

From the Home (Geo.) Southerner.

JUDGE LUMPKIN'S LETTER.

COLUMBIA, (Ga.) June 13, 1855.

Hon. JOHN H. LEMCKE, Secretary of the Democratic

Party—At a Convention of the Democratic

Party of the 5th Congressional District, convened

at this place, you were unanimously

nominated as the candidate of that party for Con-

gress, at the ensuing election in October next; and

the undersigned were appointed a committee

to announce to you the gratifying result, and re-

quest your acceptance.

Your obedient servant,

J. H. Price, Wesley Shropshire, R. M. Young, F. P. Chastain and Wm. A. Fort.

ROME, 27th June, 1855.

GENTLEMEN:—I am in the receipt of your letter

of the 13th inst., advising me that the Convention

of the Democratic party of the Fifth Congressional

District had unanimously nominated me as their

candidate for Congress at the ensuing election, and

circumstances which induced the Convention to

nominate me, and the unanimity which it secured

in their action finally, indicate so clearly the wish

of the people who were represented in that Con-

vention, that I do not feel myself at liberty to op-

pose any personal or private view in relation to

the public interest. It has been my good

fortune to represent the people of this District in

Congress for the term of six years, heretofore, and

to be the source of my greatest happiness at

all times since, to feel and know that I enjoyed, in

full and overflowing measure, their generous con-

fidence and cordial support. The honor conferred

on me so freely, when young and inexperienced, im-

poses the obligation on me now to disregard the

and all sacrifices of personal and private charac-

ter, to comply with their wishes.

I have carefully examined the resolutions adopt-

ed by the Democratic Convention which assembled

at Millidgeville, and I yield them my cordial ap-

proval. I am well satisfied that they furnish the

only true basis of a union of all at the South, in-

asmuch as they will be placed on a line of co-opera-

tion and party association with the friends of our

institutions in the Northern States, and that the

Whig party have become disorganized, because

of the Northern division had become abolition-

ists, and no person at the South could, consistently

with his constitutional rights, continue his party

association with them. The question of slavery has

become one of paramount importance, and that

man who neglects the means of ascertaining what

are the most worthy and reliable, will not fulfil the

duties that he owes to the South, and to the States

that he represents in the Union. The enemies of Southern

institutions, composed of free-soil Democrats,

Northern Whigs, and Abolitionists, combined se-

cretely in an oath-bound political organization, com-

monly called Know Nothings, (and claimed to be

the Native American party), and openly tendered

opposition to the Northern Democracy these great

obstacles to the progress of the Missouri Comprom-

ise, and to the peaceful and honorable settlement

of the question of slavery. The enemies of the

Union, and of the rights of the Southern States,

are now arrayed against the Union, and the

execution of the fugitive slave law passed by

Congress. The issue so openly tendered by the

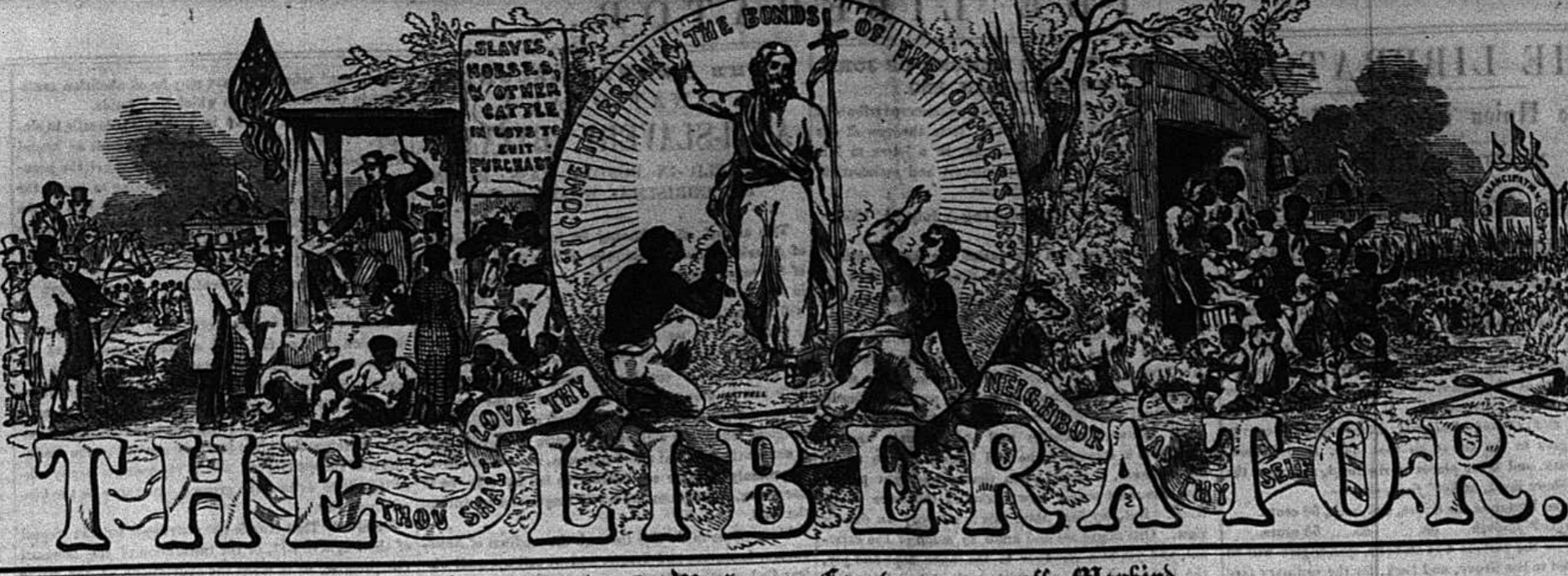
American party at the North was boldly accepted

by the Northern Democracy, a majority of whose

representatives had aided in commensurate mea-

asures. In that contest, they were pursued, but

they have, at all times, patently and boldly, yet



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

BOSTON, FRIDAY, JULY 27, 1855.

WHOLE NUMBER 1099.

J. B. YERRINGTON & SON, PRINTERS.

A CARD FROM PRESIDENT SEANNON, OF THE MISSOURI UNIVERSITY.

Having resolved, long ago, that I would take

no notice of the malicious Free Soil calumniate,

who, week after week, hurl their venomous shafts

of detraction from behind the ramparts of a fictitious

signature, I owe it to the people of Missouri,

and to the interests of the State University, to pub-

lish this card.

Nearly six years ago, without solicitation on

my part, the Presidency of Missouri University

was tendered me by a Board of Curators, with not

one of whom I ever enjoyed the pleasure of a per-

sonal acquaintance.

During the last five years, I have devoted my

best energies to the promotion of the educational

interests of the State, rarely descending to take

any notice of the vile anonymous slanders that

were industriously circulated. With what suc-

cess I have acted thus, the wide-spread and grow-

ing reputation of the State University furnishes

the best evidence.

Why, then, am I assailed unceasingly in the

public journals, by anonymous calumniators, with

such fiendish malignity, and with a zeal and per-

severance worthy of the better cause?

To the intelligent, many of the assaults which

I allude furnish of themselves a ready reply. For

making a public speech in defence of the institu-

tion of domestic slavery, I have been assailed as

'The political priest, who is at the head of our

State University'—'This madman'—'Our political

priest'—'The biggest ass in the political Presi-

dency'—'The biggest ass in the political Presi-

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SELECTIONS.

The Anti-Slavery cause suffers almost as much

from the inactivity of its professed friends as from

the opposition of its open enemies. The following,

from the London Anti-Slavery Advocate, is to the point.

FACING BOTH WAYS.

It is well known that some of the leaders of the

anti-slavery movement in our country have formed

an alliance with an American religious slavehold-

ing body. Were Clarkson to rise from his grave,

and appear among us, with what indignant tones

would he denounce such policy! How would he

holders are accustomed to fall back for support up-

on the American Board of Missions. That Board,

in like manner, falls back upon its English sup-

porters; who, in their turn, fall back on their dis-

ting churches. We are, indeed, fallen upon evil days. Aiding

to emancipate the slave to-day is put forward as an

excuse for rivetting the fetters upon him to-mor-

row. A Mission Board that plants Protestant

churches in Turkey, that is placed abroad to re-

ceive, though it supports in its own country the

heaven-defying iniquity of slavery.

To-day, the Earl of Shaftesbury presides at an

anti-slavery meeting, and denounces slaveholding

churches as synagogues of Satan; to-morrow,

the noble lord contributes to the treasury of the American

Board of Missions, and thus strengthens the

'synagogues of Satan,' for that Board supports

slaveholding churches.

To-day, Sir Culling Eardley votes that slavehold-

ers are unworthy of Christian fellowship. To-

morrow, the baronet writes a letter to the public

in support of contributing to the American Board,

which folds slaveholders to its communion.

To-day, the Rev. Thomas Binney receives as his

guest the world-renowned anti-slavery author, the

reverend gentleman strengthens the

powerful bulwarks of a slaveholding religion.

To-day, Sir Edward N. Buxton delivers an anti-

slavery speech in Exeter Hall. To-morrow, Sir

Edward throws the shield of his influence around

the American Board, one of the mightiest barriers

to the progress of the anti-slavery cause.

To-day, Samuel Gurney, Esq., takes the chair at

an anti-slavery meeting, and expresses his desire

to advance so good, and so very sound a meet-

ing, as to silence a speaker, preventing him from

exposing the enormity of the relations which the

American Board sustains to slavery. Are we not

justified in saying of such double-minded persons,

'Unstable as water, they shall not stand.' Next to

care for the slave, he is a duty to care for

the man who pleads his cause. But in the cases we

have mentioned, the rule seems reversed, and next

to making efforts for the slave's liberation, these

gentlemen appear to engage in establishing amiable

relations with the slaveholders and their abettors.

In view of such proceedings, is it, we ask, sur-

prising that the anti-slavery movement should be

the dilatory, exclusive, retrogressive, reactionary

and whether those who assail me on this account,

do not prove themselves the most shameless hypo-

crites when they profess to be in favor of sustain-

ing the institution of slavery.

To those who agree with me respecting the law-

fulness of slavery, but doubt the propriety of my

discussing it publicly, if any such there be, I remark,

that I have been compelled to the course I have

taken, by the following considerations:—While Mr. Young

has long believed that God has raised up in

these United States his own chosen instrument

for the regeneration of the world; and I regard

the preservation of the Union as indispensa-

ble for the accomplishment of this sublime result.

Nevertheless, I am fully convinced that no created

SLAVERY AND IMPIDITY.

Under the above heading, the British Banner of

June 6th contains a criticism upon a resolution

passed at the last annual meeting of the American

Anti-Slavery Society, which demands a notice at

our hands.

It is not our purpose to discuss the personal

question which the editor of the British Banner has

raised on the score of Mr. Garrison's peculiar

views on certain subjects; views we consider to

be decidedly open to very grave objections, and

calculated to estrange many of the warmest friends

of the anti-slavery cause in his own and this coun-

try, from the abolition movement with which his

name is specially identified. But how objections

sover in our opinion than these may be, and how

ever important the language employed by the

agents of Mr. Garrison's Society, in denouncing

the iniquitous system and its abettors, against

which they have been waging a twenty years' war,

we have yet to learn that the charges that have so

repeatedly been brought against the various so-

called religious denominations of the United States

now, the British Banner charges the authors of

the resolution with making 'reckless mis-state-

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JULY 27, 1855.

WEST INDIA EMANCIPATION! CELEBRATION AT ABINGTON.

The twenty-first anniversary of the Abolition of Slavery in the British West Indies, and of the peaceful EMANCIPATION OF EIGHT HUNDRED THOUSAND SLAVES, will be celebrated by the Massachusetts Anti-Slavery Society, and the friends of freedom generally, at the beautiful GROVE in ABINGTON, on WEDNESDAY, August 1st.

The Old Colony Railroad Company will convey passengers to the Grove on that day, from Boston, Plymouth, and other places on the Road, and from the South Shore Road, at half fare, viz:— From Boston to the Grove, and back, 50 cents. From Plymouth do. do. 55 cents.

And from the various way stations, passengers will be conveyed to the Grove, and back, for the ordinary fare one way. CHILDREN, half price.

A SPECIAL TRAIN will leave Boston at 4 o'clock, P. M. Plymouth passengers will take the train from that place at 9.20. Passengers at Dorchester, &c., will be taken by the Accommodation Train leaving Boston at 8.10. Those on the South Shore Road will take the train leaving Cohasset at 7.45, and at Braintree join the Accommodation train from Boston. Tickets at the reduced fare will be furnished them.

RETURNING—Leave the Grove, for Boston, at 6 o'clock, for Plymouth, at 6 o'clock. In case the weather should be unfavorable for a Grove meeting, the Town Hall (near the Grove) will be opened for the occasion.

Cold water will be supplied to all, and there will be refreshments for sale on the ground.

Among the speakers engaged for the occasion are WENDELL PHILLIPS, EDWARD QUINCY, REV. JAMES FREEMAN CLARKE, REV. CALISTO SIMON, REV. ANDREW T. FOSS, and NATHANIEL H. WHITING.

Committee of Arrangements, FRANCIS JACKSON, SAMUEL MAY, JR., BOUVERIE SPOONER, LEWIS FORD, THOMAS J. HUNT, PHILANDER SHAW, BRIGGS ARNOLD, ELMERIDGE SPRAGUE, SAMUEL DYER.

By the following, which we copy from the Cincinnati Herald of Freedom, it will be seen that the colored citizens of Cincinnati intend celebrating the glorious First of August in a very effective manner.

GRAND POLICENIC CELEBRATION, AUGUST FIRST. The Colored Citizens of Cincinnati will celebrate the Emancipation of the British West Indies, on Wednesday, August 1st, 1855, in a beautiful Grove, immediately on the river, near Palestine, about an hour's ride on the steamer.

Instrumental Music, singing, speaking, &c. J. MARCELO LANGSTON, Orator of the Day.

The colored citizens cordially invite all Societies and persons from the surrounding towns and villages to join them in the celebration of this welcome anniversary.

The steamer's 'Champion' and 'Lancaster' will leave the foot of Walnut street, at 8 A. M., precisely. Passage to the Grove and back, 50 cents; children half price.

OFFICERS. President of the Day—WM. W. WATSON. Vice Presidents—John I. Gaines, Charles Satchel, L. C. Flewelling, James Johnson, Levin Brown, William Casey, J. R. Tinsley, Geo. Tosspot, F. Robinson, Geo. Walker, Wallace Shelton, Samuel W. Troy.

Committee of Arrangements—John I. Gaines, William D. Goff, George Walker, Francis Robinson, Wm. R. Casey, H. C. Jackson.

Grand Marshal—Milton Franklin. EXERCISES AT THE GROVE. 1. Prayer, by the Chaplain.

2. Music, by the Band. 3. Reading the Act of Emancipation, by William E. Walker, Esq.

4. Song by the Glee Club of thirty-two Misses. 5. Oration, by J. M. Langston, Esq.

6. Music, by the Band. 7. Song, by the Glee Club. 8. Address, by Peter H. Clark. 9. Song, by the Glee Club.

'The bondmen are free in the isles of the main.' 10. Music, by the Band. 11. Miscellaneous addresses. 12. Benediction.

The procession will form at Allen Chapel, precisely at 7 o'clock—right resting on Broadway. At the hour designated, the procession will move up Broadway to Eighth, out of Eighth to Elm, down Elm to Fourth, down Fourth to Walnut, down Walnut to the river.

ORDER OF PROCESSION. 1. Citizens. 2. Car of Slavery, containing boys representing the condition of Slavery.

3. Car of Freedom, containing thirty-two Misses, representing the condition of Freedom. 4. Plebeian colored citizens, in open carriages.

5. President, Orator, and Chaplain. 6. Sons of Liberty. 7. Sons of Enterprise. 8. Colored Americans.

FIRST OF AUGUST AT HOPEDALE. DEAR FRIEND GARRISON: Have you room enough left in this week's LIBERATOR for me just to say to your readers that we are making preparations for a First of August Celebration at Hopedale, and are anticipating quite a large, interesting and profitable meeting? It will be held in the grove on our domain in which it was held last year, and we hope that all our neighboring towns will be fully represented.

CHARLES C. BURRIDGE has engaged to be present on the occasion, and other able and eloquent speakers are expected. WM. H. FISH. Hopedale, July 25, 1855.

CELEBRATION ON LONG ISLAND. The Twenty-First Anniversary of the Emancipation of the Slaves in the West India Islands will be celebrated on Wednesday next, August 1st, in Morris's Grove, on the Long Island Railroad, one mile and a half west of Jamaica, and 12 miles from New York. A special train of cars will leave Brooklyn at 10 o'clock, A. M. Wm. Wells Brown has consented to be present, and deliver an address. Other speakers have been invited. A band of music has been engaged for the occasion.

FIRST OF AUGUST AT BANGOR. Wm. Wells Brown is to address the friends of Freedom at Bangor, on Wednesday next, August 1st, on West India Emancipation.

BRITISH RELIGIOUS TESTIMONY. At a meeting of the Western Christian Union, held at Bristol, England, May 3d, 1855, Rev. S. A. STRICKLAND, of Bridgewater, moved the following Resolution, which was carried by acclamation:—

'That this meeting has heard with the highest satisfaction of the course pursued by the Attorney General of Massachusetts, [meaning Hon. Benj. F. Hallett, U. S. District Attorney for Massachusetts] in declining to press the indictment against Messrs. Parker, Phillips and Higginson, for aiding a fugitive slave, and warmly congratulate these gentlemen, and the American Anti-Slavery Society, on the success of their efforts in behalf of the oppressed, and in support of that impartial liberty which is the unalienable right of every human being, without regard to color or race—'

from what is now transpiring in the United States, they indulge the hope that the time may not be far distant when the people of that kindred nation shall be true to the great principles of freedom, and when they will consider it to be a glorious and not a guilty deed to have aided the abolitionists in their noble and Christian work, and to have rescued a fellow-creature from the cruel wrongs inflicted by slavery.'

Another OUTRAGE IN KANSAS. We learn from a gentleman just arrived from Kansas City, that through the aid of a 'demonstration' in that place. The victim was an 'abolitionist,' brought from Wyandot.

Medson, of Westport, who led out the mob against the American Hotel, earlier, and was repulsed so humbly next day, was conspicuous in the attack. The man was threatened with a ducking, but, at the suggestion of some of the Kansas citizens, was put on board a boat going down the river instead, not, however, till he had administered to an oaks that he would never return, which, craven-like, he consented to take. We await further particulars.—Herald of Freedom.

TRIBUTE TO THE MEMORY OF JOHN BISHOP ESTLIN, ESQ.

The following feeling and well-deserved tribute to the much lamented Mr. ESTLIN, from the pen of our absent friend, PARKER PILLSBURY, in a letter to Mr. MAY, will be read with deep interest and satisfaction. 'Sweet is the memory of the just.'

47 PARK ST., Bristol, (Eng.) July 7th, 1855. MY DEAR FRIEND MAY: How interesting and how varied are the circumstances under which, from time to time, I have seen this beautiful dwelling! I am now just from my tour on the continent, and find it what, in the world's estimation, is a 'house of mourning.' To a stranger, who had only known the external standing and worth of Mr. ESTLIN, his eminence in his profession, his many distinguished professional as well as personal friends, the official and other important relations he bore to many literary, scientific and philanthropic associations,—to a stranger who had known only so much, and no more, it would seem that a midnight pall of darkness must surely now enshroud this once happy home. But, my dear May, this is all only an outside view. One might see and know so much of the external, and yet be a stranger to the inner hope and joy, the light and love, the faith and philosophy, which shone upon and illumined all within,—and which illumines still.

Sad to me were the tidings of the departure. They reached me one cold, dismal day, away among the mountains of Switzerland—the coldest, dreariest day of all my continental tour. But I have come here, and I am comforted. Here all seems life, and joy, and peace. True, the earthly form of him we so revered has passed from our view. But it was only the earthly; and the transit was as beautiful, as the long life had been honorable and useful. What more could he be desired?

Added is reported to have called a young relative to his side, in his very last moment, and said to him, 'Come see how a Christian can die!' For two whole years, the friends of Mr. Estlin might be said to have had this sublime and instructive spectacle before them. More than once has he said to me, 'I know as a medical man that my case admits of no remedy—that my next change must be one of worlds.' And yet, no more cheerful and happy serenity could have shone in his countenance, had he only been preparing for some little journey to his dearest friends, where the brightest prospects and anticipations were before him. Even when the hand of disease lay heaviest upon him, he was almost invariably cheerful and happy, and as invariably did he inspire the same emotions in others; while, at the same time, so true was he to every obligation of duty, so faithful in the prompt discharge of every obligation to his God and his fellow-men, and so solicitous that each passing day should be crowned with its appropriate work, so far as his strength allowed, that now there seems not one word undone, not one work neglected, not one duty unperformed.

But all this might have been expected as the termination of such a life. And all this will be told, and more, by many farabler pens and tongues than mine. Let me, then, speak to you of the light and joy, the hope, the faith, the assurance, which still survive and shine in the heart and life, the conversation and conduct of the surviving daughter.

If it was sublime and glorious to see how a true man could die, to me it is equally so to witness the manner in which a dispensation, apparently so peculiarly afflictive, could be borne by the only surviving member of the household. All that a pure and holy faith and trust in God could do, seems to have been done for both father and child. Never, it seems to me, have I seen such true devotion to each other, between earthly friends, as subsisted between that father and that daughter; and yet, when the hour came, the one could depart in hallowed peace, and the other behold with a holy resignation, a serene and submissive smile.

But never have I felt and appreciated the value of that divinely religious trust, which is Miss Estlin's so eminently, (and which, thank God, may be ours,) as at this moment. It is indeed good to be here. Here may it well be said, 'It is better to go to the house of mourning than to the house of feasting.'

Dark indeed, and mistaken, as it appears to me, are the views which are entertained generally on the subject of death. Little does it avail, that the church and its ministry profess to believe that Jesus rose from the grave, and in bodily presence ascended to heaven. To little purpose does the church preach, that life and immortality are brought to light in the gospel. The fear and dread of death are almost universal. Death is still crowned the 'king of terrors.' The shroud, the winding sheet, the pall, are his regal robes; and his palace, the hearse his chariot; and his horses are still pale, as in the visions of Parnos. We have been taught to regard him as some unchained or unprincipled fiend, permitted as a tormentor to ravage the world, to devour and destroy the bodies, and people perdition with the souls of men. And as such he has been used on earth, as a means for binding and enslaving the human family under the will of designing priests, and tyrants in every form. Well has the apostle told us, that an important part of the mission of Jesus was, 'to deliver those who, through fear of death, were all their lifetime subject to bondage.' But how sadly and imperfectly has that part of his work been fulfilled! How little can be done for its fulfillment, while so fearful a mistake darkens the world!

We read of some, over whom 'the second death hath no power.' There are those too, I trust, over whom the first death hath no power that we would take a way. What power did death exert upon our departed friend? Over such a household as this, he has no dominion of which we need desire to deprive him—none but that like a mother's voice, which lulls her tired child to sleep. To the good, the true, to those who are really alive, death is no monster,—no messenger, a servant from our Father's house; God's own charioteer, sent to fetch us, his absent children, home. Such, and only such was he, to our ever honored friend, Mr. Estlin. So too does his surviving daughter regard him.

To both of these, for the untold kindness they have shown me, I owe what no life is long enough to repay. Here and hereafter and forever I hope they will find me so nearly imitating themselves, as that they shall not regret their labor of love, as lost upon a wholly unworthy object.

You must have had a glorious triumph at the Anniversaries. I was with you in spirit, for I remembered the days, and kept them holy. It was delightful to me to see that I, too, was remembered. I do strive to deserve these kindly expressions of regard on the part of my associates. No movement of yours and theirs, so far as registered in the Standard or Liberator, escapes me, and I long to mingle again in the conflict; though it is certain I can never endure the physical exertion of former years. But let my old companions in arms be sure that all that remains to me of life and strength is consecrated to the cause; and I count no higher earthly honor than to stand or fall with them, in our great battle for humanity and freedom.

Yours, my dear friend, for their sakes, PARKER PILLSBURY.

Rev. THOMAS BEECHER, of New York, has been unanimously called to, and has accepted, the pastoral charge of the Independent Baptist Church and Society in this city, and enters upon his duties about the 1st of August next.

Portrait of WENDELL PHILLIPS. We have received from the publisher, W. C. Nell, a splendid lithographic likeness of WENDELL PHILLIPS, Esq., drawn on stone by C. S. D. Cobb, 252 Washington Street. We consider it a most perfect likeness, presenting the subject in a noble attitude, such as he exhibits when addressing the multitude.—Boston Christian Freeman.

We agree with the Freeman in considering this a good likeness, though it is not so well executed as that by Grosvenor. There is room for improvement upon them both.

THE TWENTY-SECOND NATIONAL ANTI-SLAVERY BAZAAR,

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1855.

This annual effort, having for its end the Abolition of American Slavery, has been so long before the eyes of the community, that we feel prolonged explanation in respect to it unnecessary. A very simple statement will be sufficient for our purpose.

Convinced as we are that slavery is a sin and a crime every where and under all circumstances, that all complicity or connivance with it implies moral guilt just in proportion to the extent of the sanction given; that consequently all political, and especially all religious fellowship with such a system of abominations is eminently criminal and dangerous, it is our endeavor to promulgate these sentiments, so far as may be in our power, throughout the whole length and breadth of the land.

We propose to do this through the medium of Newspapers, Lectures and Tracts, and we call upon all who fear God or regard Man to give us their sympathy and cooperation. The country is stirred as it never yet has been; but, oh! how inadequately for the accomplishment of the great work that lies before it, and, in too many cases, by what poor and insufficient motives!

Should American Slavery be abolished through the force of moral power, a nobler example will have been given to the world than any previous age has ever witnessed. It is in the Colonial possessions of Monarchical Governments that slavery has been abolished. We are laboring for its extinction in the midst of a great nation, where it is involved with every fibre of commercial, political and religious life, and where, with unimportant exceptions, every man is a voter. We do not allude to these facts with any discouraging purpose, but only that we may declare, with convincing earnestness, the necessity there exists for the promulgation, not of any half-way testimonies or diluted doctrine, but for the truth in its entire efficiency, 'without concealment and without compromise.'

This great mission the American Anti-Slavery Society alone discharges, and therefore we cooperate with it. Her members refuse to be concerned in the administration of a government cemented by the blood of slaves, or to recognize as churches of Christ the apostate ecclesiastical bodies of our country, who consider as goods and chattels personal, subject to all the fluctuations that mark other property, the souls for which they profess to believe He died. This is the reason and the infidelity that so convulse our country. Whether that country be destroyed or saved, we cheerfully leave the character of the American Abolitionists to the verdict of coming ages, believing that it will then appear that Loyalty consisted in adherence to Righteousness, and Faith in the declaration that the Altars of the Lord were not even as those of Moloch.

We solicit correspondence, counsel and assistance from all friends of the slave, whether at home or in Europe, and we pledge ourselves to employ most conscientiously whatever of influence or money may be committed to our hands, and to make faithful account for the same at the close of our undertaking.

Communications may be addressed to the Committee at 21 Cornhill, Boston, Mass., or to 128 Nassau street, New York.

- ANNE WARREN WESTON, MARY MAY, ANN GREENE PHILLIPS, LOUISA LORING, ELIZA LEE FOLLEN, HELEN E. GARRISON, SARAH SHAW RUSSELL, MARIA WESTON CHAPMAN, FRANCES MARY ROBBINS, SARAH H. SOUTHWICK, MARY WILLEY, ABBY FRANCIS, ANNA SHAW GREENE, AMY M. REMOND, MARY GRAY CHAPMAN, ELIZABETH GAY, HENRIETTA SARGENT, SARAH R. MAY, CAROLINE WESTON, SUSAN C. CABOT, MARY H. JACKSON, SARAH BLAKE SHAW, LYDIA D. PARKER, ELIZA F. EDDY, EVELINA A. S. SMITH, ANN REBECCA BRAMHALL, ELIZABETH VON ARNIM, AUGUSTA KING.

ANTI-SLAVERY MEETINGS.

A quarterly meeting of the Worcester County South Division Anti-Slavery Society was held in Upton, commencing Saturday evening, July 21st, and continuing through the day and evening of July 22d.

The meetings were held in the very commodious Waverley Hall, and were all respectively attended—the Sunday sessions full—with an audience that listened with increasing interest, to the end of the protracted sessions, to the stirring tracts announced and discussed by W. L. Garrison, Samuel May, Jr., and Stephen S. Foster.

The deep criminality of remaining in the existing Church and Union of this country, and the duty of all who have any regard for the rights of man, and their own integrity of character, to immediately secede therefrom, were dwelt upon with great earnestness and power by all the speakers.

At the afternoon session, Joseph A. Howland, of Worcester, related some incidents of his experience in Upton, while acting as colporteur for the American Anti-Slavery Society. He related a conversation between himself and the Rev. Mr. Warren, pastor of the Orthodox society, in which that gentleman denounced the abolitionists in severe terms, though he professed to be an anti-slavery man himself, and stated that he had set with the Free Soil party.

This announcement produced quite a sensation among the Free Soilers present, it being the first intimation they had ever received that Mr. Warren was one of their number.

The conduct of Mr. Warren and his dupes, and other clerical repeaters, who, while professing to be friends of the slave, yet neglect no opportunity to slander and misrepresent his best friends, and to destroy the influence of the only organization that is keeping up a steady and effective fire into the camp of slavery, was faithfully dealt with by Messrs. Garrison, Foster and May.

Mr. Howland is doing a good work in Worcester county by the distribution of tracts, and by the private discussion of the subject of slavery, he being enabled in this way to affect a class of people who can be reached in no other, especially the pro-slavery priesthood.

The following admirable resolutions were presented by Mr. Garrison, from the Business Committee, and thoroughly discussed during the sessions of Sunday—the first of which was read by Mr. Howland, as being well adapted to the latitude of the Orthodox church of Upton:—

Resolved, That the worst form of opposition to the Anti-Slavery cause is not presented by the slaveholders of the South, (with whom there is no concealment and no craft,) but is found among those occupants of Northern pulpits, who, implicitly assuming to be anti-slavery in spirit and position, lose no opportunity to assail and malign the uncompromising friends of the slave—representing them as wholly unworthy of support or countenance—exciting against them the bitterest religious prejudices on account of their alleged theological opinions, and striving insidiously and unceasingly to

'crush out' whatever there may be of abolition sentiment in the community in which they reside.

Resolved, That he who in principle is hostile to slavery, 'remembering that there are in bonds as bound with them,' never stops to inquire what are the peculiar religious views of him who is striving to break the fetters of the oppressed, but gladly takes him by the hand as a co-worker in the cause of liberty, and reserves his rebuke for those, who, making loud professions of piety, are found closing their ears to the cries of the perishing, and giving efficient aid to the traffickers in human flesh.

Resolved, That 'ultra abolitionism' is simply the recognition of the full and complete manhood of the slave—the assertion of his right to immediate and unconditional emancipation—the affirmation of his superiority to all institutions and compacts that can exist only by his enslavement; the uncompromising endorsement of the self-evident truths embodied in the Declaration of Independence; and to represent it in any other light is to evince the grossest ignorance or the basest hypocrisy.

Resolved, That our struggle for the repeal of the Fugitive Bill, or the restoration of the Missouri Compromise, or to resist the aggressions of the Slave Power upon the rights of the North; but it is one of uncompromising hostility to slavery, wherever it exists, and cannot be terminated until every slave is set free from his fetters.

Resolved, That we earnestly protest against any other issue being raised, except that of the inherent sinfulness of slaveholding, under all circumstances, its utter inconsistency with genuine Christianity and true patriotism, and the duty and necessity of seeking its immediate abolition.

Resolved, That they are guilty of the worst fanaticism, the grossest folly, the most unbridled lawlessness, the vilest prodigality, the blackest treason, and the most shocking blasphemy, who affirm that man can rightfully be the property of man.

E. L. CAPRON, President. J. H. CRANE, Secretary.

LETTER FROM HENRY C. WRIGHT.

RANDOLPH, Ohio, July 16, 1855. DEAR GARRISON: I have been in Ohio some three weeks. Yesterday, in connection with JAMES BARNEY, I held meetings in Marietta, and secured on MAN, his Necessities and Destiny. It is scarcely possible to utter a sentiment on slavery, and the religion and government that sustain it, too radical for the people of this region. Ministers and churches, of all classes, are obliged to square their Bibles, their worship, their conceptions of God, their preaching, prayers and psalms, and their piety, to the anti-slavery sentiment, or they cannot make them take with the people. Outwardly, they are obliged to disavow pro-slavery and sanction anti-slavery, in some form, or their religion is despised, and their worship made contemptible. What a change! But a few years ago, ministers and churches in this region unblushingly pleaded the sanctions of their God in support of the 'sum of all villainies,' and their only argument against the assault of anti-slavery was, 'Infidelity!'—'Blasphemy!' This argument has lost its power. The Infidel of yesterday is become the Christ of to-day; the blasphemer of the past is become the true savior of the present; and the crucified of '85 is become the redeemer of '55; to redeem the nation from its sin. Everlasting thanks to God for bold, energetic, uncompromising, stern, saintly men and women, who in the incipient stage of the Anti-Slavery movement, and up to 1840, laid their lives and their all on the altar of humanity! God bless you, dear friend, for the deep, earnest, determined stroke you first struck against slavery, and all that should be found to sustain it!

It is true, if the first principle of anti-slavery,—i. e., that slavery is a sin, per se, and to be immediately abolished, that what the American church and clergy have worshipped as God is a demon of injustice, their Christ hath a devil, their worship is an insult to humanity, their Christianity a stupendous fraud, and their ecclesiastical organizations 'synagogues of Satan'; for they all insisted that slavery was right under some circumstances, and immediate abolition a sin. The first true and earnest word you ever spoke against slavery was a denial, in fact, that what the American church and republics called God had any existence, except in the slaveholding heads and hearts of his worshippers. The result was inevitable: you, and all who united with you, were denounced as infidels and atheists. And so we were, to what this 'slaveholding people call God! We denied his existence and scorned his worship, and turned to bow at the shrine of an anti-slavery God. We set up the worship of the God of the oppressed, and said to the God of slavery, 'Get thee behind us, Satan, for thou art an offence unto us.' Now, the mass of the people, in the Church and out of it, are, some tacitly, and some openly, confessing that the God of love and justice is with us, and that to fight against anti-slavery is to fight against God. Great and wondrous is the revolution all over New England, New York, Pennsylvania and Ohio.

Yet the slaveholding spirit dies hard in the hearts of the clergy. Reverend Doctors of Divinity are strangely unwilling to confess that they have been mistaken in the theology they have learned of the great and mighty in intellect, and that they have been taught a purer, holier, more saving and sublime religion and worship by the despised Abolitionists, whom they have so long and persistently denounced as infidels and blasphemers. So it was very hard for the High Priests, the Priests, Levites, Pharisees and Sadducees of old to confess that they had learned purer and more just conceptions of God and his worship from Jesus, the friend of publicans and sinners, and the malefactor of Calvary, than they had received from Moses and the prophets. Yet truth was mighty, and did prevail. So it is now. The American church and clergy have received purer, truer and more ennobling conceptions of God and man from the abolitionists, whom they have despised and hunted, and would gladly have crucified as malefactors, than they ever received from Andover, Cambridge, New Haven, Princeton, or other fountain of theology and religion under their control.

It is very pleasant to me to find that the people, where I have had opportunity to learn their views, are fixing their seal of reprobation most effectually on the American Tract Society. One of the publications of that Society is now before me. I find that they boldly put forth to the world the fact, that nothing can now be published by that Society, except what has received the sanction of the Rev. NEHEMIAH ADAMS, D.D.: They seem to put forth this fact for the special attention of the South. The Society has determined, this year, to make special efforts to secure funds and to circulate their publications in Alabama, Mississippi, Louisiana and Arkansas, and they have secured many colporteurs in those regions. To secure the confidence of those slave-breeders, slave-drivers and slave-traders of these States, they parade before them the fact, that not a tract can be issued, nor a book published, which has not been inspected and approved by their special friend and advocate in the North, NEHEMIAH ADAMS, who has volunteered his powers and influence to sustain slavery as a divine institution. It was pleasant to me, as I came West, to see and hear the colporteurs of Nehemiah Adams's Tracts rebuked at different stations and in the cars, where they stationed themselves to sell or give away the slaveholding religion of the slaveholding Doctor. I shall never meet another of those colporteurs and agents, without calling them to a public account for their iniquitous course in consenting to distribute the works of a Society that boasts that it shall publish nothing but with the consent and approval of Nehemiah Adams. Let all the people be put on their guard against the agents of this reverend spoliator for slavery, and warned not to receive his works into their houses.

This same Tract Society has associated with Nehemiah Adams, as Directors, Rev. Wm. S. Plumer, of Bal-

timore, Rev. Wm. H. Barnwell, of Charleston, S. C., and Rev. A. Scott, of New Orleans—all slaveholders, and the most untiring advocates of the divinity of Bible sanctions slavery, with Dr. Adams, that the religion should maintain that slavery is God-ordained and God-approved institution. How long will the agents and colporteurs of such a religion be sustained by the people of the North?

Then the Orthodox clergy of Massachusetts, with Rev. LYMAN BEECHER, D.D., at their head, chose Nehemiah Adams, the great Northern advocate of the counsellor, the thief, the robber, and unscrupulous politician of slavery, to lead their public worship, and sit on the highest seat in their synagogues, and to act as their High Priest—to tell them when and what to sing, to read to them the Bible, and to say who must pray, and when. In doing this, the Orthodox ministers of Massachusetts sustained Nehemiah Adams in his position as an advocate of slavery. They endorsed the sentiments of the 'South-Side View,' and his character as a good Christian and Christian minister, and felt that they could not screen him from popular contempt, but that their conduct is reprobated by many in this region. It is a matter of wonder and deep regret that Dr. Beecher and his sons should thus endeavor to sustain and encourage Nehemiah Adams in his support of the crimes and horrors of slavery. But the world moves. It is apparent in this region, in the conduct of churches and ministers. They are obliged to get out of the way, or be forever washed up beneath the anti-slavery locomotive.

You will have learned, ere this reaches you, that Chase has been nominated for Governor, Paul Le Lieut. Governor, and Brinkerhoff for Supreme Judge; but you cannot feel the excitement caused by this. It is certain they will be elected. The endorsement of the people is great. Hunkerdom is dumb. All the Reserve and the eastern portions of the State will give nearly a unanimous vote for Chase and Co., as it is thought, and justly, judging from appearances. The great gathering in Columbus was very harmonious and nearly unanimous. NO MORE SLAVE TRACTS! NO MORE SLAVE STATES—THE REPROBATION OF THE MISSOURI COMPROMISE—these are the watchwords of the party here. The resolutions adopted by the party in Indiana, at their recent gathering in the State capital, are before me. They take the same ground which is taken in Ohio. They heavily reprobate the Philadelphia platform, and sanction the withdrawal of the free-State delegates from that Convention, ruled by slaveholding bullies and drunkards. Ohio, you see, hence, will stand side by side with Massachusetts in its relations to the Federal Government. Like the old Bay State, she will plant her heel on the Fugitive Law, and of course on the authority of the Federal Government.

Dear Garrison—Will Massachusetts recede? The inquiry is often and anxiously put in Ohio. Her reply is now a sublime one, as much so as that of any man or member of such a confederacy can be. 'God or the Commonwealth of Massachusetts from a step a dastardly and despicable. Let every one who sounds the trump of Disunion now be heard. You and Phillips, and Stephen and Abby Follen, could be at the Anti-Slavery Anniversary in Ohio, August 25th. 'NO UNION WITH SLAVEHOLDERS' is the only Gospel of Salvation to the North, and to the political party, by whatever name called, that shall attempt its political redemption from the Slave Power; and those who prescribe any other remedy will, in long, see their prescription become accursed.

The Anti-Slavery Committee in Salem, with the Bible, are laboring most efficiently. The Bible gives an uncertain sound. It is one of the best anti-slavery papers in the land. The Anniversary is to be held at Alliance—a place easy of access from the east and west, the north and south, by railway, in the midst of a region where the Union is altogether secondary to Liberty and Humanity.

HENRY C. WRIGHT. P. S. I am now at the station in Alliance, when I am doomed to wait six hours for a train to take us to Salem. Patience! patience! But I have the matter of being surrounded by such fields of wheat, oats, corn and potatoes, as Ohio seldom sees. Let no one be without flour for four weeks to come, who can do without. Already, wheat is dull at \$1.00 a bushel, and corn and oats people don't buy. A few weeks or months will bring potatoes and corn to 25 cents per bushel here, corn to 50, and wheat to 75 cents or 80, if nothing comes to disappoint present expectations. But it was amusing to pass from the power of the best in Boston to that of the bull in Ohio, as I did a few weeks since. In Boston, the bear was for tearing down the price of wheat and flour; in Ohio, the bull was tossing it up. 'Lord, bring down the price of bread!' was the morning and evening prayer of Boston; 'Lord, keep it up—higher, higher still!' is the prayer of Ohio. Boston is only a consumer of bread; Ohio is also a producer. 'Down! down!' is the cry of the consumer; 'Up! up! up!' that of the producer. Are these two classes antagonisms? They should not be; they will not always be. Perfect love and harmony should exist between the consumer and producer. The interests of both are the same. What is good for either is good for the other.

And the fruit crop of Ohio! You should be here in the time of peaches, plums and pears. I would like to roll a few barrels of them into THE LIBERATOR office, there open them, and let you all see and feel specimens of Ohio fruit.—But one thing rely upon—Bread will be cheap next winter! H. C. W.

A CLERICAL BULLY.

Extract of a letter from AARON M. POWELL to the General Agent, dated GREAT, Columbia Co., N. Y., July 21, 1855.

The latest scene that I have witnessed in the anti-slavery drama was enacted two evenings since, in this town, at the Lutheran Church, the circumstances attending which I will briefly relate.

Several weeks ago, soon after my return from Boston, on the occasion of my first meeting here, a friend and patron of THE LIBERATOR, Mr. Hogebone, applied for and would probably have secured the use of the lecture-room of the Lutheran Church for our meeting, but for the opposing influence of the pastor thereof, the Rev. Nathan Cornell,—the fact of whose opposition I subsequently made mention in a letter to the Anti-Slavery Standard. The paragraph, as it was read in the neighborhood, disturbed somewhat the quiet of the pastor, and occasioned some fluttering; however, another opportunity presented itself, a few days ago, for him to show that he was 'as much opposed to slavery as any body.'

Mr. J. N. Still, one of the brothers of the family whose history has been given in the Standard, is travelling in this county, exhibiting a Dramata of Uncle Tom's Cabin, and giving, in connection with his exhibitions, lectures, mostly upon the characteristics of the 'peculiar institution.' He applied to the above-named pastor for the use of their church, who, after becoming satisfied that the applicant was in no wise officially connected with Wm. Lloyd Garrison, or with your correspondent, concluded that it would be safe and I apprehend, in view of the paragraph in the Standard, likewise expedient, to allow him the use of the basement of their house.

After Mr. Still had concluded his exercises, having some personal acquaintance with his brother, Peter Still, and some knowledge of the history of their family, and as many persons are inclined to be suspicious and doubting in such cases, I arose to say a few words, and to deepen the impression that had been made, and for a brief period, had the undivided attention of the audience, when the said Rev. Nathan Cornell unconsciously interrupted me, saying that he would make no further remarks. Without giving me an opportunity to finish the statement that I was making in

regard to the family in question, he continued speaking himself in a most ungentlemanly and undignified manner...

While I was making the announcement, the excited Reverend approached me, and angrily thrusting his face in close proximity to my face, said that I had slandered him...

Gov. KENNEDY'S MESSAGE. Gov. Reader's message to the Legislature of Kansas is published. He contends for the right of the people to settle their own affairs...

The following extract from the message of Gov. Reader contains a malignant and dastardly thing...

There are many specific subjects of legislation, some of which are expressly referred to by the bill...

The Philadelphia North American gives a somewhat different version of the affair. Says that paper...

Yesterday, application was made to Judge Kane, in the United States District Court, for a writ of habeas corpus...

THE LEXINGTON (MO.) CONVENTION. During the evening session on the second day of the convention at Lexington, Mo., Grant's confusion prevailed on the subject...

It is a committee of five was appointed to publish an address to the people of the United States, setting forth and explaining the resolutions of the Convention...

OUTRAGE UPON AN AMERICAN MINISTER TO A FOREIGN COURT. It is generally known to our readers, that the Hon. J. H. Wheeler, of North Carolina, is the accredited minister to the State of Nicaragua...

Mr. Wheeler left Bloodgood's with his servants, without suspecting that he was soon to be arrested...

Williamson is one of the parties who so active in the Christiana affair, and as a slave to be sold in the Territory...

Another negro, indicted in the same case, was also turned loose, a nolle prosequi being entered in this case...

ANOTHER SLAVE CASE IN PHILADELPHIA. On the 23d, says a despatch from Philadelphia, the abolitionists succeeded in kidnapping and spiriting away another negro slave...

OMAR PACHA. A Constantinople correspondent of the Providence Journal gives the following account of the origin of Omar Pacha, which differs from previous statements...

From the Norristown Olive Branch. A FOOT'S LETTERS. We publish the following letter as the very best evidence of the reforming nature of the Branch...

To the Editor of the Olive Branch: Sir—I wish you would keep your damned piratical dog, God forsaken, white man provoking negro defending, Brandy smashing-abolition sheet at home...

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South Carolina Cavalry. Mr. Joffe, a lawyer of Cincinnati, who visited Charleston lately on business connected with the estate of the late Elijah Willis...

WILLIAM WELLS BROWN. Mr. Brown, otherwise called 'Box Brown', from his having escaped from slavery in a box, is now in the city, and has lectured at the City Hall to large and gratified audiences...

A Frightful Accumulation of Misfortunes. The widow of the late Admiral Boxer is now suffering from a most dire accumulation of misfortunes...

The Horrors of Camp Life. The weather has begun to be smoking hot in the Crimea, and some trifling epidemics in the armies is naturally expected...

A Remarkable Freak of Nature. The brig Isabella, from Honduras, Porto Rico, recently arrived has on board a horse and one fore leg...

Looking out for a Long War. The London Times says:—Whatever delusion ministers were in as to the duration of the last year, we now know that it is wise to make up our minds to twenty years, at least...

Elevation of the Colored Race. It is pleasant to notice the gradual advancement of the colored race in our community, which so silently yet rapidly is going on...

Death of a Good Man. Dr. Charles Marsh, the well-known druggist in Roxbury, died on Sunday night, at 12 o'clock, of the age of forty, of typhoid and brain fever...

Dr. Elisha Bartlett, the first Mayor of Lowell, and late Professor in the College of Physicians and Surgeons in New York, died in Smithfield, (R. I.) on Friday morning last...

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DONATIONS. THROUGH AMY K. POSTER. To the American Anti-Slavery Society, for the diffusion of Anti-Slavery sentiments in New Hampshire...

There is a meeting at Greenwood, (South Reading,) in the Grove near the residence of J. J. Locke, next SUNDAY, July 29, at 10 o'clock, A. M., and at 2 and 4 P. M., for the dedication of the Grove to the purpose of Freedom, Truth, and Right...

There will be a meeting at West Wrentham, at 6 P. M., same day. Also, at Wrentham, Sunday, August 6, 11. East Dennis, Thursday, " 16. Brewster, " 16.

WOMAN'S RIGHT OF SUFFRAGE. A Convention will be held at Saratoga Springs, the 16th and 17th of August next, to discuss woman's right of suffrage. In the progress of human events, woman now demands the recognition of her civil existence...

A Giant in the Field. Spiritualists will please draw near, And lend a listening ear.

MODERN MYSTERIES EXPLAINED. This great work, which will stir the waters to a foam, both here and in Europe, will be published by us on MONDAY, August 6th. Price, \$1. Orders from the trade solicited.

DR. H. W. MASON, DENTIST. 286 WASHINGTON, near Bedford St., BOSTON.

Dr. Augustus Theodore Stamm, OF THE UNIVERSITY OF BERLIN. HAS established himself in Boston as a Physician. Having acquired his methods of treatment and experience during more than twelve years of scientific travels in various countries and climates...

An Appropriate Bridal Present. THE TRUE WAY TO REOURE A HAPPY HOME AND HEALTHY CHILDREN. MARRIAGE AND PARENTAGE, OR THE REPRODUCTIVE ELEMENT IN MAN, AS A MEANS TO HIS ELEVATION AND HAPPINESS.

R. L. Hall Concord, N. H. 2 00
Leonard Chase Milford, N. H. 10 00
John Mill do do 6 00
Boaz B. Hutchinson do do 5 00
James H. Sweet do do 6 00
Rhoma Seymour do do 0 50
J. G. Tilton, Manchester, N. H. 2 00
J. F. Hoyt, Exeter, N. H. 5 00
John C. Todd S. N. Market, N. H. 1 50
James Barnett do do 0 50
John Houghton do do 1 00
Z. L. Wallingford, Dover, N. H. 5 00
M. P. Rand do do 5 00
Albert G. Fenner do do 5 00
E. O. Edgar do do 1 00
H. B. Sawyer, Wear, N. H. 5 00
H. B. Sawyer do do 1 00
M. B. Moses, Great Falls, N. H. 3 00
M. J. Steere do do 1 00

ANTI-SLAVERY FAIR. The undersigned, in behalf of the Anti-Slavery friends of Abington, desire to call the attention of all friends interested in the slave's redemption in this and the neighboring towns to a Fair, which they propose to hold the first week in October next, in aid of the Massachusetts Anti-Slavery Society.

DEDICATION OF LIBERTY GROVE. There will be a meeting at Greenwood, (South Reading,) in the Grove near the residence of J. J. Locke, next SUNDAY, July 29, at 10 o'clock, A. M., and at 2 and 4 P. M., for the dedication of the Grove to the purpose of Freedom, Truth, and Right.

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Concord, N. H. 2 00
Milford, N. H. 10 00
do do 6 00
do do 5 00
do do 6 00
do do 0 50
Manchester, N. H. 2 00
Exeter, N. H. 5 00
S. N. Market, N. H. 1 50
do do 0 50
do do 1 00
Dover, N. H. 5 00
do do 5 00
do do 1 00
Wear, N. H. 5 00
do do 1 00
Great Falls, N. H. 3 00
do do 1 00

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POETRY.

For the Liberator.
FOURTH OF JULY.
BY MARY WARD WELLS.
The bells proclaim the morning's dawn...

THE LIBERATOR.

STATE OF AFFAIRS IN KANSAS.
LAWRENCE, K. T., July 4, 1855.
DEAR MR. GARRISON:
On the anniversary of this day of shame to the American people...

ment. The old considerations were suited to their respective times.
Mr. EDWARD V. CLARK, of New York, differed from Mr. Douglas in regard to the cause of the opposition...

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HOPEDALE JUVENILE AND COLLEGIATE HOME SCHOOL.
HOPEDALE, MILFORD, MASS.
DESIGNED FOR YOUTH OF BOTH SEXES.
Sanctioned by the Authorities of the Hopedale Community.