, no wonder need be expressed at the suspicion that exists toward strangers that are found among them, and the readiness of the people to lend themselves to any who cannot establish their identity. With this state of public feeling may be added, an exaggeration of facts to the exaltation of suspicions to the dignity of proof; and harassing inquisition, if not absolute danger, to honest strangers, and to the perpetration of acts of cruel injustice.

The following statement, made by a well-known citizen of New Orleans, affords a painful illustration of the feeling existing, and the idea of the wrong which may, in the haste of the excitement, be done to the innocent. We publish it, that the citizens of Texas may see a copy of the same, and deliberate in their action toward the suspected, who may be not only innocent and true, but friendly and brotherly.

Mr. Savers, who has been for twenty years engaged in buying and selling stock in this city, early in the summer made a trip to Texas with the intention of purchasing and stocking a farm. With this object, he made a tour through nearly all the counties of Northern and Middle Texas, and happened to be near Dallas on his return to New Orleans; about the time the disastrous fire broke out in that place. From Dallas he traveled by rail to Palestine, in Anderson county, finding the whole people excited in the highest degree by the dangers about them. Falling to make connection at Palestine with the stage to Crockett, he attempted to procure a private conveyance, as the delay would interfere with his business arrangements. This anxiety to reach Crockett, coupled with the fact that he was a stranger, coming from the direction of Dallas, excited suspicion, and he found himself surrounded by a crowd, who took him to be an incendiary, and were from that time his persecutors, and a detailed history of his business and life; they judged him an enemy, and proposed to give him an introduction to Judge Lynch.

Anticipating the worst, Mr. Savers stood on his defence, drew his revolver, and stated to the crowd that if they had determined to hang him, he would sell his life as dearly as possible; and in his Masonic character he called upon the Masonic fraternity for aid. This appeal proved successful for delay, and after a more cool investigation, it was ascertained that he was a well-known citizen of New Orleans, himself a slaveholder, born in a slave State, and identified with the institutions of the South. The slightest suspicions were magnified into proof of crime.

He had come to that town from a point where the incendiaries had been at work, and seemed desirous to hasten out of Texas, and his details of his business, his personal references to known citizens of Crockett, and his manner of making his way to Palestine, in Anderson county, finding the whole people excited in the highest degree by the dangers about them. Falling to make connection at Palestine with the stage to Crockett, he attempted to procure a private conveyance, as the delay would interfere with his business arrangements. This anxiety to reach Crockett, coupled with the fact that he was a stranger, coming from the direction of Dallas, excited suspicion, and he found himself surrounded by a crowd, who took him to be an incendiary, and were from that time his persecutors, and a detailed history of his business and life; they judged him an enemy, and proposed to give him an introduction to Judge Lynch.

This is a brief history of the adventure in this case, and we are glad to see that a well-known citizen of New Orleans, himself a slaveholder, born in a slave State, and identified with the institutions of the South. The slightest suspicions were magnified into proof of crime.

He had come to that town from a point where the incendiaries had been at work, and seemed desirous to hasten out of Texas, and his details of his business, his personal references to known citizens of Crockett, and his manner of making his way to Palestine, in Anderson county, finding the whole people excited in the highest degree by the dangers about them. Falling to make connection at Palestine with the stage to Crockett, he attempted to procure a private conveyance, as the delay would interfere with his business arrangements. This anxiety to reach Crockett, coupled with the fact that he was a stranger, coming from the direction of Dallas, excited suspicion, and he found himself surrounded by a crowd, who took him to be an incendiary, and were from that time his persecutors, and a detailed history of his business and life; they judged him an enemy, and proposed to give him an introduction to Judge Lynch.

Anticipating the worst, Mr. Savers stood on his defence, drew his revolver, and stated to the crowd that if they had determined to hang him, he would sell his life as dearly as possible; and in his Masonic character he called upon the Masonic fraternity for aid. This appeal proved successful for delay, and after a more cool investigation, it was ascertained that he was a well-known citizen of New Orleans, himself a slaveholder, born in a slave State, and identified with the institutions of the South. The slightest suspicions were magnified into proof of crime.

He had come to that town from a point where the incendiaries had been at work, and seemed desirous to hasten out of Texas, and his details of his business, his personal references to known citizens of Crockett, and his manner of making his way to Palestine, in Anderson county, finding the whole people excited in the highest degree by the dangers about them. Falling to make connection at Palestine with the stage to Crockett, he attempted to procure a private conveyance, as the delay would interfere with his business arrangements. This anxiety to reach Crockett, coupled with the fact that he was a stranger, coming from the direction of Dallas, excited suspicion, and he found himself surrounded by a crowd, who took him to be an incendiary, and were from that time his persecutors, and a detailed history of his business and life; they judged him an enemy, and proposed to give him an introduction to Judge Lynch.

This is a brief history of the adventure in this case, and we are glad to see that a well-known citizen of New Orleans, himself a slaveholder, born in a slave State, and identified with the institutions of the South. The slightest suspicions were magnified into proof of crime.

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 fallers and essential supports of the institution. There is some excuse for communitarian, 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 holding on to an unchristianous yoke. On this subject, our BARRISTERS, FRANKLIN W. CONSTRUCTION, SWERVED FROM THE STRAIGHT. 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 resolutions. No blessing of the Union can be a compensation for taking part in the enlivening 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 BERRY CHARLTON.

J. B. YERRINGTON & SON, Printers.











POETRY.

GOOD LORD, DELIVER US! From them Democracy's oppressors...

From the Christian Inquirer. THEODORE PARKER.

Taken while the strife was raging, Called away when needed most...

We copy the following incendiary and murderous lines from the Boston Courier...

NATIONAL HYMN OF JOSEPH GARIBALDI. The tombs have burst open, and yielded their dead...

All Italy glows with her fire and her fame. Then come to the rescue, each brave youthful band...

Ye strangers, away! from Italia away! For this is the day—away! hence I begone!

This fair land of flowers, of music and song—Armed, armed let her be, as of yore, firm and strong!

Ye strangers, away! from Italia away! For this is the day—away! hence I begone!

Our houses and homes are none others but ours, And there, 'cross the Danube, go back and seek yours!

The Alps and two seas shall our boundaries be; With chariots of fire we'll the Apennines free;

Let each tongue be silent, but each arm be braided— The foe only firmly and sternly be faced;

For us not enough be the spoils of our foes, To these ruthless robbers all ingress we'll close;

Ye strangers, away! from Italia away! For this is the day—away! hence I begone!

DAIM OF FREEDOM. Daughter of Nidias! wake from thy slumber...

Yield to their words and their weapons of war! Daughter of Nidias! the power that doth save thee...

THE LIBERATOR.

From the Philadelphia Press. THE COLORED PEOPLE OF PHILADELPHIA.

Their Wealth, Numbers, Habits, Refinement, and Difficulties.

The question of the abstract right or wrong of African slavery has received so much attention...

What we may state is liable to be variously misconstrued. The courteous treatment which we have received...

For the latter class we have no scruples, and little regard. We write for those who will deplore his wretchedness and encourage his advancement...

STATISTICS OF COLORED PHILADELPHIANS. Of the seventy-odd thousand free colored people of Pennsylvania...

Some quarters of this city are populated to a large extent by the lower order of blacks. But a portion of the town is inhabited by an intelligent class...

By some statistics which were published four years since, there were 4,019 families of colored people...

It cannot be expected that men of this race—who are said, by certain statesmen, to be, in their best estate...

Philadelphia is the only Northern city, we believe, in which public conveyances are forbidden to the black man...

There was to us a sincere pleasure in our host's discourse. He is one of the leading public men among his people...

It is but just to say, that he has passed many years in constant companionship with Caucasians.

Our first visit was to a new and second-hand haberdashery's shop just across the way.

When the conductor came to collect fares, she was refused an exchange ticket. People of her color could not pass over the city section of the road.

The prejudice against blacks extends to every class, and may be remarked in pleasure and in business.

These negroes of this city who pursue what may be called the higher-mechanical branches, acquire their knowledge chiefly in the North and East.

As caterers, the colored men are remarkably successful. We know of several who keep oyster saloons, fitted up in gorgeous style.

The genius for music with which the negro seems endowed, and which breaks forth in rude ditties and songs...

These who look lightly upon the negro as unworthy, for his feeble functions disinterested to most whites, and in certain departments, labor with an apine which whites could not apply.

MUSICAL ARTISANS. The genius for music with which the negro seems endowed, and which breaks forth in rude ditties and songs...

These who look lightly upon the negro as unworthy, for his feeble functions disinterested to most whites, and in certain departments, labor with an apine which whites could not apply.

MUSICAL ARTISANS. The genius for music with which the negro seems endowed, and which breaks forth in rude ditties and songs...

These who look lightly upon the negro as unworthy, for his feeble functions disinterested to most whites, and in certain departments, labor with an apine which whites could not apply.

MUSICAL ARTISANS. The genius for music with which the negro seems endowed, and which breaks forth in rude ditties and songs...

These who look lightly upon the negro as unworthy, for his feeble functions disinterested to most whites, and in certain departments, labor with an apine which whites could not apply.

MUSICAL ARTISANS. The genius for music with which the negro seems endowed, and which breaks forth in rude ditties and songs...

These who look lightly upon the negro as unworthy, for his feeble functions disinterested to most whites, and in certain departments, labor with an apine which whites could not apply.

MUSICAL ARTISANS. The genius for music with which the negro seems endowed, and which breaks forth in rude ditties and songs...

These who look lightly upon the negro as unworthy, for his feeble functions disinterested to most whites, and in certain departments, labor with an apine which whites could not apply.

his sideboard, disclosing a tempting array of bottles. We were ordered up for a final toast...

Let us drink to the social and intellectual advancement of the colored man!

God grant it, said a chorus of earnest voices, and the glasses were emptied with such enthusiasm...

We have spoken lightly of our final visit, simply that variety may be infused into the narrative...

CONDITION OF THE LOWER CLASSES OF NEGROES. This branch of the question needs little illumination...

None of the crabs, corals, collars, or dwellings in the whole route was peopled exclusively by blacks...

Of the scenes among the wretched that day witnessed, we cannot speak at length. We saw every negro woman, types of the most degraded Ethiopians...

Our next stopping-place was also in Twelfth street, at the house of a noted colored caterer.

One of the party recognized us instantly as the reporter who had abused a late colored convention...

However, the influence of the cigars soon made the entire party communicative, and we launched into a terrible discussion of the slavery question...

He told his history with so much feeling that he found himself unable to continue. We gathered from a somewhat confused narrative that he had been a slave in Virginia...

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot. "I'm drunk," said the man, with a leer of illoyal; "G! me a sip to get some gin."

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less than the negro.

He seemed to have been kicked down the stairway of a miserable tenement.

CARPETING.

'All the Year Round'

JOHN H. PRAY, SONS & CO. IMPORTERS AND DEALERS IN CARPETING.

285 WASHINGTON STREET, (NEAR WINTER STREET.)

RECEIVE, by Steamers and Packets from Europe, the latest and best styles and quality of Carpets...

AMERICAN CARPETING. ALL WHICH ARE OFFERED AT THE LOWEST PRICES.

For cash or approved credit. Sept 16

PROUTY & MEARS'S CELEBRATED HOT-AIR FURNACES.

PARLOR GRATES in great variety, embracing more than thirty different patterns, varying in price from three to sixty-five dollars.

PARLOR STOVES of superior design, including the PORTABLE HOT-AIR RADIATING PARLOR GRATE...

COOKING-STOVES of the latest and most approved patterns, including the 'Clippers Improved,' 'Meal Yehns,' and 'Gold Medal.'

DINING-ROOM STOVES, with ovens, including the 'Beauty,' of new and chaste design, and is in operation entirely superior to any cast iron Parlor Oven Stove ever introduced into this market.

WHOLESALE AND RETAIL. ALLEN S. WEEKS.

28, 25 and 27 New Friend Street, (Between Union and Hanover Streets) BOSTON.

HENRY C. WRIGHT'S BOOKS. MARRIAGE AND PARENTAGE: Path Education. Price \$1.00 per copy.

THE UNWELCOME CHILD; or, the trial of an undesired and unwelcome maternity. Third Edition. Price 25 cents.

A KISS FOR A BLOW: A valuable work for children. Price 35 cents. The same work, last issue, illustrated by Ellings. Price 62 cents.

THE ERRORS OF THE HEED DEMONSTRATED by the Truths of Nature. Or, Man's only Infallible Rule of Faith and Practice. By John W. Alden. (Paper and cloth.)

SELF-CONTRADICTIONS OF THE HINDU POSITIONS, theological, moral, historical and genealogical, each proved authoritatively and regularly by quotations from the sacred and secular scriptures, embodying most of the palpable and striking self-contradictions of the so-called inspired Word of God.

THAYER & ELDRIDGE PUBLISHERS AND Wholesale Booksellers.

114 & 116 WASHINGTON ST. BOSTON, MASS.

IMPROVEMENT IN Champting and Hair-Dyeing. MADAM BANNISTER (formerly Madame de Mazarin) would inform her kind and liberal patrons...

WEDDING AND VISITING CARDS, FASHIONABLY ENGRAVED BY E. A. TEULON.

120-12 WASHINGTON STREET, BOSTON. Directly opposite the Old South Church.

WEDDING BILLETS, 'At Home,' &c. WEDDING ENVELOPES, in great variety. WEDDING CAKE BOXES, new styles.

MORNING NOTE PAPER and ENVELOPES. ALL AT VERY LOW PRICES. May 15.