

DISUNION PLOTTINGS IN EUROPE.

The National Intelligencer publishes a very interesting series of contraband letters which were found on board the Confederate steamer Castana, captured by our blockading squadron...

The first glimpse is of the brazen assurance which distinguished the rebels on the opening of President Lincoln's administration...

"Nothing new. Most people read Lincoln's inaugural as a 'no fight' measure, and few care a 'cuss' whether it is or no."

The next is like unto it, but more practical, being from the private and confidential letter of J. Cowles, New York, April 10, 1861, to Mr. King, viz.:

"This day Fort Sumter will be attacked, and before this reaches you Pickens—then all the Slave States will rush together, a separation will of course follow, and the Confederacy acknowledged; then capital will follow, and we can carry our plans."

Now we cross the water, and find Mr. J. M. Vernon writing from Brussels to Mr. King: "I have been on the continent, and operating for our commercial independence since last June."

"We have whipped the scoundrels in three instances, and what is worse for them though better for us, we have proved already their utter inefficiency to cope with us."

The two next correspondents of Mr. King are "Haldeman" (a Pennsylvanian, we believe) and a "John Bull" (Claxton, of Maryland)—but they say nothing of consequence.

"I feel authorized, after having had two friendly conferences with a prominent member of the Foreign Office, and one with one of the most, if not the most, influential of the confidential advisers of the Sovereign, to give it as my belief that little hesitation and delay would be met with in attaining this desired result."

The same writer cautions Mr. King against a young South Carolinian in Paris named Mortimer, and says he does so on the authority of his father, "who is heart and soul with the South."

The next correspondent on the carpet is Mr. J. L. O'Sullivan, who sent the National Intelligencer, last spring, a patriotic Union ode, to the tune of the "Star Spangled Banner."

Following him comes "Ch. Haussollier," France, whose note is only important for the statement it contains, that one of Mr. King's secession pamphlets was published at the request of Michael Chevalier, the eminent French champion of free trade, and for the following—

"I need not recall to your memory what the Minister told you in one of the interviews you had; it was too gratifying for you to have forgotten it."

The revelations next turn their light upon the British Consul at Havana, Mr. Crawford, who is pronounced by one of Mr. King's correspondents "a thorough Southerner."

"I therefore beg leave to assure your lordship, most respectfully, that her Majesty's Government could not select a more acceptable person to be her Majesty's Minister to reside near the Government of the Confederate States."

This is the height of impudence. Still, Mr. Crawford is as likely to be British Minister to the Southern Confederacy as anybody else.

We have seen with what assurance the correspondence began—but it ends amazingly enough to gratify the most indignant loyalist. All these plotting diplomatists were needy in the pocket, though rich in visions of Southern glory.

"Perhaps I ought to state that I have instructions to direct my solicitor to arrest him for a considerable debt."

Perhaps these little facts, wherever the rebel agents in Europe were known, much more than offset all their gorgeous representations and awful devices.—Boston Journal.

THE DELUSIONS OF ONE YEAR AGO.

As a specimen of the absurd calculations upon which the secessionists one year ago initiated the present deplorable war, we republish the following article from the Mobile Evening News of that period, copied from that paper into the Columbia (South Carolina) Guardian. No comment is necessary.

"There are now, as nearly as can be estimated, upward of one hundred thousand organized and armed men in the seven Confederate States, under orders or anxiously awaiting them to spring to the post of danger at the word of Jefferson Davis."

Should we move on Washington, does the enemy expect to hold it against us? To hold it against an army of a hundred thousand men, and a hostile local population? Large as the telegraphic reports from the land of the enemy read, it will be at least a month before Lincoln can muster into service, and concentrate into the army, a hundred thousand men."

"We are ready, we are ready, naturally, we are inclined, have been making soldiers of themselves for months. His people have been doing nothing of the sort, and are not naturally so inclined. Our ordinances of secession were really the notes of our warlike preparation. Their first note of preparation was the cannonade of Charleston. We have had three months the start of them, and are ready—they are not."

Months ago the minds of our people had settled resolutely to meet any issue. Now the people of the North are all in a wild panic and confusion of war's real alarms. We confirm them in a cool, collected faith, that will never give them time to recover from their surprise. We are ready for action—they are getting ready to prepare to act. They may

plenty of men—men who prefer existing to starvation, scurvy fellows from the back lanes of cities, whom Falstaff would not have marched through Coventry with; but these recruits are not soldiers, least of all the soldiers to meet the hot-blooded, thoroughbred impetuous men of the South. Trencher soldiers, who enlisted to war on their rations, not on men, they are fellows who do not know the breach of a musket from its muzzle, and had rather flinch a handkerchief than fight an enemy in many open combat. These are the levied forces whom Lincoln suddenly arrays as candidates for the honor of being slaughtered by gentlemen—such as Mobile sent to battle yesterday. Let them come South, and we will put our negroes to the dirty work of killing them. But they will not come South. Not a wretch of them will live on this side of the border longer than it will take us to reach the ground and strike them over.

Mobile is sending forth to wage this war of independence the noblest and bravest of her sons. It is expensive, extravagant to put such material against the rif-raff of mercenaries whom the abolition power has called out to war upon us. We could almost hope that a better class of men would fall into the Northern ranks, that our gentlemen might find foes worthy of their steel, whom it would be more difficult to conquer, and whose conquering would be more honorable. For the present, however, we need not expect to find any foe worth fighting, with the exception of a few regiments, for the North is just getting ready, and will likely be whipped before it is ready."

At the latest accounts from Fredericksburg, General McDowell was occupying as his headquarters the house of Mr. Lacy, immediately opposite that city.

This paragraph in a late morning paper brings to my mind some incidents connected with that house, which I trust will be interesting to your readers, and which, to my own mind, are not without their lesson.

This mansion to which I refer bears the name of Chatham, and was immediately at the end of Chatham bridge which was named from it. The bridge is now in ruins. The mansion was built by Judge Collier, one of the best of the old Virginia school of gentlemen, a Judge of the District in which he lived, and a lawyer of high attainment. He was a man of great wealth, and selected the beautiful site of the noble mansion which under his own supervision was reared upon it. Chatham was long known as the seat of refinement and hospitality, and there probably has never been a gentleman or statesman of the old regime who has not been entertained within its almost classic walls.

More than twenty years ago this old and beloved citizen died, bequeathing his entire wealth and estate to his excellent widow. She was a woman of generous nature and of the purest piety. Among other property left her were a large number of negroes whom she always treated as her own.

During her life her youngest daughter, a lady of great beauty, was married to Mr. Horace Lacy. To him, therefore, the property fell on the death of Mrs. Collier, which happened a few years ago at a very advanced age.

Mrs. Collier had during many years previous to her death, declared that she should set her slaves free when she died. For this purpose she called in a near relative of hers, who was a lawyer, and employed him in writing out her will. Now this lawyer, who resides in Fredericksburg and is well known to all, set a wild and desperate price upon the property of the noble mansion which under his own supervision was reared upon it. Chatham was long known as the seat of refinement and hospitality, and there probably has never been a gentleman or statesman of the old regime who has not been entertained within its almost classic walls.

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The Liberator.

No Union with Slaveholders!

BOSTON, FRIDAY, MAY 9, 1862.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The NEW ENGLAND ANTI-SLAVERY CONVENTION for 1862 will be held in the city of Boston, on WEDNESDAY and THURSDAY, May 28th and 29th, in the MELDEON, commencing at 10 o'clock, A. M., of Wednesday.

The New England Convention, annually held for the past thirty years, (with but a single exception,) has been one of the most effective instrumentalities for arousing the people of this land to a just sense of the great Abomination of Slavery. Its yearly sessions have always been largely attended, not only all the New England States being represented therein, but usually several of the Western and Middle States also.

Never before was it called to meet under such cheering circumstances. The work of the Convention is far from being done, nor can any opponent of slavery safely slacken hand or zeal at this critical hour. But God is now vouchsafing such signs to this nation, such tokens of his power and presence, as should serve mightily to encourage every friend of Freedom, and bring us up to the great crowning labors of the Anti-Slavery cause with redoubled energy and in redoubled numbers.

Let the anti-slavery men and women of New England, then, gather once more in their Annual Convention. Once more let them indicate to the long-slumbering but now awakening land, to a guilty but happily a repenting people, the only Way of Peace, Safety, and of National Honor. Once more let the words of Justice, and Freedom, for all, be echoed from the hills and valleys of New England, until they join the swelling voices of the Centre and the Great West; and the trembling, hoping slave shall hear the glad tidings, proclaiming his deliverance, his redemption, and his acknowledged manhood.

All friends of the Anti-Slavery cause, in every part of the country, are invited to attend.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

EDMUND QUINCY, President.

ROBERT F. WALLCUT, Sec. Sec'y.

ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The opening session of the twenty-ninth anniversary of this Society was held in the Church of the Puritans, (Rev. Dr. Cheever's) in New York, on Tuesday forenoon, May 6, a most intelligent, sympathetic and crowded audience being present, and warmly responding to the sentiments uttered on the occasion. The President (Mr. Garrison) was in the chair, and opened the meeting by a few congratulatory remarks, and the reading of striking and highly appropriate selections from the Scriptures. A fervent and impressive prayer was then made by the Rev. Mr. Post, after which, the Treasurer's report was submitted, and the following letter read by Oliver Johnson from Hon. Gerrit Smith—

LETTER FROM GERRIT SMITH.

PETERBORO, April 16, 1862.

MY DEAR FRIEND,—The cordial invitation in your letter of 13th inst., to attend and address the approaching Anniversary of the American Anti-Slavery Society, I should for many reasons love to accept. But I have many labors at home; and moreover, I am too old to leave home unnecessarily. You will have an abundance of speakers, and will not need my voice.

I trust that the smiles of Heaven will be upon your meeting, and that great wisdom will characterize all its proceedings.

I shall be all the more pleased with your meeting, if I find that none of its time was consumed in discussing the relations of the Federal Constitution to slavery. Whether those relations be or be not pro-slavery, they will now, I trust, sacrifice slavery to save the nation. If they fell below the Constitution before, I trust that they are now willing, if need be, to rise above it.

There is one point at which the meeting should, in my judgment, put forth a clear defence of the "Garrisonian Abolitionist." His influence, especially in the case of such a man as yourself or Wendell Phillips, is too important to the cause of freedom that justice should be allowed to impair it. The "Garrisonian Abolitionist" was formerly a Disunionist, and is now a Unionist; and hence he is charged with being inconsistent, or at least with being a convert. He is, however, the subject neither of inconsistency nor conversion. This nation, whatever it was in theory and in its laws, was practically a nation of kidnappers—of monsters. The "Garrisonian Abolitionist," despairing at last of its reformation, held that it ought to be broken up. But such a change has taken place in the nation within the last year, that its reformation is no longer to be despair of. Moreover, the reformation can be carried on far more hopefully in the union than in the dissolution of the States. Hence, with all consistency, the "Garrisonian Abolitionist" is now a Unionist. There is a conversion. It is, however, to him, and not of him. There is a change; but it is around him, and not in him.

Whether he is right in holding that the Constitution is pro-slavery is another and inferior question. It is very inferior, because, be the Constitution pro-slavery or anti-slavery, the people are equally bound to be anti-slavery. The Constitution can bind none to be guilty of crime—can excuse none for being guilty of crime. On the immeasurably greater question, whether the nation was pro-slavery, he was emphatically right. Whether it is so hopelessly pro-slavery as he finally believed it to be is still another question. I confess that I lacked but little of being as hopeless as he; or, in other words, but little of identifying myself with his policy, and of going with him for the breaking up of the nation. Surely, it is better for a nation to be broken up than to continue to wield its mighty national powers to uphold a great crime. Surely, the English or the French nation had better be broken up than held together by the policy of putting to death every feeble-born child. That, however, were a small crime compared with the crime of crimes which stains our nation.

You and I have ceased from our anxieties about the abolition of slavery. We must not, however, accept too much credit for having done so. We could well afford to cease from them; for we saw an earnest and a mighty effort to save the country, and we knew that slavery had got such a fast and deadly hold of the throat of the nation, that the nation could not be saved without slavery was killed. Forty years ago, and a less widely-extended rebellion could have been put down without putting down slavery. A flock of sheep may be saved, and the suckling wolf which has got in among them be also saved; but let the wolf have a year's more growth, and either it or the sheep must die.

Please add to the funds of the Society the enclosed draft for fifty dollars.

With great regard, your friend,

GERRIT SMITH.

The President then stated that, in consequence of the omission of the annual meeting of the Society last May, he would read the following Statement in behalf of the Executive Committee, instead of the series of resolutions usually submitted on the occasion—

Statement of the Executive Committee of the American Anti-Slavery Society.

For the first time since the formation of the American Anti-Slavery Society in 1833, its annual meeting was omitted one year ago, by the unanimous judgment of its Executive Committee, in order that, at so critical a period in the life of the nation, no opportunity should be given the domestic enemies of freedom to make a motocratic outbreak, whereby the traitors of the South might be stimulated to a more vigorous prosecution of their nefarious designs, instead of being perplexed and confounded by beholding an undivided North in the maintenance of popular institutions.

Now that the lines are distinctly drawn, and vast armies are in the field for the suppression of the rebellion, and all sympathy with the rebels is disavowed, this Society deems it advantageous to resume the observance of its anniversary meetings in the usual manner.

However opposed it may have been either to the Constitution or the Union, in time past, the Society has countenanced no resort to violence, acted no factious part, adopted no illegal or unjustifiable measures, and presented no other than a moral issue in vindication of the sovereignty of God and the sacred rights of human nature, against provisions or agreements regarded by it as cruel, wicked, and utterly indefensible. It is the prerogative of all citizens, whether in an individual or organized capacity, to criticize all those laws and institutions for which they are responsible, or by which they are required to be governed, and especially that Constitution which is "the supreme law of the land." And it is equally their right and duty to testify against whatever they conscientiously believe to be at variance with the principles of justice and the claims of humanity, as embodied in the Constitution or enforced in any of the laws under it. Loyalty to God forbids their being dumb in such an exigency. Beyond this, the Society has never gone a hair's breadth. Hence, those who accuse it of having pursued an incendiary, unlawful, treasonable course, are guilty of calumny.

The Society was organized for the abolition of slavery by peaceful and moral instrumentalities: it has used no others. It professes to regard the act of making man the property of man as a flagrant sin against God, and the denial of all human rights; and the slave system as "the sum of all villainies." In this conviction, it is sustained by the verdict of the civilized world and the common instincts of mankind: it is, therefore, neither fanatical nor mad. The charge of fanaticism and madness applies to those who advocate or sanction slavery, not to those who plead for its immediate abolition. To be morally consistent, the Society could not but deplore and reprobate those compromises of the Constitution, admitted and carried out to the letter by the nation ever since its formation, by which fugitive slaves are permitted to be hunted and captured as freely in the Free States as in the Slave States—a slave representation is allowed in Congress, thereby greatly increasing the political power of a desperate and domineering slave oligarchy—and the national government is bound, in an emergency, to interfere with its military and naval power for the suppression of a slave insurrection. It is specially with reference to these universally recognized compromises,—no matter in what phraseology they are expressed or concealed,—that the Society has felt constrained to pronounce that instrument "a covenant with death, and an agreement with hell," and, consequently, to predict in due time that very overthrow which has now befallen it, through the treachery of those whom it was designed to conciliate and bind, and as the righteous retribution of Heaven.

It was neither a sacrifice of principle nor an abatement of its testimony, in this direction, on the part of this Society, to declare to the rebellion itself, that it was marked throughout by high-handed villainy and the blackest perfidy; that the theory on which it was attempted to be justified was wild and preposterous, finding no countenance whatever in the Declaration of Independence, or in any rational theory of popular sovereignty; that its object was as diabolical as its measures were base and dastardly; and, therefore, that the national government, having done no wrong to the South, nor sought to exercise any unlawful power over it, was clearly in the right, and imperatively bound, by its constitutional obligations, to crush the rebellion, at whatever cost to slavery, the sole producing cause of the rebellion.

Of the fifteen Slave States that were in the Union eighteen months ago, eleven are now in warlike rebellion, and confederated together for the overthrow of the government, and the establishment of an independent slaveholding empire. The other four are held in allegiance only by the presence of vast armies upon their soil, drawn from the North, and whose withdrawal, even now, would be the signal for those States instantly to revolt, and to join the Southern Confederacy. The rebellion, therefore, virtually covers the whole slaveholding dominion, includes nearly every slaveholder, and has no other object than the preservation and indefinite extension of slavery, and the repudiation of all connection with free institutions. In one word, rebellion and slavery are synonymous and convertible terms. Whoever would see the rebellion effectually and speedily crushed out, must demand the immediate and total abolition of slavery by the Government, as a measure equally necessary and lawful under the war power; and whoever is for guarding or prolonging the existence of slavery, on any pretext whatever, is directly aiding and protracting the rebellion. Traitors have no other claim upon the Constitution than to be hanged or shot. The traitors most deserving of this fate at the South are the slaveholders as a class, and with hardly an exception. They are the instigators, the leaders, the gigantic criminals, and upon their heads should fall an avalanche of retributive justice. Without them, and the bloody and oppressive system to which they madly cling, there had been no rebellion, but in all the South, as in all the North, there would have been the spirit of loyalty and the prevalence of peace. Bad as is the Constitution, in its admitted pro-slavery compromises, it no longer answers the purposes or needs of this nefarious oligarchy; and, therefore, they trample it under their feet, and cease to claim any advantage or protection from it, for themselves or their "peculiar institution." By so doing, they not only vacate all their old constitutional rights, and utterly preclude all appeal in that direction, but place their whole slave system at the mercy of the Government, which should have no mercy upon it, but should instantly avail itself of this magnificent opportunity to smite it to the dust, and so in righteousness bring the rebellion to an end, and give peace and repose to our distracted and bleeding country.

Under these altered circumstances, slavery is no longer a Southern institution, but a national responsibility, for the further continuance of which, the Government and people are to be held amenable before God and the world. On no consideration must they be permitted to evade the duty of the hour. There is the right, theirs is the power, theirs is the sacred obligation to proclaim a Jubilee to all who are pining in bondage in our land; and no device can be substituted for this, without involving them in blood-guiltiness. If, before the revolt and secession, they were not answerable for the existence of slavery at the South, (though their complicity has been constant from the beginning,) still, they can no longer avail themselves of such a plea. They stand as Pharaoh stood to the children of Israel, and can let the bondmen go free if they choose; and if they shall turn a deaf ear as he did, then other plagues shall assuredly scourge the land, and heavier judgments fall upon it. "Now is the accepted time, and now is the day of salvation."

To encourage and strengthen the Government in the performance of this legitimate and beneficent work,

multitudes of petitions, signed by tens of thousands of the most intelligent and moral portion of the people of the North, have been forwarded to the present Congress, asking for a decree of universal emancipation. It cannot reasonably be doubted that such a decree would sweep through the rebellious South with irresistible power, and electrify with indescribable joy the entire North. Why should there be any doubt or delay? If there are no constitutional scruples against such a measure, why should there be any against transferring four millions of slaves from the side of rebellion to that of the Union, the Constitution, the Government, and breaking all their fetters? It will be an act not only of the highest political wisdom, but of transcendent glory and immortal renown to the Administration under which it is consummated. Then may the shout go up from the Atlantic to the Pacific, without cant or hypocrisy, "Liberty and Union, now and forever, one and inseparable!"

This Society rejoices in these cheering signs of the times which indicate an increasing readiness on the part of the Government and people to make slavery and the war terminate together. Among these are the act of Congress, prohibiting the return of fugitive slaves by any officers in the army; the proposition for the recognition of the independence of Hayti and Liberia; the motion of Senator Wilson for a material change in the Fugitive Slave Law, which will undoubtedly prevail; the proposition of Senator Sumner for the abolition of the inter-State slave trade; the treaty concluded between Great Britain and the United States for the suppression of the foreign slave trade; the recognition by the President of the incompatibility of slavery with the safety and permanence of the Government, in his message, recommending the abolition of the slave system in all the States, and proffering a generous cooperation on the part of the nation; the rising discussion of the question in the Border States; the restoration of Gen. Fremont to his command, in spite of the calumnies of his enemies, and notwithstanding his freedom-giving proclamation in Missouri; the growing disposition of the Government to give succor and protection to all fugitive slaves coming under our flag, as evinced especially at Port Royal, and to employ them for their own and the general welfare; the orders of the Secretaries of the Army and Navy to arm at discretion the slaves coming within our lines; and, finally, the cleansing of the National District from all the pollutions of slavery, by the emancipation of every slave within its limits.

But, cheering as are all these signs, they do not lay the axe at the root of the poisonous tree, which ought to be cut down at once, and destroyed forever; nor do they seal up or exhaust the fountain whence these bloody waters of rebellion naturally flow forth, which are now deluging the land. The subjugation of the South by the armies of the North is not reconciliation, it is not the reformation of a broken Union, it is not peace, while a single trafficker in human flesh finds legal protection, or a single slave is left to wear the yoke and clank the chain; and, therefore, in order that there may be an abiding peace, and a perfect Union, and a homogeneous people, and all-abounding prosperity from the Atlantic to the Pacific, this Society will earnestly continue to enforce the duty of IMMEDIATE AND UNIVERSAL EMANCIPATION.

Wm. Wells Brown then took the platform, and delivered a very creditable and highly satisfactory speech on the question, "What shall be done with the slaves, if they are all set free?" Rev. Mr. Hatfield, of the Methodist Church, in Brooklyn, then made an impromptu speech of a stirring and eloquent character—followed by Wendell Phillips in one of his admirably instructive and telling efforts; the services terminating with the singing of the doxology by the whole assembly. It was throughout a highly interesting occasion.

TRUTH AGAINST FALSEHOOD.

The author of Jane Eyre, in one of her books, referred to the habitual use of deceit, wherever interest or convenience prompted it, among the people of the Roman Catholic village where her scene was laid, and to the slight account habitually made of that fault by the spiritual directors to whom these sins were periodically confessed. We Protestants have a sufficient readiness to believe such charges against the votaries of an opposing faith, and yet we leave a similar fault in our own theological household entirely unregarded. In fact, a readiness to deceive for the benefit of one's sect or party, and a readiness to calumniate those of the opposite sect or party, have become habitual in our periodical press, the "religious" (so called) as much as the commercial and political; and hearty acquiescence and cooperation in the use of such instruments by their teachers has become habitual with the people; with the supporters of the "religious" press, (so called) as much as with those of the political and commercial.

It is undoubtedly true that people of the very highest repute for Protestant piety are undisturbed by the exposure of a lie in the editorial columns of their favorite paper, if that lie is directed against their opponents. If, then, the religion of a people is to be held accountable, as it must be, in a greater or less degree, for such a state of things, the popular Protestant faith of this country must share this responsibility with the Roman Catholic faith.

To mention one other example before coming to the case of which I wish particularly to speak, the National Tract Society and the Tract Society in Boston have, for the last five years, made grievous complaints, each of disingenuousness, trickery, misrepresentation and unfair management in the other. These charges are true, and equally true on each side; and the partisans of each consider the other very greatly to blame; yet the partisans of each support their own officials in taking precisely the same course.

A specimen of the same dishonesty may be found, copied from the Journal of Commerce, in the first column of the first page of this sheet. A gentleman of New York, whose position in society secures him a place in that paper, having refuted, from his own knowledge, some of the calumnies uttered by the Journal of Commerce against the Port Royal teachers and their employers, the editor of that paper returns to the charge, and, in so doing, displays his friendliness to slavery in a very instructive manner.

The editorial article in question assumes that the colored refugees now under instruction at Port Royal will be (and is their spirit equally assume that they ought to be) "restored to slavery, unless confiscated, or freed by some process of law which will be held good in South Carolina." It evidently thinks there is more risk in the possibility of some heterodox doctrine in religion being communicated to some of these pupils, by some of their teachers, than in the whole of them going without further instruction. But its yet greater apprehension is of political heresy; of the danger that these plantation negroes will be taught "disunionism." This, from a paper which was recently compelled to a change of editors, through a well-grounded public belief in its own disunionism, is certainly refreshingly cool.

Becoming a little passionate as he proceeds in the discussion, the new editor reveals with great plainness his substantial agreement with the old one. That which he now chooses to stamp as disunionism, and which he represents as most highly unsuitable to be taught to the negroes is, "that the war has absolved the Government from all constitutional obligation to the owners of slaves, loyal or disloyal."

We need not even glance at the absurdity of the suppositions, on the one hand, that these poor people, who have lived all their lives in slavery under the U. S. Constitution, have any reason to regard or revere it, or on the other, that any instructions, pro or con, about that document, would enter into their present course of education; for the heated editor proceeds to put his finger upon the precise doctrine which he objects to having taught, and which he had dressed up for display in the very different proposition above quoted. His great fear is that the negroes will be taught "that

they were born free, and that they ought to escape from their masters if they should happen ever to be restored to them."

It really looks as if his pious editor, amidst the difficulties of trimming his political course between loyalty and rebellion, had neglected his religious reading, and overlooked the May number of the American Messenger. Even the American Tract Society have now discovered, republished in their official organ and emphasized with italics and small capitals, this injunction of Paul to the servants he was instructing—"If thou mayest be made free, use it rather." And now this hearty defender of their accustomed pro-slavery course, for want of keeping his eye upon the tack they lately opposed to the new one, and now fortifies his objection against telling the slaves that freedom is better for them by saying—"What political instruction is given to these servants should be strictly of the Pauline sort." Is Paul divided? Will the political and commercial editor expurgate the Bible of his Nassau-street brethren? They had better send him, without delay, a colporteur, bearing an extra copy of the May Messenger in one hand, and his official certificate, signed and sealed, in the other, to prevent his being turned away as an impostor.

Would the employers of teachers at Port Royal dismiss a teacher (asks the Journal of Commerce) because he taught the negroes that they were born free, and that they ought to escape, if reclaimed? "It is not," it replies, "then the plans are wild, nonsensical and fanatical."

Nobody questions the right of the editor in question to hold this absurd opinion, or to recommend it to his readers by his own means. But he proceeds to back it by a lie, representing those who teach the slavefulness of freedom as holding "that anti-slavery and Philo-Negroism is all of religion and philanthropy that is necessary for any man, and that the cardinal doctrines of Christianity are all included in, or rendered unnecessary by, this new creed."

In the kindred columns of the New York Observer of last week, appears another repetition of two falsehoods common with papers of that class. Speaking of a new book published in Cincinnati, called "Political Politics," the Observer says it shows "the utter fallacy of West Indian Emancipation, and the disastrous influences of political abolitionism on the interests of the American Union."

Since the American people were not enlightened, humane and Christian enough to follow the guidance of abolitionism proper, which would have extinguished slavery by the substitution of fairly compensated labor, without either war, or disorder, or commotion, or any change of residence or occupation on the part of the great mass of freedmen—since they would not do that, there remained nothing to save the Northern people from themselves becoming slaves, but "the political abolitionism" which this mendacious person traduces. So much for the latter of his deeds.

NEW PUBLICATIONS.

THE CHRISTIAN EXAMINER. No. 251. May, 1862. The table of contents is as follows: 1. The Best Government. 2. Spencer's Reconciliation of Science and Religion. 3. Alteration of Hymns. 4. After Thoughts with a Painter. 5. Public Prayer. 6. The Ethics of Treason. 7. The Greeks. 8. Auerbach's Writings. 9. Review of Current Literature. New Publications Received. Index.

This is a particularly solid and excellent number. Its leading article, suggested by the recently published "Considerations on Representative Government," by John Stuart Mill, treats ably and justly of the characteristics of the best government. It considers the scientific ends and functions of government to be, 1. Protection of property only, but of all the natural rights of man; including education, in so far as it is rights of man; and, 2. Promotion of cooperation as a means of protection; and, 3. The promotion, preservation and extension of individual liberty. It prescribes and condemns the shortcomings and inconsistencies of the thing called Democracy in this country, shows the right of suffrage of women to be an essential feature of true democracy, distinguishes between liberty and equality, and insists on the importance of maintaining the rights of minorities.

The article on Public Prayer agrees with a recent number of the North American Review in considering preaching the first, and worship only the secondary purpose of our Sunday gatherings. It gives high praise to the recently published volume of Prayers by Theodore Parker, vindicates that excellent man from some popular misunderstandings, and comes to the conclusion, in regard to the use of public prayer in our community, that it would bear considerable fruit, without any detriment to the interests of religion.

K. G. C. A full exposure of the Southern Traitors, the Knights of the Golden Circle. Their Startling Schemes Frustrated. From original documents never before published. Boston: E. H. Bullard & Co., 11 Cornhill.

This little pamphlet of eight pages contains letters purporting to be from George Buckley, K. G. C., "President of the American Legion," and from R. C. Tyler of Maryland, one of the Colonels of that Legion. These are presented to the public by some person whose name is not given, but who seems to have gained his information by pretending a wish to join the Society.

It is represented that this American Legion is an association of Southern and other pro-slavery men, who intended a conquest of Mexico, with the design of introducing slavery there, but who were diverted from this plan by the more congenial one of effecting the open supremacy of the Slave Power in the United States.

ISRAELITE. A Poem for the Times. By Miss A. W. Sprague. Oswego, 1862.—pp. 19.

Miss Sprague's poem is an earnest plea for liberty, urging our nation and its official servants to make the present crisis a means of securing and perpetuating truly free institutions.

THE EIGHTEENTH MASSACHUSETTS REGIMENT. A Discourse in commemoration of Washington's Birthday, delivered in Falls Church, Fairfax Co., Va., on Sunday, Feb. 24, 1862. By Rev. F. B. De Costa, Chaplain of the 18th Massachusetts Regiment. Charlestown, Mass., 1862. pp. 15.

This sermon was preached to a Massachusetts Regiment by its Chaplain, not only in Virginia, but in the very church, near Mt. Vernon, where Washington was accustomed to attend public worship. Its hearers were urged to imitate Washington's patriotism and piety. The necessity of acting for freedom as against the rebellion, is strongly urged, but the danger we are in from the system of Southern slavery is only briefly and vaguely alluded to. A few pages are occupied with an attempt to represent that war is not opposed to the tenets of Christianity.

THE PROGRESSIVE ANNUAL for 1862. Comprising an Almanac, a Spiritualist Register, and a General Calendar of Reform. Published at the office of the "Journal of Progress," New York: A. J. Davis & Co., No. 271 Canal St. pp. 68. Price 15 cts. 10 copies for \$1.

The preface to this little Annual declares it to be designed to impart information concerning principal persons and important movements in the different departments of thought and reform; and to suggest, and help to prove, the true fraternity of all reforms.

The work presents, first, some fundamental ideas and principles of "the progressive Spiritualists of America." These have no creed as the basis of their association or action, and are confined to the boundary of no sectarian authority. Fourteen specifications, however, are given, in the shape of resolutions, "which may be regarded as an embodiment of the Harmonial Platform."

The pages of the Calendar, which follow, are alternated with pages of paragraphs containing facts, suggestions and ideas, many of them of a very high order of excellence. In contrast with these are some weak and poor things, such as the paragraph at the bottom of the 17th page, entitled "Vail over the Race," where a vulgar error is attempted to be replaced by a theory having no better foundation than the former one.

Next come "Laws of Life and Health," which seem to be abbreviated portions of "The Harbinger of Health," a work prepared by Andrew Jackson Davis.

The work concludes with a valuable classified list, such as has not before been published, first of Writers, Speakers and Workers, in the different fields of human progress, and next of various progressive Publications, old and new, periodical and other. This department is to be enlarged and improved in next year's volume. The Progressive Annual is a very useful addition to our reformatory literature, deserving, and no doubt destined to find, a wide circulation.

THE MONITOR. Albert Stacy, Publisher for Proprietors, Concord, Mass. Number 1, April 19, 1862.

This handsome quarto paper of eight pages, with an advertising cover, is issued weekly from Concord, Mass., and is to be bought wherever the best literature is kept for sale. Its outside and inside, its form and substance, its judicious mixture of light and solid, grave and gay, remind you of the various names that have given Concord its eminence and interest, and justify the expectations one naturally forms from them.

has a finely engraved and accurate portrait of her, which adds greatly to its value. Mr. Tilton, too, has done his part well, in his graceful and appreciative "Memorial" of Mrs. Browning, full of nice discrimination and analysis of her poetry and her character. Altogether, Mr. Miller has given us, in this now completed set, a most attractive copy of the works of this wondrously gifted woman.

As for the appreciation expressed of "loyalty to the cause" from my withdrawal, I have only to say, that our cause is happily beyond the reach of injury from any circumstance of such comparative unimportance. Presuming that you will take an early opportunity to act on my letter, I am, Yours, truly, J. M. McKim.

The Executive Committee to Mr. McKim. PHILADELPHIA, Feb. 9th, 1862.

J. M. McKim: Dear Friend—It is with no ordinary feeling of regret that we receive the announcement of your resignation of the office of Corresponding Secretary of the Pennsylvania Anti-Slavery Society.

Years of mutual intercourse and labor in a cause with which our lives have been inwrought, create the strongest fraternal bonds; and our hearts refuse to consent to the severance of even the official ties which bind us together, until the jubilee of the slave shall announce the end of our work. If any word of ours could change your decision, we would gladly speak that word. Our work is not yet done, and the portion which yet remains to be accomplished cannot be accurately measured by mortal ken. In our opinion, our cause still needs your services at the important post which you have so long occupied. But if your decision cannot be reversed, all that remains for us to do is to accept, with most sincere reluctance, your resignation; and to express, at parting, our high appreciation of the services we are about to lose. It is not in conformity with conventional usage, nor in the hollow forms of ceremonious phraseology, but from the strong impulse of our hearts, that we testify to the fidelity and zeal and diligence with which you have served the Anti-Slavery cause through all its vicissitudes, from the time of your consecration to it, in its day of small things, to the present hour, when it seems about to be crowned with victory.

With the same cordial sincerity do we reciprocate your expression of fraternal regard, and assure you that the friendship which has been nurtured by the intense experience of cooperative anti-slavery labor through so many years, will long survive that labor. Our best wishes for your prosperity, and for the abundant success of all your efforts to bless the human race, will ever attend you.

JAMES MOTT, LUCRETIA MOTT, ROBERT PURVIS, ABBY KIMBER, MARY GREW, BENJAMIN C. BACON, SARAH PUGH, MARGARET J. BURLEIGH, REUBEN TOMLINSON.

REMARKS BY THE EDITOR OF THE A. S. STANDARD. We are pleased to learn that Mr. McKim, though not persuaded to withdraw his resignation, has consented to remain in his present position till some other person, equally competent to its duties, shall be found to take his place, or till the Committee shall be satisfied that the interests of the cause no longer forbid his withdrawal.

Our readers will probably infer from this, as we do, that there is no present probability of our friend's premature abandonment of his place. He remains, however, with the understanding that his duties will not be precisely the same as they have been in times past. The old routine of anti-slavery work is, to a considerable extent, at an end. Conventions, field agencies and other appliances for rousing as well as converting the public, will not hereafter be as necessary as they have been hitherto.

The friends of the American Anti-Slavery Society should, it seems to us, devote much of their time and means hereafter to the support of the Standard. Mr. McKim has done much for this object heretofore, not only by his contributions to our columns, but by urging the claims of the paper upon the friends of the cause in his field of labor; but we understand it to be his purpose to do still more in time to come. His letters have for many years been a very marked and valuable feature of the paper, and its readers generally will rejoice in the assurance that they are to be not less frequent, as they surely will not be less valuable, hereafter.

In this connection, we venture to print an extract from a private letter of Mr. McKim, in which he states with great distinctness his views in respect to the work devolved upon Abolitionists in the new circumstances by which they are surrounded. He says:— "I still hold to the convictions expressed in my letter of resignation. In my judgment, the old anti-slavery routine is not what the case now demands. Iconoclasm has had its day. For the battering-ram we must substitute the hod and trowel; taking care, however, not to 'daub with untempered mortar.' We have passed through the pulling-down stage of our movement; the building-up—the constructive part—remains to be accomplished. If our machinery can be adapted to the new exigencies—as it undoubtedly can—I am willing to stay and help work it. But my interest in the old appliances and old watch-words is pretty much all gone. Scarp and counter-scarp, big guns, and 'Delenda est Carthago' do very well when the citadel stands defiant and apparently impregnable; but when an enemy hoists a flag of truce and proposes negotiation, it is time to change our tactics.

"There is one of our old appliances, however, in which my interest has increased rather than abated; I mean the Standard. That is, at present, in my judgment, the instrumentality of our movement—literally 'our sine qua non.' I would have it understood, even more distinctly than I now do; that the Society spares neither pains nor expense in furnishing for the paper a staff of editorial and other contributors, whose knowledge of the cause and experience in its service qualify them to say the words which its exigencies demand."

Some of our readers may not be quite prepared to assent to all that Mr. McKim says of the inapplicability of the old appliances of the cause to its present needs; but we are sure that they will all heartily respond to what he says of the Standard, and rejoice in the assurance that his best energies will be devoted to the work of increasing its value and enlarging its circulation.

ANTI-SLAVERY DEPUTATION TO THE AMERICAN MINISTER. At two o'clock on the 16th ult., His Excellency, C. F. Adams, United States' Minister to the Court of St. James, gave audience to a Deputation of the members of the Committee of the British and Foreign Anti-Slavery Society, at his official residence, to receive an Address from the Committee. The Deputation consisted of Mr. Samuel Gurney, M. P., Mr. John Ivatt Briscoe, M. P., the Hon. A. Kinnaird, M. P., Messrs. Josiah Forster, Henry Sterry, Robert Alsop, William Thomas Sargent, Gerard Balston, the Rev. Dr. Carille, and L. A. Chamorrover.

The following is the text of the Address: To HIS EXCELLENCY, CHARLES FRANCIS ADAMS, United States' Minister to the Court of St. James. SIR,—THE COMMITTEE OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY are gratified at being able to offer an address of cordial welcome to an Ambassador from the United States of America to this country, who holds principles in harmony with their own.

This important and elevated office has been most appropriately conferred upon you, Sir, whose sentiments on the subject of slavery have ever been in sympathy with those of the British nation, and who may be said to inherit them, in direct descent, from one of the most illustrious Presidents of the American Republic.

The Committee are rejoiced to welcome you, as the representative of the first Government of the United States which has taken any active measures towards the removal of slavery, and they desire to pay it, through you, a tribute of confidence and respect. For through you, they have watched with the deepest interest, the development, in the Northern States, of pub-

lic opinion through all its phases, and anticipated with anxious solicitude, the day when a predominance of sentiment against the extension of slavery should inaugurate a new and a memorable era in the history of the country.

The Committee desire to express their unqualified satisfaction at the avowed determination of the President and his administration to put down the African slave-trade, and consider that the cause of humanity is deeply indebted to them for the decided attitude now assumed against all persons implicated in the prosecution of this most infamous traffic. But while the measures the United States Government are adopting are evidences of a resolution which cannot be too highly commended, the Committee respectfully submit, that other equally decisive are imperatively required to prevent the abuse of the United States flag for slave-trading purposes. It is notorious that the Trans-Atlantic African slave-trade is carried on almost exclusively under cover of that particular flag; and the Committee would therefore venture to suggest, that the United States Government should, without delay, concert, with that of Great Britain, the means of preventing the abuse referred to.

The Committee feel it incumbent upon them to express their extreme gratification at the several propositions, tending towards Abolition, recently introduced to the United States Legislature, more especially those for the removal of slavery from the District of Columbia, and for according Government aid to any State desirous of emancipating its slaves. While these measures may, indeed, when judged of from the Committee's point of view, fall short of actual right to the oppressed and injured slave, the Committee rejoice in them and hail them most cordially, as full of promise for the future, and as steps approximating to the absolute requirements of justice and humanity.

The Committee view, with profound sorrow, the unhappy contest between the Northern and the Southern sections of the Republic. In the presence of so appalling a calamity, they can only give utterance to the fervent hope that the fratricidal conflict may soon cease, and peace be restored to the land; and that with the abolition of the true cause of strife, a common ground of Union may be found, and a divided community be again joined in the bonds of brotherhood.

In conclusion, the Committee would assure you, Sir, of their personal esteem and consideration, and of their very sincere desire for the welfare and the prosperity of the nation you represent. New Broad Street, E. C., 4th April, 1862.

The Address having been read by Mr. Chamorrover, His Excellency made the following reply: GENTLEMEN OF THE COMMITTEE—I receive your communication in the spirit in which it is made, and with every desire to reciprocate the friendly sentiments it conveys, as well to your country generally as to yourselves in particular.

The desire of the people of the United States is to extend the blessings to be obtained under free institutions as far as possible, consistently with the preservation of every existing obligation, over the entire surface of their territory. Against the prosecution of this policy, an appeal to arms has been taken by a misguided portion of their number. The ultimate effect can only be to accelerate the same general result, under circumstances rendered needlessly distressing to all. It is the earnest wish of the Government to see the end so brought about, as to avoid all the deplorable consequences that may follow willful and violent resistance. I trust that those most deeply interested in the issue, may avail themselves in season of the means left open for their restoration to safety, and that the common ground of a re-union may be as you express it, the voluntary removal of the true and only cause of strife.

I think I can assure you that the President's attention is closely fixed upon the subject of the African Slave Trade, and that every effort will be made by the Administration, so far as it is possible under present circumstances, to co-operate with Her Majesty's Government in putting an end to the abuse to which you allude. I am not without hope that effective means may be found to prevent, for the future, the desecration of the national flag by the pirates engaged in the nefarious traffic.

I pray you to receive my thanks for the very kind allusion you have made to myself, and to assure you of my cordial sympathy with you in the arduous labors in which you have been so long and so honorably engaged.

The Hon. A. Kinnaird, Mr. John Ivatt Briscoe, and Mr. Josiah Forster, having addressed the Minister on the subject of the Memorial, the Deputation withdrew.

THE HORSE-TAMER. John S. Rarey, Esq., is again delighting the citizens of Boston with exhibitions of his humanity and address in the management of the horse. Two very successful performances, with the usual accompanying remarks, have already been given at Music Hall; a third is announced for this (Friday) evening; and the least formal, and therefore, doubtless, the most instructive of all, will close the series to-morrow afternoon. Our readers are well aware, from his previous visit, of our high estimation of Mr. Rarey and his system, and will need no urging to acquaint themselves with both.

THE Annual Prize Declaration of the English High School took place at the Tremont Temple, Boston, last Wednesday forenoon. The Transcript tells us that one of the two recipients of the third prize was J. C. Francis, a colored boy; and it adds that he received the highest number of marks for the day's performance was "The Rendition of Fugitive Slaves."

We regret to hear of the death of HENRY D. THORNTON, of Concord, Mass. He was esteemed and beloved by many.

From a letter from Washington, dated April 28, published in the Anglo-African, we extract the following: "I have received letters from New York and other points, making inquiries in relation to a memorial presented to Congress by Hon. Mr. Lane of Indiana, importing to come from colored citizens of the District, asking to be colonized in Central America. I am pleased to state that no such document has emanated from the people of the District. We would sensible man in the District is opposed to any such petition, from whatever quarter it may come; for this is our home, and here we will remain."

YORKTOWN EVACUATED BY THE REBELS. YORKTOWN, Sunday, May 4th.—A. M. General McClellan telegraphs Secretary Stanton that the enemy have abandoned their position at Yorktown, and are now in full retreat. The evacuation was learned to have been ordered by Jeff. Davis and General Lee and Johnston on consultation. The rebels distributed torpedoes along the line of their retreat, and many of our friends have suffered fatally by their explosion. Cavalry and infantry are pursuing them towards Williamsburg. The deserted works differ greatly in respect to strength.

MONDAY, May 5. The number of guns deserted by the rebels and now in our hands amounts to about 20, ranging from 3 inch field cannon up to 10 inch Columbiads, with carriages and implements complete, and 76 rounds of ammunition to each piece. All this exclusive of Gloucester Point, also in our possession. A hand to hand encounter took place yesterday between the cavalry of the enemy and ours pursuing, resulting in the capture of 25 of the former and their utter discomfiture.

TUESDAY, May 6. Our gun-boats have ascended the York river, capturing and burning many rebel transports, and shelling both shores. They reached West Point, thirty miles above Yorktown, on Sunday the advance under Gen. Hooker and General Sigel, were engaged in the morning by the rear guard of the rebels at Williamsburg. The fighting was desperate on both sides for about two hours, but the enemy were repulsed at all points. Our loss is estimated at 80 killed and 76 wounded; Gen. Sigel's Brigade also encountered the enemy's line of battle, and was repulsed. The first bayonet charge leaving 80 killed and 40 wounded. 200 were made prisoners. They lost one Colonel, two Lieut. Colonels, and a Major. Our loss was 17 killed and 40 wounded. A decisive stand will probably be made by the enemy at Williamsburg.

WEDNESDAY, May 7. The hard fought action of Monday resulted in the evacuation of Williamsburg by the rebels on the same evening, and its immediate occupation by Gen. McClellan. The former left their wounded, to the number of 150, in our hands, and we have upwards of 1000 prisoners. We have lost Gen. James B. Ricketts, killed. He was taken prisoner at the battle of Bull Run, and afterwards exchanged with Gen. Hooker. He was wounded on our side. The fight and pursuit still continue.

We have news from other parts of the seat of war, confirming the arrival of Gen. Butler at New Orleans, the capture of Baton Rouge, with immense seizures of cotton and other property. Eleven rebel gunboats were destroyed in our passage up the Mississippi. The Verona (Federal) and Webster (Rebel) sunk each other. This was our only loss in ships; in men, 100. Contradictory rumors still prevail about the evacuation of Corinth. Gen. Pope has captured 2000 rebels at Farmington. T. F. Free-rieksbury, Va. Gen. McDowell is organizing "contraband" labor.

REBEL BARBARITIES AT MANASSAS. Report of the Senate Committee.—The Charges Fully Sustained.—Most Horrible Details.

WASHINGTON, Wednesday, April 30, 1862. The Committee on the Conduct of the War have made a report in regard to the barbarous treatment by the Rebels at Manassas of the remains of officers and soldiers of the United States, killed in battle there. They examined a number of witnesses, who testified to the most revolting and disgusting acts of a repulsive, shocking and fearful character.

The members of your Committee might content themselves by leaving this testimony to the Senate and the people without a word of comment. But the Committee of the Senate, Government are attempting to excite the sympathy of disloyal men in our own country to solicit the aid of foreign Governments by the grossest misrepresentations of the objects of the war, and of the conduct of the officers and soldiers of the Republic, the most startling evidence of their insincerity and inhumanity, deserves some notice at our hands.

History will be examined in vain for a parallel to this rebellion against a good Government, long prepared for by ambitious men, who were made doubly sure of success by the aid of former rebel Governments, and by the belief that their plans were unobserved by a magnanimous people. They precipitated the war at a moment when the General Government had just been changed under circumstances of astounding perjury, without a single reasonable ground of complaint, and in the face of repeated treaties of peace, moderation and peace on the part of the President and his friends.

They took up arms and declared that they would never surrender until their rebellion had been recognized, or the institutions established by our fathers had been destroyed. The people of the loyal States, at last convinced that they could preserve their liberties only by an appeal to the God of Battles, rushed to the standard of the Republic in response to the call of the Chief Magistrate. Every step of this monstrous treason has been marked by violence and crime.

Imagination has been too great, no wrong too startling, for its leaders. They disregarded the sanctity of the oaths they had taken to support the Constitution. They repudiated all their obligations to the people of the Free States. They deceived and betrayed their own fellow-citizens, and crowded their armies with forced recruits from the loyal States, and filled their prisons with men who would not enlist under their flag. They have crowned their rebellion by the perpetration of deeds scarcely known even to savage warfare. The investigations of your Committee have established this fact beyond controversy. The witnesses called before us were men of undoubted veracity and character. Some of them occupy high positions in the army, and others high positions in civil life, differing in political sentiment.

Their evidence presents a remarkable concurrence of opinion. Our fellow-countrymen, heretofore sufficiently impressed by the generosity and forbearance of the Government of the United States, and by the barbarous character of the crusade against it, will be shocked by the statements of these unimpeached and unimpeachable witnesses. They were not only present at the operations, but they have witnessed heretofore, consign to lasting infamy the authors of crimes which, in all their details, exceed the worst excesses of the Sepoys of India.

Inhumanity to the living has been the leading trait of the rebel leaders, but it was reserved for the cruelty of the rebels to extend their inhumanity to the wounded and their mutilation and desecration of the gallant dead. Our soldiers taken prisoners in honorable battle have been subjected to the most shameful treatment. All the considerations that inspire chivalrous emotions and generous consideration for brave men have been disregarded. It is almost beyond belief that the men fighting in such a cause as ours, and sustained by a Government which, in the midst of violence and treachery, has given repeated evidences of its indulgence, should have been subjected to such a course of treatment. The men of the loyal nation in conflict with another. All the courtesies of professional and civil life seem to have been discarded.

Gen. Beauregard himself, when a very recent occasion boasted that he had been controlled by humane feelings, at the battle of Bull Run, coolly proposed to hold Gen. Ricketts as a hostage for one of the murderous privates, and the rebel surgeons disdained intercourse and communication with our own surgeons taken in honorable battle. Their outrages upon the dead will revive the recollections of the cruelties to which our soldiers were subjected. They were buried in many cases naked, with their faces downward.

They were left to decay in the open air, their bones being carried off as trophies, sometimes, as the testimony proves, to be used as personal ornaments; and the most gallant officers were cut off by a assassin, to be turned into a drinking-cup on the occasion of his marriage. Monstrous as this revelation may appear to be, your Committee have been informed that, during the last two weeks, the bodies of the dead were buried in the office of the Sergeant-at-Arms of the House of Representatives, which had been converted to such a purpose, and which had been found on the person of one of the rebel prisoners taken in a recent conflict.

The testimony of Gov. Sprague of Rhode Island is that the rebels, and the worst rogues against the rebel soldiers, and conclusively proves that the body of one of the bravest officers in the volunteer service was burned. He does not hesitate to add that this hyena desecration of the honored corpse was because the rebels believed it to be the body of a man who had been severely injured in the battle, and who was so much courage and chivalry in forcing his regiment fearlessly and bravely upon them. These disclosures, establishing as they incontrovertibly do the constant inhumanity of the rebel leaders, will be read with sorrow and indignation by the people of the loyal States.

They should inspire these people to renewed exertions to protect our country from the restoration to power of such men. They should, and we believe they will, arouse the disgust and horror of foreign nations against this unholty rebellion. Let us persevere in the good work of maintaining the authority of the Constitution, and of refusing to tolerate the monstrous practices we have been called upon to investigate.

Your Committee have not been enabled to gather testimony in regard to the additional inquiry suggested by the resolution of the Senate whether Indian savages have been employed by the rebels, in military service, against the Government of the United States, and by such warfare have been rendered an aid to our enemies. It is a step which we have taken proper steps to attend to this important duty.

B. F. WADE, Chairman.

days with great difficulty, and lay by his side in the same room with other prisoners in two weeks, but out a boat. They were crowded together in one room at Richmond, and an intolerable stench, and kept there as a common show. Gen. Johnson took his wife's carriage and horses away from her. They were never returned. Louis Francis was bayoneted while lying on his bed. His leg was twice amputated. Two operations were necessary to be performed after his release. Daniel Bixby, Jr., of Washington, says that he heard Mrs. Pierce Butler say that she had seen the Rebels boiling portions of the bodies of the dead, to obtain their bones as relics, and had seen drumsticks made of Yankee skulls, which were then thrown away and that she saw a skull that one of the New Orleans Artillery had, which he said he was going to send home to have mounted, and that he intended to drink a brandy punch out of it the day he was married. Benjamin Franklin wrote a letter to the soldiers, and saw many bodies stripped naked before they were buried. Negroes said that finger-rings were made of the bones, and that the Rebels sold them in their camps. Gov. Sprague confirmed much of this testimony from his own observation, and from the testimony of the bodies of Colonel Stoum and Major Ballou. He found a trench where the dead were buried with their faces downward, undoubtedly as a mark of indignity. Much other testimony was taken to the same effect.

CAUTIONS OF THE REBELS. The Committee on the Conduct of the War, being in the possession of information in relation to the treatment of the wounded Union soldiers that fell into the hands of the rebels at the Battle of Bull Run. In relation to the case of Corporal Prescott, of the Fourteenth Regiment, N. Y. S. M., (Brooklyn), Dr. Homiston of the hospital he was not allowed to operate; that he particularly requested Dr. Darbee, of South Carolina, the rebel surgeon in charge, to allow him to amputate the leg of Corporal Prescott, telling him that Prescott was a particular friend of his, and he attended to his family. Darbee said that under the circumstances he would be allowed to perform the operation. He requested Dr. H. to sit down while he procured some things which Homiston would need. He sat down and waited some time, when he heard a rebel soldier say—"They are sawing down Yankee's leg off up stairs." Dr. H. then made up to the room, where he found Dr. Darbee and two young men, one of whom had just taken one of Prescott's legs off in a most horrible manner. He had led no flaps to cover the bones and form a stump, and the three of them were striving by force to draw the flesh over the cut round the bone, forced the flesh back, and again sawed off the bone. They then sewed the flesh over it, but in consequence of there not being enough to cover the bone properly, when it swelled, the stitches drew out and the bone protruded.

During the operation, Dr. H. saw a skull, a skull sawed down, and not allowed to do anything.

Dr. Swalm testified that he attended Prescott, after his leg had been amputated, found the bone protruded, and the stump a mass of pus and maggots. Darbee again intended to operate on it, but about an hour before he came Dr. Prescott, who was lying on the table, again sawing off the bone. By careful treatment he succeeded in almost healing over the stump, when Darbee ordered all the wounded to be removed to Richmond. Dr. Swalm earnestly protested against this, and begged of him to allow Prescott to remain, but to no purpose. He was immediately removed, and kept twenty hours on the road. The effect of the jolting of the cars on the poor wounded Corporal can be imagined. Before their arrival at Richmond the wound had opened, and the bone again protruded.

This period of suffering was not the only one. He died that night in awful agony. They remain in the hands of the rebels, and are being used for the purpose of a young man of fine abilities and liberal education, a man calculated to be an ornament to society, and one who was beloved by all who knew him; and his death under such infernal cruelty, will form part of the general exhibition that will take vengeance before this struggle is ended.

A correspondent of the New York Tribune in Tennessee says:—

HORRIBLE OUTRAGES OF REBEL OUTLAWS. Just above where we are lying on the Tennessee shore, in Lauderdale County, resides a family formerly of Iowa, who have lived there for the past four or five years, and have witnessed the workings of Secession in this vicinity. They say that immediately after the declaration of war, a young man of fine abilities and liberal education, a man calculated to be an ornament to society, and one who was beloved by all who knew him; and his death under such infernal cruelty, will form part of the general exhibition that will take vengeance before this struggle is ended.

LOTAL CITIZENS HANGED. A number of Union men refused to embrace treason even when threatened with death, and those brave spirits were carried off and executed by the mob. The wife of the Iowa man says a great many were hanged, and that she herself saw one who was suspended from a tree within ten feet of her own dwelling, and left there a prey to the buzzards and the crows. Their bodies were afterward taken down and buried, but not before the Rebel outlaws were at a safe distance, as the people were fearful, and not without reason, that had it been known the rights of the Union men were so grossly violated, they who performed that common act of charity would probably have shared their fate.

CRUCIFIXION OF A UNIONIST. The woman says that one of the Union men who had been impressed and afterward deserted, more perhaps because he believed his family were starving than from his abhorrence of joining so unholty a cause, was captured in Lauderdale County while on his way home, and was brutally nailed to a tree, and left there to perish. The man was killed there, and was merely by accident, he had been given to the rebels, and was frequently they thus deprive him of all hope of release, and taken to the house of a neighbor. The unfortunate victim was still alive, but so much exhausted from exposure, famine and pain, that he was unable to utter a word, and he died in the arms of his neighbor, and was buried in the ground. This story seems most improbable; too horrible for belief; but the woman, who has no motive for misrepresentation, declares it true, and I can see no good reason for discrediting her account of the un-naturally cruel and entirely monstrous transaction.

A distinguished gentleman from Nashville informs us that notwithstanding the exceeding moderation and leniency exhibited there by the Federal authorities, the violence of some of the rebel women goes beyond all bounds. They seem less like women than she devils—or we may as well say devils, for they unsex themselves. They wear unbecoming plaits and dirks in their breasts, and unfrequently they stand at the windows of their houses, and spit upon the officers as they pass along.—Louisville Journal.

THE JENKINSON TROUBLE IN KANSAS. From various accounts given of the difficulty between Col. Jenkinson and Gen. Denver and Sturgis, it appears that the latter had been in the cause of the Kansas Regiment, whom was Col. Jenkinson's, were impatient because of their inactivity, when Gen. Curtis was calling for Missouri for help. Not being able to satisfy the desires of his men, Col. Jenkinson resigned—his resignation to take effect on the 1st of May. Six weeks before that period an order was received by the Lieutenant Colonel of Jenkinson's regiment, from General Sturgis, instructing him, as if his superior officer had not been in command. This paper Jenkinson destroyed, and continued to fulfill the duties of his rank; but this act of proper respect to the orders of his superior, and his order to be bronzed there. Prominent citizens of St. Louis interposed for his release, and became security for him; and Denver and Sturgis, as is already known, have been removed.—Boston Journal.

MIDDLESEX COUNTY. A meeting of the Middlesex County Anti-Slavery Society will be held at FELTONVILLE, on Sunday, May 18, at the usual hour of meeting, through the day and evening. A preliminary meeting will probably be held on Saturday evening, May 17.

It is hoped that the members and friends of the Society, in the neighboring towns, will, so far as possible, be present.

PARKER PILLSBURY, SENATOR MAY, JR., GEORGE W. STACY, and other speakers are engaged to attend.

SAMUEL BARRETT, President.

MISS ANNA E. DICKINSON, of Philadelphia, will give an Address upon Slavery and the War, in the Meeting-room at HOPEDALE, on Sunday next, May 11, at 1 1/2 o'clock, P. M. Also, on the same day, in MILFORD TOWN Hall, at 5 1/2 o'clock, P. M.

Miss Dickinson is expected to speak in SALEM, on Sunday, May 18. Particulars in next paper.

JOHN S. ROCK, Esq., is prepared to deliver his lecture, "A Plea for His Race," where he may be invited. His address is No. 6, Tremont street, Boston.

MARRIED.—In this city, April 30, by Rev. J. Sells Martin, Mr. ROBERT SMITH to Miss CHARLOTTE REYNOLDS, of Charlestown, Mass., April 24, Mr. SARNEY FOWLER to Mrs. NANCY FORTMAN.

LAST POEMS. By Elizabeth Barrett Browning. With a Memorial, by Theodore Tilton. New York: James Miller.

This volume completes Mr. Miller's beautiful edition of Mrs. Browning's Poems, and is published through a liberal purchase of the right to do so in the United States, as is acknowledged by her husband, Dr.

As for the appreciation expressed of "loyalty to the cause" from my withdrawal, I have only to say, that our cause is happily beyond the reach of injury from any circumstance of such comparative unimportance. Presuming that you will take an early opportunity to act on my letter, I am, Yours, truly, J. M. McKim.

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Poetry.

The Liberator.

METAYERS.

For the Liberator. THE OLD SLAVES CURSE. An old slave sat, at the close of day, Too weary for slumber, too hopeless to pray...

For the Liberator. A CLOUD UPON OUR COUNTRY. A cloud upon our country! and it lies Because our country held so foul a wrong!

"LET MY PEOPLE GO." THE SONG OF THE SLAVES' HOPE. BY GEO. S. BULLOCK. A murmur in the midnight! Hark! The whisper of a tremulous hope...

DAYBREAK. Morn in the East! How softly it Breaks upon my fevered eye! How shines the sun and dewy air!

I had intended to give some further account of the Metayer Culture, when I fell very unexpectedly into the good-natured controversy with your contributor, C. K. W., upon the subject. Let me do so now.

Objection may be made to the conversion of slave to Metayer culture, that experience is wanting of the adaptation of the latter to the large culture of the slave States; but the fact is, experience is wanting altogether in respect to the emancipation and civilization of 4,000,000 slaves to be suddenly placed in freedom, without capital, and with no organization of labor to provide them with employment and wages.

Of the valley of the Arno, in its whole extent, both above and below Florence, Chateaufort thus speaks: "Forests of olive trees covered the lower parts of the mountains, and by their foliage concealed an infinite number of small farms, which peopled this part of the mountains. Chestnut trees raised their heads on the higher slopes, their healthy verdure contrasting with the pale tint of the olive trees, and spreading a brightness over this amphitheatre. The road was bordered on each side with village houses, not many paces from each other. . . . They are placed at a little distance from the road, and separated from it by a wall, and a terrace of some feet in extent. On the wall are commonly placed many vases of antique forms, in which flowers, aloes, and young orange trees are growing. The house itself is completely covered with vines. . . . Before these houses we saw groups of peasant females, dressed in white linen, silk corsets, and straw hats ornamented with flowers. . . . Almost every farm maintains a well-looking horse, which goes in a small two-wheeled cart, neatly made, and painted red; they serve for all the purposes of draught for the farm, and also to convey the farmers' daughters to mass and to balls. Thus, on holidays, hundreds of these little carts are seen flying in all directions, carrying the young women decorated with flowers and ribbons."

has the advantage of being specific, and from accurate knowledge; his information being not that of a resident proprietor, intimately acquainted with rural life. It would exceed the limits of this article to repeat his description of the dwellings and mode of life of the metayers of his district; besides, the system as illustrating a principle of success in the export, it would have but little application to any state of society that we could establish in our Southern States.

DISCUSSION ON SLAVERY AT CINCINNATI. MR. EDITOR.—Every Sunday evening, for the past two or three months, a debate on Slavery has been going on at the Unitarian Church in Cincinnati, Rev. M. D. Conway presiding. The question is, "Would a proclamation by the President of the United States, emancipating the slaves of rebels, put an end to the rebellion?" Several good speakers, pro and con, have participated, and the most ultra sentiments on both sides are listened to with attention by large and respectable audiences.

SPEECH OF M. R. MILLER. Mr. Chairman, Ladies and Gentlemen: It is not without considerable embarrassment, I assure you, that one so humble as myself presumes to address so large and intelligent an audience.

The free discussion of slavery in this church, during the present winter, is one of the most cheering signs of the coming of a better feeling on the subject. A thing, perhaps, not often witnessed in this country since the days of Jefferson, we have presented to us here the gratifying spectacle of large and intelligent audiences, composed of citizens entertaining antagonistic sentiments on the subject, listening with attention and decorum, night after night, to the discussion of slavery in the abstract and in the concrete. Our pro-slavery friends here have had a fair opportunity, un molested, to defend the institution to their heart's content. This fact furnishes a most significant contrast between the two civilizations. Here, in the North, it is our pride and glory, not only to invite, but to tolerate and defend free discussion on all subjects. Our pro-slavery friend, Mr. Pickles, was listened to, on last Sabbath evening, with patience and courtesy, while he defended and justified slavery to the best of his known ability; but he knows that I would not be permitted unmolested to oppose slavery in a public audience like this anywhere in the South; he knows that I would be gagged, tarred and feathered, and perhaps hung to the nearest lamp-post, "without the benefit of clergy." [Voice.—"No doubt of it."] My friend Pickles must be, by this time, pretty forcibly struck with the vast difference existing between the civilization of the North and that of the South. Here, my man may defend "what and whom he pleases, and there is none to make him afraid."

epoch which my friend, Mr. Pickles, made before this audience on last Sabbath evening, in answer to the question propounded to him three weeks before, whether he would justify one race holding another in bondage. He attempted to justify human bondage on principle; but I doubt very much whether he made his case out to his own satisfaction, or even that of his friends, who were expecting something from him more than mere naked assertion, without logical proof. After having taken three weeks to prepare himself, I must confess that I was looking for something more able and convincing; but with due deference to his acknowledged ability as a debater on other subjects, he made a most signal failure. But his failure was not owing to the weakness of the man, but to the weakness of the cause which he espoused; for I tell our pro-slavery friends that they have a champion here. He has failed no more than the best of those who ever undertook to defend slavery have failed, and as all men must ever fail, my friend asked for more time, and I hope the Chairman will allow him more time; but I tell the gentleman that a whole eternity will be far too short for him to make a rational and logical defence of slavery. No man can defend that which is indefensible. Not while right and wrong, justice and mercy, retain their present significance can human bondage be justified.

My friend Pickles defends and justifies slavery on the principle, that it has accomplished the "greatest good to the greatest number." The greatest number of whom? Does he claim that it has been the greatest good to the greatest number of those who have been torn from their native homes in Africa, and made to toil all their lives in America, under the lash, without wages? Or does he mean that it has been the greatest good to the greatest number of those who claim to own human beings as "other cattle"? Slavery the greatest good of the greatest number! Why, that is nothing less than the highwayman's justification. That is precisely the justification of the marauding banditti who formed a league to rob from the rich, and give to the poor. Their motto was the same as my friend P. now inscribes on the banner of slavery. "The greatest good to the greatest number." If successfully practised, it would overturn the very foundations of society, and drive civilization back into the dark ages. It would justify the citizens of Cincinnati in setting upon the property of our respectable and wealthy fellow-citizen, Mr. Longworth, and distribute his great wealth equally among the two hundred thousand people of this city, in order that the greatest good to the greatest number of its inhabitants might be accomplished. Now, I know my friend Mr. P. would not approve of such wholesale robbery as that; but then, it is the inevitable consequence flowing from his justification of slavery upon the principle, that it is the greatest good to the greatest number. If there is any difference between the highwayman's doctrine, and the doctrine of slavery, it is, that while it is right to rob from the rich and give to the poor, it is the doctrine of slavery, at the present day, that it is right to rob from the poor, and give to the rich. [Applause.]

Mr. P. sets up the claim that slavery has conferred a great benefit upon the slaves in the South, because, as he says, it has made their condition better than it was in Africa. Now, the gentleman ought to know that the slaves of the South never were in Africa at all; they are native Americans, born on the soil; and slavery has not made their condition better, for they were born slaves, and are slaves yet. Besides, the gentleman must have forgotten that it has been asserted, over and over again, by himself and friends, in this debate, that the condition of the slaves has been getting worse and worse ever since the agitation for their emancipation commenced.

Now, I would like to know by what logic Mr. P. can make it appear that the condition of human beings can be made better by being born slaves, and afterwards intentionally made worse to spite their friends in the North, because they want to make their condition better? [Applause.] I will now consider some of the ridiculous assertions, called arguments, usually advanced by our pro-slavery friends, here and elsewhere, whenever the subject of the emancipation of slaves, or that of the elevation of the negro race among us, is introduced. They entertain such profound contempt for the negro, that they will permit themselves candidly to consider the arguments we advance. Their prejudices against the race are so deep-seated, they are so predetermined not to hear anything said in their favor or against the "peculiar institution," that they are incompetent to form a just and rational opinion on the subject. Senseless and self-evidently false arguments constitute their whole stock in trade. Whether you are on the steamboat, the railroad car, in the bar-room of the hotel, or in the private parlor, wherever the subject of negro slavery is introduced, if you should advance the idea, that it is an outrage against the eternal principles of justice for man to hold property in man, and compel him to work all the days of his life without wages, some pro-slavery man will very likely break forth with, "Oh! it will never do to let the slaves go free; for if you do, they can't take care of themselves." Now, if it seems to you that a man with brains sufficient to fill this glass tumbler must see that such an assertion is equally false and ridiculous. Why, the fact staring us right in the face is, that slaves not only take care of themselves, but they take care of their masters at the same time; and if our pro-slavery friends would conquer their prejudices against the negro, they could not fail to see it. [Applause.] They ignore the plainest teachings of history. Why, let me ask them, do not the Haytiens, who gained their freedom by their own bravery on the battle-field, take care of themselves? Do not the manumitted slaves of Jamaica, of Barbadoes, and of the other British West India Islands, take care of themselves? They have no masters to take care of them, and have had none for nearly thirty years. Do not the three hundred thousand free negroes of the North take care of themselves? Do not the free negroes of this city take care of themselves? Who else takes

care of them? They possess property to the amount of two or three hundred thousand dollars, and most of them were slaves till they were of age. Does not our talented colored orator, Peter Clark, take care of himself? He was born and raised a slave till he was twenty-one years of age, and he is a living witness to the fact that slaves can take care of themselves when set free. The slave oligarchy of the South, who have made that argument to be used by their pro-slavery supporters in the North, really do not mean by it that they are under any apprehension about their slaves, if set free. Their apprehension is only with regard to themselves. The real meaning of the assertion is simply this: "Oh! it will never do to let the slaves go free; for if you do, their masters can't take care of themselves!" [Applause.] That is the interpretation thereof. "That's what's the matter!" [Laughter.]

Again, they say—"It will never do to liberate the slaves, because they are not fit for freedom." Slaves not fit for freedom! Why, of all men, it seems to me, under the broad canopy of heaven, no man is so fit for freedom as he who has not got it. [Applause.] It would be as absurd to contend that he who is hungry is not fit to receive food; that he who has toiled all day long is not fit for rest; that a man prostrated on a bed of sickness is not fit for health; or that a nation devastated by the horrors of civil war is not fit for peace, as to contend that a human being, born with the instinctive love of liberty, and deprived of that instinctive boon, is not fit to receive it. [Applause.] Emancipated slaves have, in every instance, proved themselves eminently fit for freedom. In all the various modes of emancipation—immediate, gradual, conditional and unconditional—they have improved their condition, and still love and defend their freedom.

Our pro-slavery opponents tell you that they have been down South, and seen slavery as it is, and they believe that the slaves are the happiest people in the world. Now, whenever I hear one of them make that declaration, I always ask him if he thinks himself the happiest man in the world, and he invariably replies that he does not. Then I ask him why he does not go down South, and be a slave, in order that he may be the "happiest man in the world." To this he generally replies, "Oh! I—of course, couldn't be happy as a slave." Ah! I reply, then you are willing to admit that a negro can do what you cannot do. If he can be happy as a slave, a white man can be; for what ever a negro can do, a white man can do. But neither of them can be happy as a slave, so long as human nature is what it is. [Applause.] The forty thousand runaway slaves now in Canada are forty thousand living witnesses that slaves are wretched and miserable. Is it possible that the happiest men in the world would voluntarily run away from happiness? [Laughter.]

Then, again, you will hear our pro-slavery opponents assert that "the slaves of the South are better off than the free negroes of the North." Why, do they not know that a slave cannot own any property, not even the shirt on his back? But there is not a free negro in the North who does not own at least that much, and there are thousands of them who are rich, who own real estate and other property to the amount of hundreds of thousands of dollars. An anecdote is told of a free negro who once sold himself for five hundred dollars, and put the money into his pocket. His master then said, "Now, Pompey, you're mine, body, soul, breeches' pocket, money, and all." [Laughter.] This shows the inalienable nature of human liberty. It is absolutely impossible for a freeman to sell himself; for who is to receive the money? Nor is it any more possible for a slave to own anything, because all the slave has belongs to his master. The master says to his slave what a man once said to his wife, "What's yours is mine, and what's mine is my own." [Laughter.] The slave of the South is not better off than the free negro of the North. No more palpable falsehood was ever uttered. There is not a slave but knows it to be false. A man must first own himself before he can own anything else. No man can be worse off than he who does not own himself. [Applause.] No man who owns nothing can be better off than he who owns himself; and every free negro of the North owns himself, and more besides. [Renewed applause.]

the crowning act of his illustrious life; and if all slaveholders since his day had imitated Washington, in his noble act of emancipating his slaves, they too would have died Abolitionists, and there would not this day be a slave in America.

FROM THE ARMY OF GEN. HALLECK.

Dr. Breck, of Springfield, who went with a brother of the late Col. Peabody to the field where the battle of Pittsburg Landing was fought, has returned and furnished the Springfield Republican with the following account:— "Following the great battle of the 6th and 7th, until the arrival of General Halleck on the 10th, disorder and demoralization were fearfully prevalent. From ten to fifteen thousand men lined the river bank, and many of them had been there since the Sunday previous. As soon as Gen. Halleck entered the field, everything underwent a change. Men were put into quarters and order at once restored. Gen. Halleck is the idol of his army, and is as much a gentleman as a soldier, and presents the highest type of both. He has pitched his tent in the field of his army, about a mile from the landing, and come rain or sunshine he shares it with them. All this is very much unlike Gen. Grant, who, on the morning of the memorable 1st day's battle, was quietly breakfasting at his quarters in a fine brick house in Savannah, ten miles from the scene of conflict and carnage, and did not reach the field until four hours after the battle commenced. The authority for this statement is the captain of the steamer which conveyed him from Savannah to Pittsburg Landing. During a stay of five days at Pittsburg, in constant intercourse with officers of every grade, the doctor did not hear a respectful word spoken of Gen. Grant. They openly charged him with the responsibility of the awful sacrifice of life that had taken place in other words, for Sunday's surprise and defeat. Had not the rebel army been held in check on the night by the gunboats and a pair of iron-clad rams, which were kept firing all night, and the reinforcements of Buell and Wallace came in, Grant's entire command would inevitably have been bagged—an army of 88,000 men. As this army occupied the ground on which the battle was fought, there are to be seen on every hand the evidences of an awful conflict. The whole surface is covered with mounds and graves, where the dead are buried to a vastly greater extent than the world will ever know. The almost fabulous accounts given by the rebel parties could not be credited without a visit of this immense charnel house. Often, in passing over the field, one comes upon a grave in which the occupant is so slightly covered that the head, or one or more hands are seen protruding. Bodies are still brought in, every day, of those who have lain uncovered since the battle—bodies of those who had crawled away wounded to die in secluded places. There are a thousand dead bodies still unburied. The atmosphere is so loaded with the fetor of animal decomposition as to be almost insupportable. During the shelling of our gunboats on Sunday night, after the first day's fight, a piece of wood was set on fire, burning over a surface hardly more than half an acre, on which were afterwards found the charred corpses of over five hundred rebels. Some of these doubtless had been wounded, but the flames closed the scene over them all. The number of dead upon the field has been variously estimated, and will probably never be ascertained. Dr. Breck conversed with many who had charge of the burial parties, and they all agree that thousands of all found dead upon the field, were piled in hundreds on the Ohio and Mississippi rivers. Our force now on the ground is large—probably large enough. Gen. Pope has already joined the army with his reinforcements. There seems to be no question about the superiority both of our men and our arms. Our Union soldiers were all wounded with small round balls, many of them no larger than a pea. Several who were shot through the lungs with these balls seem to be doing well. The rebel wounded are torn pitifully by the Minnie balls, and this partly accounts for the greater loss of life among the enemy. There is no doubt that the battle of Pittsburg Landing is the greatest of modern battles."

A PHILOSOPHIC NEGRO.

A correspondent of the Cincinnati Gazette, writing from the Cumberland river, gives the following humorous account of a colloquy with a philosophic negro:— "I noticed upon the hurricane deck to-day an elderly negro with a very philosophical and retrospective cast of countenance, squatted upon his haunchs, toasting his rhins against the chimney, and apparently plunged into a state of profound meditation. Finding by inquiry that he belonged to the Ninth Illinois, one of the most gallantly behaved and heavily laden regiments at the Fort Donelson battle, and part of which was aboard, I began to interrogate him upon the subject. His philosophy was so much in his own words, as near as my memory serves me:—"Were you in the fight?" "Had a little taste of it, sa." "Stood your ground, did you?" "No, sa, I run." "Run at the first fire, did you?" "Yes, sa, and would ha' run sooner had I know'd it war comin'." "Why, that wasn't very creditable to your courage." "Dat isn't in my line, sa—cookin's my performent." "Well, but have you no regard for your reputation?" "Reputation's nuffin to me by de side ob life." "Do you consider your life worth more than other people's?" "It's worth more to me, sa." "Then you must value it very highly." "Yes, sa, I does—more dan all dis world—more dan a million ob dollars, sa, for all dis world would wan to a man wid de breast ob him? Self preservation an de first law ob my wid me." "But why should you act upon a different rule from other men?" "Because different men set different values upon dar lives,—mine is not in de market." "But if you lost it, you would have the satisfaction of knowing that you died for your country." "What satisfaction would dat be to me when de power ob feelin was gone?" "Then patriotism and honor are nothing to you?" "Nuffin whatever, sa—I regard de nuffin as among de vanities; and den de government don't know me; I hab no rights; may be sold like old huns any day, and dat's de way ob de world." "If our old soldiers were like you, traitors might have broken up the Government without resistance." "Yes, sa, dar would hab been no help for it. I wouldn't put my life in de scale 'ginst any Government dat ob existed, for no Government could replace de loss to me." "Do you think any of your company would have missed you if you had been killed?" "Maybe not, sa—a dead white man ain't much to dese soters, let alone a dead nigger—but I'd a mind myself, and dat's de way ob de world." "It is safe to say that the dusky corpse of that African will never darken the field of carnage."