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WM. LLOYD GARRISON, EDITOR.

THE LIBERATOR.

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

J. B. YERRINTON & SON, PRINTERS.

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Refuge of Oppression.

From the Boston (Catholic) Pilot.

WANTON ATTACK ON FATHER MATHEW.

When Father Mathew set his foot upon this soil, he probably assured he should in all things have the sympathy which is part of our social polity. He the toleration which is part of our political polity, did not think that the people of the old countries, would even by the intolerance of the old countries, would be rudely interrogated here. When we saw the gen-tle-hearted Apostle of Temperance, received across unanimity with which the people of America welcomed him, and bid him God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-publics.

From the moment Father Mathew came here, Mr. David Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him. Perhaps he regarded with astonishment the success and popularity of the Irish Friar, and wished to know the secret of these. At all events, he showed a desire to pay fraternal—to club philanthropists—to put Father Mathew along side himself into Abolitionist harness. Mathew along side himself into Abolitionist harness. He made up his mind, that unless the Catholic Mis-sionary struck hands with him, and urged on an anti-slavery struck hands with him, and urged on an anti-slavery platform, he was no philanthropist at all! A foolish conclusion—foolishly and rudely acted on. He went to ask Father Mathew to join the Abolitionists. Father Mathew sagaciously and properly declined—saying that his own slavery-abolitionism was enough for his powers. Garrison then brought his reproaches against the man, who, along with O'Connell, had signed an address to the American Irish, in 1842. 'This he said, tempting him.' But it was no go. Father Mathew said—and truly, that he was no friend to slavery; but he did not intend to injure the success of a mission which was Catholic in its character and irrespective of parties, by performing the part of a partisan in the most furious debate in America. An answer full of good sense; though he might have substituted *apage, Satanas*, for all reply, instead of it. Philanthropist Garrison then goes and puts a *colored* account of this interview in his paper—denouncing in bitter terms the refusal of Father Mathew to join an abolitionist platform and—and making the signing of a petition, in Ireland, seven years ago, and the reluctance to join the vehement warfare of our American parties, now, look as much like inconsistency as he could. For which, every body thinks Mr. Garrison a fierce-hearted son of an Inquisitor, in the first place, and in the next, a man who is fond of making a fuss. Poor Temperance Missionary because he would not be a Garrison Abolitionist.

In the name of common sense, why should Garrison force himself or his views upon the Irish missionary? What have they in connexion? Garrison is a violent reformer—running a muck (as the Malays say) against everything—in his way, and outraging, with a stern intolerance, every feeling and conviction that is not with him. His tongue is a two-edged sword—and to get a lick with the wrong side of it is not to be thought of. Look at the mildness, the tenderness, the benevolence of the Irishman, in the proscription of his doctrine! But we ask Father Mathew's pardon, for bringing him into this juxtaposition, though he must see that we really cannot avoid it. We repeat, what right had Mr. Garrison to suppose that Father Mathew would make himself subservient to the fanatical few who are damaging the sacred cause of human freedom in Massachusetts? Did our countryman come here with his European reputation—the purest that ever pilgrim or missionary wore—to be hawked about by Mr. Garrison and Mr. Pillsbury—have his hands held open for him to the outrage or the obloquy which these termagant philanthropists have earned for themselves?

Mr. Garrison insults Father Mathew, because he does not make the denunciation of negro-slavery a part of his mission. Why does Garrison stop there? Why not abuse him because he does not go about preaching against the vile habit of swearing and imprecating—against the use of tobacco—against the tyranny of kings—against fornication—any of which are, in the aggregate, as great curses to society, as the slavery of the American blacks? Why does he suppose this last the *only great evil*, or devil, to be cast out of modern civilization? Why do his sympathies *run rabid* in one direction? Mr. Garrison says Father Mathew's doctrine is narrow; '*his hir ears detrine is narrow*'. He sure heard it narrow, and only all the more tumultuous and vehement for that very narrowness.

Father Mathew's philanthropy is as broad as the earth he walks on—as the sky he walks under; he has that *large toleration* which ever belongs to those who are most God-like. He gets off the cloak like the Sun in the Fable. He has no bitterness of heart. He does not curse the barley-grower, or the hop-grower, or the distiller, or the retailer,—he does not even curse the Excisemen and the Chancellor of the Exchequer—which would be nearer the mark. He does his business with a blameless tongue, and a conscience void of offence. Mathew is any man. On the contrary, Garrison blows like Boreas; vainly. He would establish his own partial ends on the ruin of great things. Astride his desperate hobby-horse, and looking out between its ears, he would trample down Christianity—and this republican Constitution—on his way. To carry out his crotchet, he would kindle a civil war in the federal Republic. He would, and he does, outrage the hospitalities due to virtue and the stranger.

What has such a man in common with Father Mathew, that they should go forth together? Mr. Garrison is where he was ten years ago; the Irish Missionary has made himself the man of two hemispheres—like Lafayette. The latter counted the sternest opponents of his class and creed; Mr. Garrison disputes alike the believers in his creed, and the advocates of his cause!

We perceive that, following the violent example of Gamaliel Garrison, one Rogers went to *interrogate* Father Mathew! one day last week, and put back the medal he had taken,—being at the same time insolent language.

We will be the echo of such unmanly, such outrageous behaviour, on the part of Garrison and his followers? Why, that the good cause—for it is a good cause—which has been so deplorably compromised by the manner of Mathew's reception, is to be further damaged. For, we are happy to perceive, the press is honorably and hospitably justifying the good name of Father Mathew, and rebuking the ridiculous coalition, and denouncing the rudeness and intolerance of Mr. Garrison.

The idea of putting the amiable and moderate Father Mathew in the way of being mobbed by his Southern audiences! The wickedness of profaning the existence of his mission, North and South, by the taint of their freshest Abolitionism! But, the most astounding part of the joke is, that Garrison says Father Mathew has injured his influence, in refusing to adopt the principles and plan of the said Garrison! *Jam satis est!*

From the Boston Chronotype.

THE BABIES.

The babies—mostly spoilt ones—which now manage the little anti-slavery society of Massachusetts Abolitionism used in its infancy, are really in a terrible sulk and stew because Father Mathew did not ride in it with them, Poor little suffering babies! They had better go straight off and drink soothing bump their own heads, pill their own hair, and squall as hard as possible.

One, by the name of Rogers, had taken the pledge of Father Mathew, card and medal, and he has gone and flung them all back. Poor fellow! he must have been one of the smallest of those nine or ten in the Catechism, and never grown any since.

But the best of it is, that this little naughty darling was, as we are told, stimulated to this deed of noblemess by that pure saint and confessor, who usually collects the Peter or rather William Lloyd Garrison, at anti-slavery meetings, Jim N. Buffum, of Lynn. But what did Jim do in a day or two after? As demure as a cat, he went to Father Mathew's meeting at Chelsea, and took the pledge himself! This is just what we hear of Jim, and we partly believe it, for we always knew him for a critter that would drop on its feet. Still he will have to put in the 'refuge' or caudled, till he is guilty of heresy, and he will be guilty of any thing sooner than that.

If you want to see an infantile *emeute*, look into the Liberator of this week. Every baby in the go-cart sets up a scream. Silly is terrific. Wendy hollers over to the pure Irish abolitionist—who have never been to America—as loud as he can yell. And every other little chub has some '*dreffle* story to tell.' Wendy tells us what an awful big villain Father Mathew is, compared with Big Dane—that model prince of abolitionists, who used to draw himself up like a sublime Pharisee, and wouldn't shake hands with an American unless he knew he wasn't a slaveholder—but who, fortunately for his 'name and fame,' died before he came to America. Now, Wendy is a bright child, and we will ask him how it happened that the Big Daniel, Liberator as he was, and pure anti-slavery Pharisee as he was, never liberated anything even in his own country, while Father Mathew, who never *did* make and utter a great noise about his philanthropy, nor say he would not shake hands with a slaveholder, has been liberating by thousands and millions, at home and here, all along, as far as he has gone?

The Liberator

GOD THE FOUNDER OF SLAVERY, AND AN ALMIGHTY CONVENIENCE TO SLAVEHOLDERS.

RAVENSPER, Portage Co., Ohio, Aug. 1, 1849.

DEAR GARRISON:

I arrived here this morning. Found all the preparations made for a Convention, in an orchard, under some glorious old apple trees. I am here on the platform, under the shade of the trees, so thick, that scarce a ray of the sun, now shining most brilliantly, can penetrate it. It is a sweet place, and before me is a goodly number, gathered here from twenty miles around. Resolutions have been offered, and are now under discussion. Oliver Johnson is making a statement respecting West India emancipation. One of the resolutions is as follows:

Resolved, That slavery is a violation of the natural laws under which we exist as responsible beings, and there is no power in the universe competent, justly, to authorise its continued existence for a single hour.

The sentiment is deeply rooted in the American heart, nurtured and strengthened there by the American church and clergy, that *if God sanctions slavery, it must be right to hold slaves*. The resolution was introduced to meet that sentiment, and to assert the truth, that no power exists that is competent to make it right for one man to hold another as a slave, or, in any way, to violate the fixed and just laws of our physical and social natures. The argument is this: GOD SANCTIONS SLAVEHOLDING; THEREFORE IT MUST BE RIGHT; therefore a slaveholder may be a just and honest man. How do they learn that God sanctions slavery? (1) From the Bible. (2) From Providence. Says the Rev. Bishop Meade of Virginia—'Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so.' Rev. J. C. Postell, of South Carolina, in 1836, said of slavery—'It is a peculiar institution; it is the foundation of all our greatness and prosperity, and our all in all. It is a divine appointment.' In 1843, Rev. Wm. Wisner, D. D., in the General Assembly, said—'I have been shocked when my abolition brethren have told me, if they thought the Bible tolerated slavery, they would reject the Bible! but I dare not take this liberty with the Bible. If God tells me to lay my wife on the altar, it shall be done.' In a sermon by Rev. G. W. Freeman, of North Carolina, in 1836, he says—'Slavery, as it exists at the present day, is agreeable to the order of divine providence.' In 1849, Rev. Joel Parker, D. D., said—'God, by an inscrutable providence, has caused several millions of the black races of Africa to be dispersed through Christian nations; * * they are now at school in Christendom, preparing to carry the gospel into Africa.'

I might quote, to very extent, from the priests of all sects, to establish the fact that what they worship as God has, as they and the churches over which they rule, believe, made known through the Bible and Providence that he sanctions slaveholding. Thus the being who is enthroned and worshipped as God by the religionists and politicians of this republic, is the founder and protector of American slavery. It is certain it came into existence, and has been perpetuated to this day, under his auspices. In his name and by his authority, the oppressed of the race were brought to this country, sold, enslaved, and used as chattels. Those American Christian allies and abettors, in Church and State, of every name, have seized upon the reverence universally felt for the name and character of God, and made it subserve the purposes of slavery. The popular opinion is that justice, equity, truth, humanity, purity, goodness, domestic affection, and all the natural relations and obligations of man to man, must go down before the authority of God; that God is competent to annihilate all that is good, and set up all that is evil, by sanctioning slavery. Precisely because, in my view, God is infinite goodness and wisdom, therefore I do not believe that he has any right or power to authorise the continued existence of slavery for one moment. Therefore, I meet the argument from the Bible and from Providence, in favor of the honesty and respectability of slaveholders, by saying, 'Slaveholders are not slaveholders to be good and honest men, and that slaves owe one moment's obedience or service to their masters, or that they ought to be contented in their condition as slaves, never came from that source of truth, justice and goodness, but did originate in error and ignorance, or injustice, malevolence, or wickedness.

The church and clergy say, if the Bible sanctions slavery, they dare not take the liberty to say the Bible is mistaken. I cannot sympathize with their plea, or their, pro-slavery timidity. If that book, or the church and clergy say it does, authorises me to enslave my brother, or him to enslave me, I shall take the liberty to deny that the Bible can possibly have any right to authorise such injustice; and to say, if the Bible is opposed to self-evident truth, the Bible is a self-evident falsehood. If the Bible says I must scourge and treat my brother as a slave, I will scourge and treat the Bible as a fabrication of truth, and let my brother go free. Though every chapter and verse in that book asserted slavery to be right, instead of establishing it as truth, it would only prove that the Bible was a huge falsehood.

The church and clergy say that the Bible sanctions slavery. There are two ways to meet it. (1) Argue the question whether it does, and thus engage in an indecisive, unending battle of texts; or (2) deny the Bible has any authority to make slavery right. I believe abolitionists should take the latter course, and never for one moment, by engaging in a war of texts, admit that slavery would be right if the Bible sanctioned it. If the Bible denied that I exist, or that I had two eyes, would I argue the point? As soon as go to that book to learn the right or wrong of slavery. The church and clergy, in allying that book to theft, robbery, pollution and murder, in the form of slavery, are doing all they can to make it the scorn and execration of mankind. There are lies and villanies which no power in the universe can convert into truths and virtues. Slavery is one. The authority of a book, against the authority of a fact, must go down.

As to 'Providence,' as a proof of God's sanction of slavery, I consider it as powerless against facts as the Bible. Slavery exists—this is a fact; and if this be all that is meant by 'a mysterious providence,' I have nothing to say. I have a little reverence for that providence that enslaves men, as I have for that which causes men to lie, get drunk, steal and rob; no more. That Reverend Bishop Meade gravely assures the slaves that 'Almighty God made them slaves, and gives them nothing but labor and poverty in this world.' The slave should be taught to look that Bishop Meade in the face, and as gravely and plainly say to him—'Your almighty God is to me an almighty fiend; he had no business to make me a slave, and give me nothing but labor and poverty in this world; I will not submit to him, but proclaim eternal opposition to him, as a monster of injustice and cruelty.' If the oppressed of this land, and all their friends, would thus meet these impudent and blasphemous appeals to God to sanction the conduct of slaveholders and their abettors, they would soon be silenced. It is my glory and my boast, that I am an atheist to what slaveholders and their allies worship as God. They build temples, organize churches, make prayers, sing psalms, and perform their devotions to a demon worse, if possible, than Moloch or Juggernaut; for, themselves being witnesses, they worship as God the personification of all the crimes ever to make up slavery and the slave trade. Our only hope of becoming true worshippers of Him who is love, justice, truth and goodness, is to become atheists to what slaveholders and their religious and political confederates worship as God; and, who is the almighty *enemy* of their sins, and their no less almighty *bail* against turning 'fugitives and vagabonds in the earth,' which they have fattened with their brother's blood.

Dear Garrison, such thoughts are forced upon me every day by the pro-slavery religionists and politicians that I encounter. My head and my heart are ever on fire with them. I must write them as well as talk them. I put them down as in my journal, and feel all the better to write them to you. Pardon me for sending so much of my scribblings. Publish only what you see fit, and hand the rest to R. F. W., to keep for me.

We have had a glorious Convention. It is pervaded by a stern and uncompromising spirit as you will see by the resolutions that passed unanimously and heartily. We have pursued the church and clergy into their last retreat, i. e. their Bible and their God; and the politicians into theirs, i. e. the Union. But the Convention is being adjourned. God be with you!

HENRY C. WRIGHT.

ROME—LAND MONOPOLY.

LONDON, June 28, 1849.

DEAR SIR:

We have not yet—I write on Thursday, the 28th of June—heard that the French army has entered Rome. Their General is daily issuing laudatory accounts of the progress he is making in the work of destruction, and the Roman Triumvirs and the Roman people are showing how much the spirit of liberty has sunk into their hearts and minds, and into the heart and mind of your friend MAZZINI, more particularly. His noble State papers prove how worthy and excellent are the principles he owns. I have long known how noble and good a man he is; and when you met him here, you had the opportunity of witnessing his noble bearing, and inferring the energy of his mind, by the clearness of his views of right, and consequent duty; and the earnestness with which he espoused them.

Our daily press here is sowing disgust in the minds of all who see the nation rise from a state of feudalism, and the people emancipate themselves from aristocratic thraldom, by peaceful means. The 'Times' newspaper, which has a monopoly, not secured to it by express but by indirect legislation, constantly suppresses favorable news from the Hungarians, and gleaks and distorts what goes wholly back, when the news travels into the country by private letters, as to Rome, and the conduct of the French government towards it. Though the 'Times' is obliged to condemn the wickedness and gross injustice of Louis Bonaparte, and his other dastardly allies, the republicans, who make no profession of republicanism that they may restore monarchy and despotism, yet, whilst doing the condemnatory in a covert way, it takes every opportunity, not of condemning the Roman people, but of condemning those who lead them to assert their and just principles in action. 'What right,' it asks, 'has Mazzini in Rome? Why should the Roman people be dictated to by him?' Thus assuming that he is dictating, and that they are not willingly following him. What right has he to assert high principles in Rome, who was not born in Rome? By these acts, and, in many other arts, which, with little variation, we know have facile pens and easy principles, are as plentiful as blackberries, they lead the minds of the superficial,—and they are the many,—from the nobleness of the Roman cause and of their resistance, and weaken, in a degree which would otherwise be more strongly felt, against the wicked policy which the French are pursuing. (There was a man in our House of Commons, in 1763, called 'Single Speech Hamilton.' He wrote a book called 'Parliamentary Logic,' for the purpose of showing how truth might be defended by falsehood. He sat in Parliament for forty years, and made but one speech. The object of his book is to teach how to defeat truth. If the thing was true and right, to take exception as to time; if it were right as to time, to take exception, if possible, as to case. He says, 'If you cannot convince, a heap of comparisons will dazzle.' In another place, 'And it is an art to make use of what is doubtful, as an unquestionable maxim, and so spur on a single case as if it were a maxim.' And thus, through the whole of his book, he shows how tactics may be used to accomplish a purpose. Again, he says, 'You may evade an answer to objections by raising other objections,' and so he goes on. Just in this manner do the writers of our newspapers act as to great political truths; for they are apprehensive, particularly the 'Times,' which has the largest circulation, that if they do not sustain the aristocracy and their measures, and work covertly against progress, though affecting to be its friends, the peers might be induced to repeal the stamp duty on newspapers; and if so, their monopoly, which is enormously profitable, would be gone. Thus a bad law makes them dishonest to truth, and in undermining the honesty of the press, largely injures the morals of the people. Thus all bad laws, in addition to the positive evil it induces, the good it suppresses is incalculable.)

Daily, and every day, there are teeming through the public journals of this country, the evidences of the mismanagement of the aristocracy as a government, and of the total destruction of the bond of social affection, of the aristocratic minority, and of their monopoly of the land. Bear in mind, we have about 800,000 electors only, though 4,000,000, at the least, of grown men, are entitled to the suffrage; and that the whole of the land in England, Scotland and Wales, is in the hands of 30,000 landlords. That the electors are so unequally divided, that your friend, GEORGE THOMPSON, and his coadjutor, represent as many as 82 other gentlemen who sit in the House for other places. That among these 30,000 landlords, the land is so unequally divided, that many of them, in this little island, hold thousands of acres, whilst the mass of them hold smaller proportions, from one or two hundreds, down to one or two. That they hold, generally speaking, the patronage of the State, and, as magistrates, the administration of justice to the poor. That they are petty lords in the rural districts, and largely influence the return of all the members to the Parliament. Add to these things, the working of the law of primogeniture, and the law and practice of entail, and you will see how strong must be the energy of the race that has borne up against such influences, and made England the powerful nation which she is. All the law-making and all the government have been in the hands of the aristocracy; we cannot wonder, therefore, at the appalling statements we daily see of the result of their management.

July 13, 1849.

Well, Rome has fallen into the hands of the French, and now will begin their troubles. They (the French Government) have sent out a very aristocratic principle, by wicked means, and they will yet, as a nation, suffer the injurious consequences resulting. It never yet has been, that wicked means bring round good results to those who use them; and of a nation, this is more especially obvious, because a people is the die off, though individuals do. At least, nations do not die, or do quickly.

The French soldiery have suffered much, and are now in a situation in which all their worst passions will be roused; for the Roman people have been subdued by brute force to receive a government not of priests; and they are expecting their vindictive passions to be assassinating the poor soldiery whenever they have an opportunity of doing so. Thus it is that the wickedness of government is worked out upon the people, and hence it is that the duty upon each man is paramount to raise his voice against contemplated wrongs by the government under which he lives.

If men could see clearly how certainly the errors of their government work out injuries upon themselves, they would not be—as they mostly are—so indifferent to their social duties. It is the indifference of individuals that leads to national evils—this has made practically tyrants of our governments are mere instruments of destructiveness. Out of fifty millions that we raise annually in taxation, twenty-eight go to pay for past wars, and the next fifteen for the army, navy and ordnance. What there is of constructiveness comes from the people, independent of government.

EDWARD SEARCH.

ANTI-SLAVERY IN JAMAICA.

In the Liberator of the 17th ult., we made copious extracts from speeches delivered at various public meetings held in Kingston and other places in Jamaica, in June and July last,—speeches deeply imbued with anti-slavery feeling and sentiment, and cheered by the very planters who, a few years ago, would have lynched any man daring to avow such sentiments. What a change is here! The Jamaica planters conspiring for the overthrow of slavery and the slave trade throughout the world! We annex additional extracts, illustrative of this remarkable fact.

At a great public meeting held at Montego Bay, Mr. Levin rose and said—

This, sir, may be called, essentially, an anti-slavery meeting, in the language of Mr. Dewar, and as such, it becomes us to indulge in reminiscences of those who have gone before us in this glorious work. Twenty years, the month of June, commemorates a period of sixty-two years since that celebrated and noble-minded man, Thomas Clarkson, with Granville Sharp and others, formed themselves into a committee for effecting the abolition of the slave trade, which was then legalized in the British dominions. It was the first consciousness of a system and effort that was made for the purpose. You are aware, sir, that after twenty years of incessant and energetic labor, with that consummate statesman, philanthropist, Wilberforce, as their leader in Parliament, the exertions of this little band were crowned with glorious success, and still more glorious was Divine approbation. Sir, this was the perseverance of a mighty cause, was the fact, that that good man, Thomas Clarkson, who died three or four years ago in the age of 87, was permitted to behold the abolition of slavery itself in the British dominions, after having spent a life of sixty years of unceasing and indomitable energy in the work he had undertaken.

[illegible]

I feel that this cause wants but a strenuous advocacy in the person of some gifted spirit like that of William Knibb. (Cheers.) The great secret of his success is the concentration in these cold latitudes, with the people of England, Scotland and Ireland, was that he had seen the necessity of a system, as he described. If some spirits like his were to arise from Cuba and the Brazil, and make known the horrors of the slave trade and slavery as they are to be seen in those countries, to the people of our mother country, who would doubt the fate of the question? May we not hope, sir, (he said,) that the time will come when gentlemen who have been engaged in the planting line, like some of those I see around me, and whose knowledge of the horrors of slavery would convert the baser incubus of emancipation than I possess, will go forth in the land of their birth, with retired fortunes, and advocate with fervency the cause of the oppressed African? Let them take Zacharish Macaulay for their example. His hand had been stained in the crime of slavery. But when conviction came upon him, he laid his hand, with a singular magnanimity, to become one among the renowned benefactors of Africa. He was an active and zealous member of the 'African Institution' formed in 1812, for the civilization of Africa, but whose work was rendered abortive on account of the foreign slave trade proving to be too formidable an enemy. However, Mr. Macaulay continued to his death a sincere anti-slavery man. Let his example ennoble the minds of others, and whatever may have been their previous views, the change of sentiment will be regarded by right thinking men only as the result of those operations of conviction which convert the heart in morals and religion from a debased to a purer condition. You will, sir, permit me to observe, that this is no new position to me. I belong to a class of men who have, for a series of years in this country, been endeavoring to oppose slavery in every form and shape, and to improve the condition of the slave; and whatever may be the success of our efforts, we have been pursuing a trust, now that we are enabled to see matters through a different medium, our motives will be duly appreciated. It is with pleasure, sir, that I address you occupying this place. Though I have had the honor of becoming acquainted with you only during the past month, I have heard of many years how indefatigably you have been in instructing the the descendants of Africa. I became acquainted, twenty years ago, sir, with an instance of your teaching; in the moral regeneration of a daughter of Africa, an offspring of slavery. I did not come here, sir, for the purpose of dealing with the commercial or agricultural interests involved in this question. My advocacy is of the cause of humanity and justice, and it will be a pleasing reflection to you, sir, as you say it is the first time you have appeared publicly in such a government a manner, that appearance is to sustain the glorious work of humanity, which is so intimately connected with your particular vocation.

And now, sir, recurring to my resolution, I must recommend this meeting to adopt the suggestion in Mr. Dewar's address, that a fund be raised to be expended yearly in keeping up the British squadron for the suppression of the slave trade. The captures which this squadron has hitherto made, have amounted to but four per cent. per annum in the number of persons stolen from Africa; and when you first reflect upon what I have already stated, together with the fact mentioned by the Rev. Mr. Reid, from Mr. Buxton's book, that about two lives and a half are lost in procuring one slave, I say, sir, there is no dealing with this question in an ordinary way. In Cuba, the slave trade is well known to be a source of considerable gain to the heads of departments there. The Captains-General are selected from a long but insignificant list of generals. Without patrimony, and without practical or theoretical administrative knowledge, they are forced on safe principles of morality, he is appointed to the government. Scarcely has he taken possession of it, when two or three hundred slaves arrive, in a vessel which, perhaps, has on board many ounces of gold. Then there arrives another and another, and thus the traffic to him becomes a continued and abundant source of gain. The unexpected accumulation of so much gold dazzles and seduces the loose principles of the soldier, who contemplates for the first time in his life such an amount of money. He forgets at once his military renown and ancient Castilian purity, and becomes the sordid creature of lust and avarice. Amidst all this, what are we to expect but contrivance and treachery? When men will pursue dishonest courses, and no change can be effected in their habits, the line of conduct which they have nothing to do with them. For these reasons, I impress upon this meeting to urge upon the Government of Great Britain to say to the Spanish and Portuguese Governments, Execute the virtuous intentions of your treaties, or we shall refuse to take your products into our markets, wrung from the bloody labor of your slaves. With these remarks, sir, I take leave to propose the resolution.

This speech was listened to with great attention, and concluded amid loud cheering.

At a public meeting held at the Court House, Annotto Bay, (Jamaica,) on Wednesday, July 4th,—Patrick C. Crichton, Esq. in the chair,—

Mr. WESTMORELAND being called upon to move the first resolution, said—

He rejoiced that the clergy, with our esteemed bishop at their head, had come so manfully to fight the battle of the injured African race, and to the aid of the oppressed slave, had not for years and years, without getting their grievances redressed. No taunt of self-interested motives could be brought out at their endeavors to put an end to traffic so inhuman and barbarous. He had never seen slavery in this island, still he felt that connected as he had been from his birth with Jamaica, when its social position was so very different, that he was freed from him on behalf of the victims of the slave trade did not come with such force as from his friend, Dr. Clark, and others who had never had anything to do with them. For those reasons, I impress upon this meeting to urge upon the Government of Great Britain to say to the Spanish and Portuguese Governments, Execute the virtuous intentions of your treaties, or we shall refuse to take your products into our markets, wrung from the bloody labor of your slaves. With these remarks, sir, I take leave to propose the resolution.

This speech was listened to with great attention, and concluded amid loud cheering.

At a public meeting held at the Court House, Annotto Bay, (Jamaica,) on Wednesday, July 4th,—Patrick C. Crichton, Esq. in the chair,—

Mr. WESTMORELAND being called upon to move the second resolution, said—

He rejoiced that the clergy, with our esteemed bishop at their head, had come so manfully to fight the battle of the injured African race, and to the aid of the oppressed slave, had not for years and years, without getting their grievances redressed. No taunt of self-interested motives could be brought out at their endeavors to put an end to traffic so inhuman and barbarous. He had never seen slavery in this island, still he felt that connected as he had been from his birth with Jamaica, when its social position was so very different, that he was freed from him on behalf of the victims of the slave trade did not come with such force as from his friend, Dr. Clark, and others who had never had anything to do with them. For those reasons, I impress upon this meeting to urge upon the Government of Great Britain to say to the Spanish and Portuguese Governments, Execute the virtuous intentions of your treaties, or we shall refuse to take your products into our markets, wrung from the bloody labor of your slaves. With these remarks, sir, I take leave to propose the resolution.

This speech was listened to with great attention, and concluded amid loud cheering.

Mr. W. BELL rose to second the resolution, and it passed unanimously.

Mr. H. J. JACOBS being called upon to move the next resolution, said:

Mr. Chairman, Ladies and Gentlemen—It affords me much pleasure, in coming forward to address this meeting, based as it is on the pure principles of philanthropy, and of morality, usually incumbent upon men in all situations, to lend a helping hand in carrying out that great boon of humanity, which, if it had been done in a proper manner, would have been a lasting monument to the British nation. The subject has been so ably handled by the gentleman who preceded me, that I have nothing left for me to say, yet I cannot but hear he, when roused to action by the glorious cause to which those great and good men, Clarkson, Wilberforce, Buxton, and others, had, with Divine assistance, devoted all their talents and energy to the accomplishment of the glorious act of emancipation, if it did not whose name with feelings of sensibility, I am called to join in, I hope, the final accomplishment of the downfall of the most infamous traffic that ever cursed the earth. I, sir, (the slave speaking,) have seen, and I have, we review the years that have passed by, when this traffic was sanctioned by the government, we are led to the conclusion that much has been done, and had it been the policy which has pervaded the British government for these last few years, we would indeed have had cause to rejoice over the total extinction of the slave trade. (Hear, hear.) That government cannot now impute our endeavors to rouse, enthusiasm, or fanaticism; for, alas! evils have crept in, and the traffic has been, and is, very very verge of destruction, and in bitterness of heart do we exclaim, 'How have the mighty fallen!' (Cheers.) Mr. Chairman, ladies and gentlemen, as an Israelite, the more readily enter into the true spirit of this meeting; for when I reflect as a descendant of those who were once held in bondage in the wicked Egypt of Africa, the sufferings they were made to undergo, of the heavy tasks that were imposed on them, and how they were delivered by an outstretched Almighty, and made to enjoy in this country (thanks to an enlightened and liberal government) equal rights and privileges with their fellowmen!—I can, sir, feel and have a ready exert my humble abilities in striving to ameliorate the condition of the suffering slave—(cheers)—for with the poet can I exclaim—

My ear is pained,
My soul is sick with every day's report
Of wrong and violence, with which earth is filled.
There is no flesh in man's obdurate heart.
It does not feel for man; the natural bond
Of brotherhood is severed as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not color'd like his own; and having power
To enforce the wrong, dooms and devotes him as his lawful prey.
Thus man devours his brother, and destroys.
And worse than all, and most to be deplored,

As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that Mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast.
Then, what is man? and what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man?

—(Cheers.)—Oh! Slavery, thou art a bitter draught! but more bitter still will the stings of conscience be to those by whose acts the chains of the slave are more firmly riveted than ever. (Hear, hear.) Those men who, by their wicked and short-sighted policy, have caused, and still cause, thousands of their fellow-men to languish and die in the chains of slavery; those men, sir, who, to save a penny in the pound on sugar, partake of the blood and sinews of their fellow-men! Out, I say, upon such mawkish philanthropy! 'tis indeed a bitter mockery of the justice of the British nation. (Cheers.) The principal steps, Mr. Chairman, to be taken towards the accomplishment of this great and noble cause, is that which we, in conjunction with the other parishes, are now doing. It is our bounden duty, as well for our own protection as for the cause of humanity, to call upon the British government to enforce the treaties made with Spain and the Brazils for the total suppression of this nefarious traffic. (Hear, hear.) Let petition upon petition be piled upon the table of the House of Commons—let the British Government be made aware of the premium she is holding out to slavery, (hear, hear,) and of the deep injury she is inflicting on her own colonies. If these treaties are enforced, we may again hope to see Jamaica regain her pristine vigor, and resume her wonted station as the queen of the Antilles. (Cheers.) Let us then join heart and soul in this cause—let no petty jealousies disunite us in carrying out this great principle—but let us, with one accord, give a long pull, a strong pull, and a pull altogether, for the hurling to destruction this curse of the earth! (Cheers.) And now, Mr. Chairman, the following is the resolution which I have the honor to propose:—

Resolved, That this meeting calls upon her Majesty's Government to at once earnestly enforce the terms of the treaties referred to, and thus forever extinguish the horrid traffic in human flesh at present carried on; or should such a course be deemed politically inexpedient, then we call upon the British Parliament to exclude from the British market all sugar produced by slave labor, thereby discontinuing the direct encouragement given to the man-stealer, and the enriching of a trade so universally and justly execrated.'

Mr. Wm. Dixon seconded the resolution, and it was carried by acclamation.

From the Boston Republican.

DR. PEABODY VS. ANTI-SLAVERY.

To the Editor of the Republican:

Sir,—The July number of the Christian Examiner contains an article from the pen of the Rev. Dr. Peabody upon the slavery question, under the caption of Narratives of Fugitive Slaves, which some one remarks, is a new kind of literature, destined to occupy no small space among American publications.

It is curious, and withal quite instructing to any one familiar with the anti-slavery agitation from its commencement to the present time, to note the action of prominent public men, from time to time, as some one or other is impelled by the force of circumstances, his interest, or his ambition, to address the public with his thoughts, or apologies, on this all-engrossing topic. Usually the course is ostensibly to define their position, and make out a claim to be classed as lovers of freedom and opponents of the slave system of this country; but the true motive, judging from the usual amount of twaddle expended, really is, and intended to operate as a discouragement of all and sundry action on the slavery question at the North,—a dash of cold water upon every unquiet conscience, and all philanthropic feeling among us, in view of our responsibilities for negro slavery.

In this respect, the article of Dr. Peabody offers no variety, and substantially reiterates the old proslavery cry of non-intervention on the part of the North, and recommends only the policy of a 'masterly inactivity.' The old objection against the radical abolitionists, of using the King's English legitimately, of selecting the appropriate term to signify the real fact, is dwelt upon at length, and with an unction, by Dr. Peabody. Hardened men-stealers, and incorrigible sinners, should not be designated as such, but the phraseology should be sufficiently diluted, softened, and distorted, to suit the fastidious taste of the offenders. He who is an habitual pickpocket may, according to universal authority, be called a thief,—but he who habitually and continually robs men of themselves, of their wives, their children, their responsibilities, and their God; these wholesale violators of all moral law, and every Christian precept, must, forsooth, be addressed with great tenderness, and with all respect. The great crime of slaveholding must be softened and shaded away, to erroneous opinion and mistaken judgment.

The Free Soil party, in consequence of the very homœopathic portion of anti-slavery which that party has imbibed and adopted, excites the Rev. Doctor's fears, no less than the old out-spoken abolitionists. Hands off, all you gentlemen of the North, you only embarrass the real anti-slavery workers of the South, who, by the way, exist only in the Doctor's imagination, or if they do, have as yet given no visible sign of life.

In answer to the question, 'by whom is the work to be done?' Dr. Peabody says—'It becomes obvious that the burden and heat of the day is not to be borne by "gentlemen at ease," who make speeches in Faneuil Hall or the Tabernacle, nor by members of anti-slavery societies, nor by any persons at the North.' 'If slavery is to be removed, it must be at the final stage through legislative action in the slave States, and over this, the inhabitants of other States have only a slight indirect influence.' 'How, then, are we to regard the friends of freedom at the South? They comprise the only class of anti-slavery men whose existence is absolutely vital and essential to freedom.' 'Freedom can dispense with the efforts of all others, but not with these.' Dr. Peabody continues—'One of the questionable things—whether it has or has not compensating advantages, we do not pretend to say—about the Free Soil party is, we fear, its tendency to cripple the friends of freedom in the slave States.' 'It arrays section against section, the North against the South, and the Southern man who is opposed to slavery, feels compelled, by all those social instincts, which are more powerful than our reasonings, to unite with his neighbors against what seems to them all the organized aggression of strangers.'

We have made a lengthy extract, and it comprises the sum and substance of Dr. Peabody's philosophy and policy of emancipation. Is it the true philosophy—is it the right policy—is it the manly, Christian action, that is demanded of us here at the North?

These are questions which the time and occasion demand of every man an answer, carefully sought, honestly considered, and manfully expressed.

To answer these questions understandingly and correctly, to decide whether the anti-slavery agitation here at the North has retarded or hastened emancipation, and of course our duty in relation to the whole subject, it is necessary to extend our view over the period of the past thirty years, and compare the feelings and opinions, both here and in the slave States, on the slavery question, then and now. Has any change occurred in the views of prominent men, and of the masses, on the slave question, since 1830? If so, as I think will be admitted on all hands, both South and North, what is the primary or principal cause which has wrought this change? Let the facts answer.

In 1820, the Missouri controversy terminated in favor of the slave power. The North experienced, what on all hands was considered, a Waterloo defeat. The contest between slavery and freedom terminated—was abandoned on the part of the North, and given up as a hopeless controversy. Thereafter, it was generally conceded that the slave power should have its own way in all things appertaining to slavery. Not a syllable of anti-slavery was publicly uttered, from one end of the country to the other. The whole question, for more than ten years, was, by tacit consent, left to the providence of God, and the chapter of accidents, so far as the North was concerned. The doom of slavery was considered fastened on the country, past all doubt. This was the faith of the nation till 1831, aye, and long after that. What is the prevailing hope now of the lovers of freedom, and the pervading fear of the supporters of slavery? I need not say at this time; no intelligent man at the North doubts that slavery is doomed, and must ere long be abolished; nor is there an intelligent slaveocrat at the South, whose absorbing fears do not point to the same result. 'As a man thinketh, so is he,'—and as a nation thinketh, so will its laws be. We know the thought of the nation up to 1836—and the signs of the present times leave but little doubt what its thought now is, or soon will be.

In 1830, emancipation was unthought of,—no one advocated it,—and whatever expectations were entertained, had passed quietly away, and left no trace. How is it now? Whig and Democrat, priest and politician, the doctors of divinity, and the model statesmen of the entire North, claim to be detestators of slavery, and lovers of emancipation; and however hypocritical may be the pretence of many of these dignitaries, yet the fact that these claims are put forth by the political and priestly barometers, shows the state of the moral atmosphere. 'Assume a virtue if you have it not,' is an old adage, well understood by ambitious men.

Now, what has caused this revolution in public sentiment—driven the two political parties from their former positions, and brought into action a third party, which holds the balance of power, and places public men and parties under a sufficient bond for good behavior? Are we indebted to Henry Clay in this matter, the author of the Missouri compromise? The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate. Nor has the church or political parties been instrumental in causing this change in public sentiment; but on the contrary, politicians and sectarians of every hue and grade have uniformly striven to quell and put back this rising spirit of anti-slavery among the people. No—to none of these can honestly be laid the responsibility of the prevalence of an anti-slavery feeling and action throughout this land; but to those *impracticable*, outspoken anti-slavery men and women, who first raised the standard of immediate emancipation—the duty of the slaveholder, and the right of the slave.

To those 'gentlemen of ease' who make speeches in Faneuil Hall and the Tabernacle; and mighty easy no doubt it was to make speeches in the face of furious mobs, thirsting for the speaker's blood, and under the ban of social degradation, as was the case throughout the free States in 1835 and 1836. And the means were the unvarnished declaration, that slaveholding was sinful, and slaveholders and their abettors were culpable sinners.

Harsh and unpalatable as the doctrine was, experience has shown that it was eminently *the* doctrine for the case.

But the Free Soil movement will embarrass the friends of freedom in the South, Dr. Peabody says. Indeed! but this is a very silly assertion, wholly and utterly at variance with reason and the facts of the case. The friends of freedom in the South, (of course I exclude Western Virginia, Kentucky, Tennessee and Missouri,) if they have yet any existence, are the feeblest of all feeble minorities, who are so completely smothered by the majority in the Southern States, that they have yet to utter the first note of freedom, and who are so wholly dependant upon the success of the Free Soil party at the North, that they never will speak out for freedom and emancipation, unless Free Soil principles triumph at the North. They are at present as friends in the beleaguered citadel, too few to influence action, and must eventually be overcome, unless effectually sustained from without. The friends of freedom at the South, if any such there really are, cannot yet move a finger in the cause of emancipation, against the overwhelming odds that surrounds them.

The actual truth of the whole matter is, that it is to the free States first, and principally, that we shall be indebted, if at all, for the peaceful overthrow of slavery; our hope is in the healthy and vigorous North, and not in the diseased and fettered South, for all the primary and principal steps, to rid the country of the burden, the wrong, and the disgrace of negro slavery.

If any thing were wanting, aside from its intrinsic evidence, to prove that the Whig and ultra conservative predominates to the exclusion of the moralist and the patriot, in this article of Dr. Peabody, an editorial in the Boston Atlas, stuffed to overflowing with fulsome adulation and honeyed phraseology, would alone be sufficient to condemn it, in the estimation of honest and candid men. J.

LETTER FROM J. M. BARRETT TO HIS FATHER.

Spartanburgh, S. C., July 2d, 1849.

My Dear Father:

You have been but too correctly informed by the newspapers. I am indeed in prison, and would have informed you sooner, but how could I pain your kind heart by the sad news? Oh, with a father's tenderness, you reared me and have loved me, and in your old days, I have brought sorrow and affliction upon you. It pains me, my father, it pains me to my heart's core. You say, in your letter to the Clerk here, that I left you with a character untarnished. My father, you will believe me, you will love me, let the world say what they will of me—I have committed no crime, been guilty of no deed that ought to bring reproach or censure upon any one. No, I, for whom you feel so much solicitude, although I am in prison and may never see you again in this world, have not stained your name with infamy by the commission of any crime. I am charged here with having circulated *abolition documents*. Now, my father, you will believe me, I have circulated *no documents* of any kind in the State of South Carolina, nor violated any law of the State, so far as I know. Bear it in mind that I tell you so, and although death may close my eyes in eternal sleep before I ever see you again, when you shall hear that appearances are against me, and see my name aspersed in the public prints, remember what I told you, and treasure it up in your heart that I am innocent—that I am the victim of the schemes, misconduct, and infatuation of others, and that I now suffer for what others have done, and for which they ought to be responsible.

My story is simply this: I came here as the agent of E. Harwood & Co., of Cincinnati, to procure materials for publishing a Gazetteer. I came here in the early part of the season, intending to go north as the weather grew warmer, and finally around to our old home in Virginia—thence to Cincinnati and to Dublin. I found documents afloat in the State which were obnoxious to the people, and which gave me some trouble as people suspected me of having some connection with them. But knowing myself clear of their circulation, I felt no fears, and proceeded with my labors. I came to this place with an anxious heart, for I had written to Sarah, and expected an answer at this place from one whom I tenderly love, my dear sister. As soon as I had taken lodgings at a hotel, the people came upon me with two letters, one from Dublin, which I was much pleased to see, but on opening it, oh Sarah, it pained me, it was not from you. Why did you not, my dear sister, write me a simple letter as I requested? Then perhaps might I have escaped this prison. But I don't blame you in the least—nor do I blame Mr. Johnson, for I know he intended me no harm, but his letter injured me. The other letter was anonymous, and contained a few Nos. of this same obnoxious document, which the writer requested me to circulate. It was enough—the people were excited, and threw me into prison instantly—where I have since remained. (This was on the 8th of June.) Since then, other documents have been sent me, making the same request. The documents were all closely enveloped, addressed to persons in the State, and I was requested to drop them into post offices along my way. And thus I was made to circulate them without knowing what they were. But I did not circulate any of them. The first that came to me was at this place, and there is perhaps nothing in the law against me: at least, the attorneys I have employed and my own judgment is, that there is little or no chance of convicting me. I can prove by my employers what I came here for, and if I could find the man who sent me the documents, which I may yet do, that they were sent to me without my knowledge or consent. And this ought certainly to set me clear—especially since they can have nothing against me but vague circumstances. The people are excited, however, and it will be hard for me to have a fair hearing. The penalty is one thousand dollars fine, and one year's imprisonment in the county prison. I can be bailed out at one thousand dollars, and this must be in cash deposited here.

From Frederick Douglass's North Star.

FATHER MATHEW.

We have received a letter from our friend, Mr. Schermerhorn, regretting the remarks we made last week on the course pursued by Father Mathew, with respect to the subject of American slavery. He says—I do not myself understand the motives which influence any to endeavor to thwart the purpose of Father Mathew's visit to our country. In my opinion, the attack which has been made upon him is entirely without reasonable provocation; and as it is calculated to inflict severe injury on the cause of temperance, it should be met with the firm rebuke of every sincere friend of the cause.'

We think our friend wholly mistaken as to the spirit and object of our remarks, as well as to the effect which they were calculated to produce. Nothing could be further from our intention, than to thwart the purpose of Father Mathew's visit to this country; and we have no wish, in any way, to turn him aside from that high mission of 'good will to man' in which he is engaged; but we cannot be silent, even with respect to such a man, when he lends his influence to the cause of the oppressor, and withholds his testimony from the cause of the slave, with a view to standing well with the slaveholder. The invitation extended to him by our Boston friends to attend the celebration of West India emancipation, on the 1st of August, was not only reasonable, but respectful. Considering Father Mathew's reputation *at home* as an anti-slavery man, it was just what he had a *right to expect* at their hands. If he could not comply with their invitation because of his numerous temperance engagements, he could easily have said that such was the case, and have bade them, in a private way, God-speed in the good work of giving freedom to three millions of imbruted, outraged and helpless people in our land. Such a course would have been gratifying to the abolitionists, and honorable to Father Mathew. But no, he did not even deign to reply to their letter, nor offer a word of consolation or encouragement; but virtually summoned the Bible to the support of the horrid system of rapine and wrong—daring to assert that he did not know that there was any scriptural injunction against it, and thus throwing the whole weight of his religious and philanthropic character on the side of the slaveholder's argument. What could the slaveholder ask or desire more than this? Grant that the Christian Scriptures do not condemn slavery, and you have given the slaveholder a moral license to perpetuate slavery forever. Calhoun himself could not ask a larger admission in favor of the institution of slavery, than that so gratuitously made by this great apostle of temperance. It is on this account that we have felt it to be our duty to expose and denounce the conduct of Father Mathew. His great popularity as a temperance man, and his high standing as a priest and philanthropist, ought not, and shall not, shield him from the rebuke which his unwarrantable and injurious course richly merits. If an angel from heaven should array himself against the cause of freedom, and cast his influence with the oppressors and tyrants of our land, his fate should be no better than that of Father Mathew. Oh, when will men learn that there is a God in the universe, and that He cannot look upon sin with any degree of allowance? When will they learn that they cannot serve God and Mammon, nor promote the cause of righteousness in one particular, by sacrificing it in another?

Father Mathew proposes, we understand, to share the hospitality of President Taylor. This may be, perhaps, an explanation of his unwillingness 'to *commit himself*' on the subject of slavery—at the same time that it elucidates the cause of his inability to '*see any thing in the Bible against slavery*.'—F. D.

From the New Bedford Weekly Echo.

FATHER MATHEW.

Our remarks last week, touching the 'Great Apostle,' were generally regarded, we learn, as unwarrantably severe. We assure our readers they were not made rashly, but after a serious and thorough consideration of all the circumstances of that, to him, unfortunate affair. It is all very true, as his friends say, he came to this country on a particular mission—with one specific object—to labor in the cause of temperance. He should not be diverted from these labors. They are directed to a class which heretofore have been reached but to a very limited extent. He should not be subjected to any alliances by which his influence with this class, or any other, would be impaired. All very true, we say; nor has any one, as yet, sought to do this. Mr. Garrison, we sincerely believe, would be the very last man to attempt such a thing. In inviting him to a participation in an anti-slavery gathering, he but acted towards him as towards other distinguished men whom he supposed to sympathize with him in the cause—such as Palfrey, Sumner, Emerson, &c. Mr. Palfrey has just as good right to complain as Mr. Mathew. Had he frankly said to Garrison, that his time and attention would be constantly devoted to the cause of temperance, to the exclusion of every thing else—that his sentiments regarding American slavery and the abolitionists were the same as when he signed that address, and given him a 'God-speed,' which he could have borne to that meeting, Mr. Garrison would have been satisfied—nor would it have dishonored Father Mathew, and, we think, not have abridged his influence. As it is, he has been 'taken in his own craftiness,' and in the estimation of thousands, the great and honored philanthropist has sunk to the selfish, little-souled Jesuit.

Let those justify his conduct here who can. When we shout hosannas to any man, he must be an honest one, to say the least. The Howards and Oberlins we venerate, or any man who labors in the cause of humanity with a benevolence as pure and holy—but the Mathews, who seek their own glorification, let others honor if they choose—we shan't.

From the New Concord (Ohio) Free Press.

FATHER MATHEW.

On our first page is an article from the Liberator, to which we ask attention. In the refusal of the 'Great Apostle of Temperance' to participate in the celebration of the anniversary of the emancipation of eight hundred thousand slaves, we have a striking example of the influence of public opinion upon the minds of even great men. It is so much the more to be lamented, when we reflect how great an influence for good so renowned a man as Theobald Mathew exerts. Thousands and thousands have been brought into the temperance ranks, during the few weeks that he has been in the United States, by his instrumentality. Among the Catholic population, for he is a priest, his influence is incalculable. But Father Mathew's great source of popularity is his devotion to and success in the cause of temperance. He expects to travel South to multiply the ranks of the temperance army. He knows, and that knowledge dictates his course of action, that so sure as he manifests sympathy with the abolitionists of the North, or participates in any way with their movements, so sure his influence in the South, even in the cause of temperance, is lost. What a sad picture does this present!

An Outrageous Case—The Operation of the Slave System.—A slave named Albert ran away from Mrs. Hays, Cecil Co., Md., four years ago, and has been employed since as a free man by a Quaker gentleman, George Martin, of Chester Co., Pa. His whereabouts having been recently discovered, he was stealthily kidnapped and brought to Baltimore by a minion of his former owner. Mr. Martin, his Pennsylvania employer, followed on with a view of obtaining his release by some means, but no sooner had he touched the *free* soil of Baltimore, than he was arrested at the instance of the slave dealers, and suit instituted against him to recover $1000 alleged to be due as damages for Albert's services and detention for the four years. And under the operation of the benign laws of Maryland, Mr. Martin has been held to answer this suit at the next term of the court. A writ of habeas corpus is talked of to effect his release, but what the result will be, it is impossible to tell. A correspondent of the New York Tribune says, in remarking upon this affair:

'A greater outrage on the rights and liberties of a citizen of an adjoining State has not been perpetrated for a long period. Northern men, who have human feelings in their bosoms, should beware how they place themselves in the power of these Southern slaveholders, for their desperation, seeing the hand-writing on the wall, drives them to every expedient and extremity.'

Abolition Pamphlets.—Some of the South Carolina papers are beginning to complain again about the abolition pamphlets which are sent into that State through the Post office. Their indignation is excessive, and their objurgation as strong as language can make it; but we can discover no particular reason, except that packages are frequently sent to persons who do not want them, with the postage unpaid, etc. Recently, the post-master at Laurensville received a bundle, containing one hundred and fifty pamphlets, directed to him, but with no mark by which to detect their origin. It created so much excitement that the obnoxious documents were taken to the public square and burned with great ceremony.

☞ A treaty of peace and commerce had been concluded between Great Britain and the Republic of Liberia.

The Liberator.

BOSTON, AUGUST 31, 1849.

No Union with Slaveholders!

PATRIOTISM AND CHRISTIANITY—KOSSUTH AND JESUS.

Since the disastrous termination of the struggle for liberty and independence on the part of the Roman people, all eyes are fastened upon Hungary, bravely coping with the colossal powers of Austria and Russia, and as yet undismayed and unconquered. Her final triumph, in the present sanguinary conflict, is possible, but not at all probable. In the course of another month, authentic intelligence will doubtless be received, that, like Rome, she no longer contends with her oppressors, but submits to wear the yoke and drag the chain of a degrading servitude.

A great national emergency usually lifts from obscurity to eminence, men of extraordinary genius, talent, courage, self-sacrifice, patriotism, piety. Hungary has at the head of her forces three notable chieftains—Kossuth, Bem, Georgey. Of these, Kossuth appears to be the Washington. His presence electrifies, his appeals inspire his countrymen, with almost magical effect. What he proposes, they ratify—what he desires, they execute—where he leads or points the way, they 'rush to glory or the grave'—with a promptitude, an obedience, a valor, unsurpassed in the history of nations.

As specimens of the power of his genius and the eloquence of his rhetoric, read the proclamations from his pen to his countrymen. They are of a peculiar type, and singularly imbued with a religious sentiment, without the appearance of eccentricity or cant. 'Our trust is in the God of righteousness'—'We can hope in nothing but a just God and our own strength'—'God has chosen us to redeem the people from physical bondage by our victory, as Christ has redeemed humanity from spiritual bondage'—'God is just; his power is almighty; he hallows the battle-field for the weak, and the strength of the mighty and the wicked is broken'—'God of our fathers, and God of the nations! God of the warriors of Arpad! O Father! Father of our fathers! Hallow their dust with Thy grace, that the ashes of my fallen heroic brethren may rest in peace! Leave us not, great God of battles!'—such are the constant declarations and invocations of Kossuth, designed alike to animate the hearts of the Hungarians, and to secure the benediction of Heaven. It is impossible to describe their effect on the popular mind.

Kossuth is, unquestionably, a sublime specimen of what the world calls 'patriotism.' He is a model 'patriot.' To his country, he gives himself unreservedly; to effect its freedom from the Austrian yoke, he has suffered every thing but death, and stands ready to offer up his life at any moment; in its independence will be realized his highest aspirations. The press is every where extolling his virtues, and ranking him among the foremost heroes of the world. Whether he succeed or fail, he has associated his name with that of Tell, of Wallace, of Hampden, of Washington; and his memory will be cherished by succeeding generations.

What then? Is Kossuth worthy of imitation? Is his example such as should be held up for universal acceptance? Is his spirit truly noble, expansive, sublime? Is his piety of a genuine quality, neither tinctured with fanaticism, nor sullied by passion? He calls upon his countrymen to seize the axe, the scythe, the sword, the firebrand, every weapon of death and destruction within their reach, and wield them with exterminating effect against their Austrian and Russian invaders. What then? Is the war justifiable? Is there, can there be, such a thing as a justifiable war? Is it true that we may do evil, that good may come—that the end sanctifies the means—that Hungary is reduced to such an extremity, that she is not only innocent, but deserving of praise, in destroying her enemies? What is war? Is it not the opposite of peace, as slavery is of liberty, as sin is of holiness, as Belial is of Christ? And is slavery sometimes to be enforced—is sin in cases of emergency to be committed—is Belial occasionally to be preferred to Christ, as circumstances may require? These are grave questions, and the redemption of the world is dependent on the answers that may be given to them.

What is this Hungarian war in its features and effects? Wherein does it differ from any other war, animated by the spirit of hatred and revenge, and prosecuted by a resort to murderous weapons? Is not human blood flowing like water—are not the wounded, dying and dead, multiplying like the withered leaves of autumn at the touch of frost—are not homes made desolate, and firesides voiceless, and fields barren? On the score of forbearance, kindness, magnanimity, wherein do the Hungarians exceed their enemies? They neither ask for nor give quarter. Their weapons of defence are the weapons with which they are assailed—the weapons of tyranny in all ages!

'Ah! you overlook the wide difference that exists between the conflicting parties! The object of Hungary is laudable and noble—her freedom and independence! That of Austria is tyrannous and diabolical—the subjection of Hungary to her iron will!'

No, I do not forget, but admit the fact. It is because I remember it, that I groan in spirit to see a good object defended by the same weapons and the same measures as those which are used to uphold a bad object. The better the object, the less need, the less justification there is to behave as they do, who have one that is altogether execrable. Eye for eye, tooth for tooth, life for life, is not the way to redeem or bless our race. Sword against sword, cannon against cannon, army against army, is it thus that love and good will are diffused through the world, or that right conquers wrong? Why not, then, seek by falsehood to counteract falsehood—by cruelty to terminate cruelty—by sin to abolish sin? Can men gather grapes from thorns, or figs from thistles?

Hungary has already sustained a frightful loss of life, and the dead bodies of her people cover her soil. She is enduring all the horrors of a merciless war, and how shall these be depicted? And what if she fails in this unequal strife? Kossuth tells his countrymen, that, in case of defeat, they must fall a prey to famine—for their ruthless invaders, as they stalk murderously onward, leave slaughter, flame, misery and famine in their track, and wherever they appear, ploughing and sowing are useless. He warns them that, if they allow themselves to be conquered, they must be prepared to experience all imaginable tribulation. Already, 'the enemy has ravaged everything with fire and sword. How many cities and villages has not his flaming torch laid in ashes!'

This is the Hungarian view of this dreadful conflict. But the Austrian is scarcely less appalling. The sufferings of the allied invaders have been indescribably severe, and their losses at least as great as those whom they are endeavoring to subjugate. It is our duty to remember the fate of all who are involved in this war, whether they are on the right or on the wrong side; for they are all brothers by creation, members of the same great human family, and under the most sacred obligations to love and do good to each other. Our computation must include all the suffering and evil that are the legitimate consequences of the war, on both sides, or we shall fail to see it as it is.

The piety of Kossuth, is of that kind which is calculated to impress the superstitious, to satisfy the patriotic, to stimulate the revengeful, to mislead the unreflecting. In the primitive meaning of the language, 'It has the form of godliness, but denies the power thereof.' It assumes that God is on the side of the oppressed: that is true. It assumes that he is pleased to see them engaged in deadly strife with their oppressors, and that he is the 'God of battles,' strengthening the arm of the physically weak to contend successfully in the cause of freedom against the tyrannically strong: and here is the delusion. It cannot be true, as a moral proposition, that if it is wrong to inflict injuries, it is right to retaliate when they are inflicted. It cannot be true, that he who 'causes his sun to shine on the evil and on the good, and his rain to fall on the just and the unjust,' sanctions a bloody revenge.

What shall we say of the spirit of the Hungarian patriot? He invokes his countrymen to 'arm with axe or scythe, with clubs, with stones'—'rise in the rear, and cut down the Cossacks'—'give the enemy no rest at night, fall upon him suddenly, and hide every kind of provisions, that he may perish with hunger'—'burn the houses about their heads, so that the savage hordes may become a prey to the flames'!!—&c. &c.

Merciful God! is this in accordance with thy will? And shall he, who thus counsels the most atrocious acts, dare to offer up prayer to thee for succor and benediction? Alas! he knows not what spirit he is of.

Yet here we have as lofty and magnanimous a specimen of worldly 'patriotism' as the age produces!

Let us be just. Let us detract nothing from the real merits of Kossuth. He abhors tyranny; he has passed six years of his life (almost at the sacrifice of it) in a loathsome Austrian dungeon, for his love of liberty; he is no demagogue, no selfish adventurer, but earnest in purpose, and self-sacrificing in action; he goes for Hungarian liberty as Washington went for American independence.

Still he is implacable, unmerciful, towards the enemies of his country, even to consuming them alive with fire!

The name of Kossuth 'rings from shore to shore.' Who among his admirers and eulogists thinks of taking any exception to his course?

Yet what is the scope of his vision? He is a Hungarian, as Washington was an American. His country is bounded by a few degrees of latitude and longitude, and covers a surface of some thousands of square miles. He is strictly local, territorial, national. The independence of Hungary, alone, absorbs his thoughts and inspires his efforts; and to obtain it, he feels justified in disregarding the claims of humanity, and suspending all the obligations of morality.

Contrast now with all this, the precepts, the doctrines, the example, the spirit, the life, the death, the purposes of Jesus!—Jesus, the wronged, the calumniated, the buffeted, the hunted, the crucified!' To the injured, the oppressed, the down-trodden, he made no inflammatory appeals, but taught forbearance, long-suffering, forgiveness; yet he also taught them to wear no yoke, and to call no man master, though a cruel martyrdom should be their lot. He counselled neither retaliation nor self-defence. He did not say, 'Arm with axes, scythes, and clubs—burn the houses of your enemies about their heads'—but soothingly declared, 'Blessed are the meek; for they shall inherit the earth'—'Blessed are the merciful; for they shall obtain mercy'—'Blessed are the peacemakers; for they shall be called the children of God.' And with true nobility of soul, he gave these magnanimous injunctions:—'I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also'—'I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. For if ye love them that love you, what reward have ye? do not even the publicans so?'—'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.' He also declared, 'All they that take the sword shall perish with the sword.' His life was in strict harmony with his precepts. He met the enmity of his persecutors with a lamb-like spirit; yet in reproving them for their crimes, he was courageous as a lion. 'Wo unto you, scribes and Pharisees, hypocrites! ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Nothing could intimidate, subdue or enslave him. Nailed as a felon to the cross, he supplicated for the forgiveness of his enemies with his expiring breath.

Jesus was neither local nor national in his feelings or designs. The land of his birth was in bondage to the Roman power, but he exhibited no 'patriotic' indignation, and made no appeal to Jewish pride or revenge. Abhorring oppression in every shape, his method of meeting it was to rebuke it, and to return good for evil. He would destroy tyranny, but without injury to the tyrant—by a moral regeneration, not by a physical struggle. His soul was expansive as the universe, his love for the human race impartial, his country the world.

Jesus was ever ready to be slain for his principles, but he caused no tears of misery to flow, no blood of enemies to be shed, no houses to be fired, no lands to be devastated. See the miseries and calamities brought alike upon Hungarians and Austrians by the terrible appeals of Kossuth! And how many generations must pass away, before the fierce enmities thus excited will become extinct!

O, Kossuth! not of thy abhorrence of Austrian oppression do I complain, but join with thee in execrating it. But the lessons of vengeance which thou art teaching thy countrymen are such as degrade and brutalize humanity. Tell the Hungarians that a bloody warfare to maintain their nationality is incompatible with moral greatness and Christian love, and for an object which is low and selfish. Inflame them not to madness by martial appeals, but exhort them to beat their swords into ploughshares and their spears into pruning-hooks; so, being weaponless, yet possessing a spirit determined to be free, they shall present to Austria an unconquerable front, and achieve a bloodless triumph.

O, Jesus! noblest of patriots! greatest of heroes! most glorious of all martyrs! Thine is the spirit of universal liberty and love—of uncompromising hostility to every form of injustice and wrong. But not with weapons of death dost thou assault thy enemies, that they may be vanquished or destroyed; for thou dost not wrestle against flesh and blood, but 'against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places'; therefore hast thou put on the whole armor of God, having thy loins girt about with truth, and having on the breast-plate of righteousness, and thy feet shod with the preparation of the gospel of peace, and going forth to battle with the shield of faith, the helmet of salvation, the sword of the Spirit! Worthy of all imitation art thou, in overcoming the evil that is in the world; for by the shedding of thine own blood, but not the blood even of thy bitterest foes, shalt thou at last obtain a universal victory.

'The Christian's victory alone
Hostility forever ends,
Erects an undisputed throne,
And turns his foes to friends.

Ye great, ye mighty of the earth!
Ye conquerors! learn this secret true—
A secret of celestial birth—
By suffering to subdue!

Nor is the victory lost, when those
Whom love assails disdain to yield;
A host of *spiritual* foes
Lie vanquished on the field.

All outward storms will rage in vain,
If peace and love within abide;
The soul each onset will sustain,
A rock amidst the tide.'

☞ The freedom-loving correspondent of Burritt's Christian Citizen, J. B. Syme, of Edinburgh, Scotland, in a sketch of the life of Kossuth, (see last page,) associates my name with that of the Hungarian leader in a complimentary manner. My estimate of Kossuth, as a patriot, is not below his own; but, I cannot sanction rapine and murder, even in a good cause.

☞ Father Mathew shall have the benefit of all that is designed to shield him from censure, or to cover me with reproach, so far as this can be done by laying before the readers of the Liberator all that his defenders say in his behalf. This is the course I uniformly pursue in all such cases; for he who is in the right can afford to be generous. If ever a man had occasion, in anguish and consternation of spirit, to exclaim, 'Save me from my friends!' it is Father Mathew, in regard to his non-committal policy on the subject of slavery. If he is not utterly ashamed of what they have written, it must be because he is 'given over to hardness of heart and blindness of mind.'

Last week, I commented on an article from the pen of Mr. White, editor of the New England Washingtonian, respecting my interview with Father Mathew—an article which, for his own sake, I was sorry to see. Here is another one, equally unfortunate, as well as in a somewhat bitter spirit:—

FATHER MATHEW AND MR. GARRISON.

Mr. Garrison, with that hot haste, wanting discretion, with which a man whose child was badly scalded, mounted his horse to go for the doctor, and rode over and badly injured half a dozen children of his neighbors, has continued his attack on Father Mathew, but brings no new evidence forward in support of his charge. Among other things, he published a letter from Mr. Rogers; and commenting upon it, calls Father Mathew Jesuitical, because at the beginning of his interview with Mr. Rogers, he calls him dear, and after he has been insulted, grows justly indignant. We recollect a parallel case, and will put it for the benefit of our friend. We were present when a certain gentleman was introduced to Father Mathew, and addressed him in quite a complimentary way, and yet next week made quite a fierce attack upon him. Was that Jesuitical?

Mr. Garrison, after an interview of five minutes with a man, pronounces him pro-slavery, because he does not do exactly what Mr. G. wishes; and the only real evidence he brings of the truth of that statement is, that Father Mathew thinks there is no special injunction against slavery in the Scriptures. Would it not have been well to have asked one further question, whether there is not a general injunction against it? We know many temperance men, who can find no special injunction against drinking wine there, who are fully satisfied that the general injunction of the Scriptures is against wine-bibbing.

Would it not have been well for Mr. Garrison to have also inquired what Father Mathew's views were on this question when he signed the Irish address? and perhaps he might have found that they were the same now.

We go as far as Mr. Garrison for speaking out what one feels, but before condemning men as not speaking for pro-slavery reasons, we will inquire what his reasons are, and we may find that they are honest, though, as we may think, mistaken. No one can deny that the father who injures his neighbor's family to save his own, may be honest, but still that is but small consolation to the sufferer. Mr. Garrison's course is undoubtedly honest, but before publishing a statement such as he published in his paper last week, would it not have been as well to have inquired, whether there might not have been another side to the story? W.

As to my 'hot haste,' it is my friend White who is warm and excited, for he does not occupy a true or manly position in this controversy. I have done nothing hastily, or with heat. Having been deputed as one of a committee to extend to Father Mathew a written invitation to be present at the celebration of British West India emancipation, and having received no reply to it in form, it became necessary for me to state at the Worcester meeting, and subsequently in the Liberator, what transpired between him and myself, during the interview at which the letter was put into his hands. This I did without exaggeration, with great exactness, and in a simple and dispassionate manner. If, in my account of the conversation, I have stated the truth, and it fully justifies Father Mathew in declining to avow himself an abolitionist on the American soil, why all this *fluttering*? Will not the truth bear its own, and carry the day?

If I have either misunderstood, or misinterpreted, or misrepresented the language of Father Mathew on any essential point, why, I again ask, does he not say so? As he makes no complaint, of what use is it for any one else to attempt to enact the champion for him?

Mr. White speaks complainingly of my 'attack' on Father Mathew. What! may I not state the truth, and express my own conviction that the determination of the latter not to open his lips for the slave, lest it should interfere with his success in the temperance cause, is dishonorable to him as a professed philanthropist and Christian! Is this to make 'a fierce attack' on him? The charge is ungenerous and unjust. On what ground is he to be exempted from censure more than any other man? Yet it is no more my duty to rebuke him than it is that of every other friend of freedom. No man shall narrow it down to a personal controversy, without subjecting himself to the just imputation of being either very ignorant or extremely dishonest. It is a question affecting the rights and liberties of fettered millions and their posterity.

What inconsistency there was in addressing Father Mathew 'in quite a complimentary way' on being introduced to him, supposing he would prove true to his anti-slavery principles, and the next week in rebuking him for being recreant to his principles, I cannot see. But 'a drowning man will catch at a straw,' though it never yet prevented one from going to the bottom. My compliments, on the occasion, were simply that I was glad to see him in America, and was sorry that I was not able to do so in Ireland on my last visit to that country.

'Mr. Garrison, after an interview of five minutes with a man, pronounces him pro-slavery.' What of that? Sometimes half a minute will suffice to warrant such a conclusion. But Mr. White adds, 'because he does not do exactly what Mr. G. wishes.' This looks invidious in intention, and is untrue by implication. On what ground I have condemned Father Mathew, the public already know. It is not because he was not present at Worcester, but because he has made up his mind to give no countenance to the anti-slavery movement while he remains in this country, on the ground of policy! Is not this enough?

As to the declaration of Father Mathew, that he could not say that there was any special injunction in the Scriptures against slavery, what fitness, propriety, pertinency or sense, was there in making it on such an occasion, on the part of one claiming to be an abolitionist, addressing it to another who had devoted twenty years of his life to the abolition of slavery? He was asked to attend an anti-slavery celebration, and immediately expressed a doubt whether the Scriptures contained any explicit prohibition of slavery! How apposite! O, says Mr. White, he may think there is 'a general injunction against it.' What if he does? He means to have nothing to do with it; and in that is his guilt and condemnation.

The Washingtonian can be devoted to a better purpose than that of palliating such conduct.

LET O'CONNELL SPEAK.

Yes, if Theobald Mathew now wears a padlock on his lips, let Daniel O'Connell be heard again in thunder tones against the American slaveholders and their abettors! All the more need is there for the printing and circulation of his scathing sentiments through the length and breadth of the land. Next week, therefore, we shall devote a large portion of the Liberator to a republication of what O'Connell uttered so faithfully in his life-time on this subject. It will make a thrilling number. Accompanying these extracts will be the Anti-Slavery Address which Father Mathew signed with O'Connell and 70,000 others, in Ireland, but which he has not the courage or honesty to endorse in America. There will also be a letter to Father Mathew from the Editor. Extra copies may be obtained at the Anti-Slavery Office, 21 Cornhill.

ZACHARY TAYLOR'S PAST.

EVERETTVILLE, Princeton, Aug. 23, 1849.

DEAR FRIEND GARRISON:

The following communication was sent to the editor of the Massachusetts Ploughman, a few days previous to the National Fast, for insertion in that paper. It was designed as an answer or response to an editorial in the Ploughman, recommending the observance of the Fast proclaimed by President Zachary Taylor.

The editor of the Ploughman refuses its publication in his columns, on the ground 'that the Fast has passed by, and also that he has not altered his views in relation to it.'

I had an interview with the junior editor, the younger Buckminster, in which he objected to one or two paragraphs in the article, as tending to excite a very bitter controversy, as he thought. What these political discussions, as he thought, should be in the art to provoking political discussion, I am entirely unable to define. Certainly, it is neither Whig nor Democratic. The objectionable paragraph is the one in which I allude to the gross inconsistency of Zachary Taylor in calling the people to fast; particularly that part of it which alludes to the thousands of innocent Mexican women and children, in whose heart's blood old Rough and Ready has bathed his sword, that increasing territory may be obtained for the extension of the darling institution of the South. The editor of the Ploughman spoke out like a man against the atrocious war with Mexico, with little regard to the politics of any party, and I hoped he still possessed moral courage and magnanimity enough to admit an article to his columns, if it differed from his own sentiments. The article is rejected, probably, on the ground that it reflects somewhat upon the conduct of Zachary Taylor. I pray God, in behalf of my injured, down-trodden brethren, that our only hope—our only friends—the abolitionists, will not relax, nay, but rather use more energy—press onward, and onward, until the liberties and rights of freedom in this country, where three millions of men are in chains. But to the article.

EVERETTVILLE, Princeton, July 31, 1849.

TO THE EDITOR OF THE PLOUGHMAN:

SIR,—I see in the last number of the Ploughman, that you notice the recommendation for the National Fast which is to be held on Friday next. There are a number of reasons, substantial in my mind, against holding such a Fast as is recommended by the President, and will be observed by the people. In the first place, it will be perfectly inefficient in the removal of the disease that is making such havoc, and fell havoc in our western cities, and on account of which the Fast is proclaimed. If the Fast will have a natural tendency to give skill and wisdom to physicians, under whose care the victims of the disease are placed; if it will lead the inhabitants of our Western cities and country to avoid the known violations of the laws of physiology, which were given to man as directly as any moral law that has ever been promulgated to the world, in any dispensation of the Bible; I say, if it will lead to cleanliness of habit, to avoidance of the poisonous gases with which the air may be impregnated; if it will lead people to avoid exposure to the ravages of the destroyer, in eating fruit, unripe, and in excessive quantities; if it will show them the danger of buying and eating unwholesome and decayed vegetables; in short, if it will more widely extend the practical knowledge of the cause and cure of human disease, then I am in favor of the National Fast; but I think it will be repeated until every vestige of the Cholera is removed from the country—and I am not in favor of it otherwise.

I am opposed to it, also, from the fact that it is not the Fast that God requires, or that will be pleasing in his sight. If the Cholera is sent in direct judgment for the moral depravity of human character and the sins of the nation, to which you allude, and as is the prevailing opinion, the Fast that will be kept is an offence in the sight of the God of heaven; for it will not be kept in the spirit of repentance for the sins of the nation, for which the Cholera is sent as a judgment. God has informed us, by the prophet Isaiah, what kind of Fast is acceptable to him.

'Ye shall not Fast as ye do this day, to make your voice to be heard on high. Is it such a Fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a Fast, and an acceptable day to the Lord?

Is not this the Fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, &c.

'Then shall thy light break forth like the morning, and *thine health shall spring forth speedily*; and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.'

Now, Mr. Editor, do you believe that President Taylor is willing to keep such a Fast? You know he has not the most distant idea of doing any such thing. No; he will continue in oppression as he has done. He will continue to smite the poor with the fist of wickedness. His long sword is rusted from blit to point with the precious heart's blood of innocent Mexican women and children, killed off to make room for the increasing business and employment of this oppressive government. The 'Sage of Quincy' declared that the 'propagation and perpetuation of American slavery is the vital and animating spirit of the national government;' and yet the members of this slaveholding government will bow down their heads as bulrushes, and think to appease the wrath of the Almighty by so doing; and at the same time continue the sins of the nation that have courted his judgments in all their strength and vigor.

Again, I object to the authority from whence the proclamation to hold a Fast has issued. Can you reconcile in your own mind, sir, or can any other man who has any claim to a tolerable share of common sense, the propriety of Zachary Taylor's calling on the people to Fast on account of the judgments of Heaven upon our national sins? Who is Zachary Taylor? The fact need not be stated, for it is notorious to the whole country, that Zachary Taylor has spent the whole of his life, from boyhood up to the time that the proclamation was handed to him for his signature, either in the camp or on the plantation, *staying or enslaving* his fellow-men by hundreds or by thousands. And for such a man to discourse upon the importance of holding Fasts, by which to avert the judgments of Heaven, must be, in the sight of God, the most brazen effrontery, the most arrant hypocrisy; and all who join in this Fast, and are not striving with their might to root out the evil which the President and people are guilty, will increase rather than diminish the guilt of this nation. The Fast will be a solemn mockery before high Heaven, unless we do works meet for repentance, and abandon, at once and for ever, the crying sins of this nation.

Yours for the promotion of a genuine Fast,

JOSHUA T. EVERETT.

MONITUS TO MONITOR.

Your long communication addressed to me in the Liberator of the 10th inst., needs no other reply than that contained in the mistake you made in regard to Rev. Mr. Pope, of Kingston; a mistake which that gentleman has thought proper to come forward and correct. See his letter in the next (after that) number of the Liberator. *I told you so.*

MONITUS.

To CORRESPONDENTS.—S. B., of Ohio. Money received, and P.P. on his way to the West.

CHARLESTON NECK.

PHILADELPHIA, Aug. 21, 1849.

WM. LLOYD GARRISON, Esq.:

INVALUABLE FRIEND.—This will inform you, that have sent you (by mail) a copy of the 'Rules and Regulations' for 'Charleston Neck,' wherein you will perceive that the statement made in a former communication concerning the use and purpose of a 'Work House' in that section of our glorious free Republic are correct.

It may be well for me to state what difference exists between the city of Charleston and Charleston Neck. It is only this:—Charleston Neck is a corporation established upon the suburbs of the city proper, similar to the Northern Liberties of Philadelphia, quite as large in extent, but not in population. Prior to the year 1848, many little privileges denied 'slaves and free persons of color,' by the severity of the laws of the city, were obtained in that region; but the 'Knights' of Charleston Neck, as it improved in population, thought it also necessary to enact similar laws to the city, for their comfort and pleasure; hence the 'Rules and Regulations for Charleston Neck.'

You will perceive, on perusal, that they have also established a 'Work House' similar to the city property; consequently, there are now in operation two 'special buildings' for cruelty, blood and murder, amongst a population of less than fifty thousand, all told.

The nabobs of the South do openly assert that the doings of the abolitionists will cause them to be more rigorous, and draw the chains tighter upon those in their power. That they are and will be driven to desperation, as it always has been with petty tyrants, there can be no doubt; yet, notwithstanding, I trust, I pray God, in behalf of my injured, down-trodden brethren, that our only hope—our only friends—the abolitionists, will not relax, nay, but rather use more energy—press onward, and onward, until the liberties and rights of freedom in this country, where three millions of men are in chains. But to the article.

FATHER MATHEW.

GEORGETOWN, MASS., Aug. 22, 1849.

WM. L. GARRISON:

DEAR SIR,—I cannot conceive the indignation which the abolitionists of Georgetown feel, concerning the recreancy of Father Mathew, in abandoning the cause of the slave in the midst of his oppressors. Those who once loved him, and were accustomed to class and associate his name with Clarkson and O'Connell, with Thompson and Humphrey, now look upon him as a very Arnold—a Judas to the anti-slavery cause. I showed the Liberator containing the account of your interview with him to a prominent Free Soil man in this place, and after he read it, he felt astonished, and said—'He is courting popularity, and no mistake.' He, he will see the day that he will be sorry for the course he has taken here. I should like to know what the abolitionists of Dublin, Cork and Belfast think of his course. If I am not mistaken, he will meet with a withering rebuke from those friends of the slave in old Ireland. Methinks that if O'Connell could look down, and was permitted to speak, he would order his name to be taken from beside such a traitor to the cause of liberty.

J. M. COMBE.

APOLOGETICAL.

☞ We owe an apology to our readers this week. There are some articles written by the enemies of our cause too low and grovelling, even for the receptacle of falsehood and slander, of venom and filth, the 'REFUGE OF OPPRESSORS.' One of this description may be found on the first page. Our only excuse for inserting it is, to show what sort of backers Father Mathew has got. Apostates and compromisers naturally have a fondness for each other; and it takes the betrayer of the cause, wearing still an anti-slavery mask, to write the silliest, dirtiest, and most venomous pieces against those who are true to principle and the slave.

A Kidnapping Case—The Offenders Convicted.—The Westchester Village Record publishes a sketch of the trial and conviction of Amos McFarlan and Solomon Hoag, for the charge of kidnapping a colored boy. The outrage was committed in the vicinity of Downingtown. The principal witness in the case was the boy who was described as a stout, hearty looking fellow, apparently about fifteen years old. The boy was an apprentice of Wm. Evans, of that village, and had been missing for a few days, during which time he was, as he supposed, to Wilmington; but on his arrival he was taken to a gloomy building, and fastened up; in this building proved to be a slave establishment in Baltimore. The story of the boy led to the restoration of his liberty, and to the punishment of the perpetrators of the outrage. Mr. Thomas McFarlan, one of the parties convicted, is a young man, who had had some advantages; he has only been a few years among the Friends; he is a year or two past one of the principal hotels at Downingtown. His coadjutor was a colored man of 23 or 30 years of age. Both were convicted, and the former was sentenced to six years, and the latter to five years in the penitentiary, and $300 fine.

☞ Four of the negroes concerned in the late outbreak in the Charlestown Work House, were tried on the 20th ult., by a Court of freeholders and magistrates convened for that purpose. They were severally found guilty of a high and unchristianlike conduct, and sentenced to six months solitary confinement, and to receive fifteen lashes on the first day of each month, and then be placed in the penitentiary for five years, unless sent without the limits of the State.

Trial for Entering Slaves.—On Wednesday, in the City Hall, a court of magistrates and freeholders was impanelled, for the trial of Edward, the slave of S. Farrar, and Edward, slave of Dr. D. D. Greaves, charged with stealing and carrying away Adam, the slave of Wm. Kelly, from the premises of the last of the State; and secondly, with endeavoring to entice Adam to run away and leave the State.

The court retired after a short time with the following verdict:—Guilty of feloniously carrying away, but not of enticing. Edward Graves, in consideration of his good character, is sentenced to punishment for other offences, received no additional punishment. Edward Farrar was sentenced to six months solitary confinement, to receive thirty lashes every month, and afterwards five years solitary confinement, to be enforced on his master's sending him out of the State.—*Charleston Courier.*

Death of the Mayor of Bangor.—William Abbott, Esq., Mayor of Bangor, died at his residence on Saturday night, at half-past 12 o'clock, aged 78 years. He had been suffering for some time with typhus fever.

A Crime to Teach.—John Veming was arrested in New Orleans lately, on the complaint of Dr. John R. Henderson, for teaching a slave boy the Doctor's to read. Veming was committed for trial before the First District Court.

Buffalo, Aug. 27.—Report of cholera, 64 cases and 30 deaths, for the last 24 hours.

Explosion.—In firing salutes at Erie on the morning of the 17th, in honor of the Vice Presidents, from U. S. steamer Michigan, a man named Gilbert was killed by the explosion of the gun, and three others were thrown overboard. A Mr. Robbins had both hands blown off, and he is since reported dead.

☞ The Cincinnati Globe has passed into the hands of the proprietors of the Commercial. Stanley Mathews retires from the editorial chair.

ARRIVAL OF THE CANADA.

The steam-packet Canada arrived at New York on Saturday morning, bringing files of London and Liverpool papers to the 11th of August.

All fear in regard to the potato scems to have subsided.

M. Lemartine, who is still confined with an acute attack of rheumatism, has been compelled to resign of the Legislative Assembly an unlimited leave of absence, in order to sell his patrimonial estate and liquidate the debts thereon.

☞ The London Sun announces the receipt of subscriptions for the refugee Hungarians to the amount of 233 pounds. The Sun expresses sympathy in the Hungarian cause was held in Edinburgh, Aug. 6th, the Lord Provost in the chair.

☞ The London papers announce the death, on the 30th July, of Jacob Perkins, Esq., formerly of Boston, but for many years residing and established in London, the inventor of engraving on steel, and the method of transferring such engravings to steel plates, in his 83d year.

ITALY.

The order recalling Gen. Oudinot from Rome was despatched from Paris on the 8th of August. No commander-in-chief of the army of Italy has been appointed, but Gen. Rostolan will take over the command in the meantime to the next senior general in the army.

The Turin press publishes the following letter from Genova, dated the 1st:—'Maxim! is now here; he walks quietly about the streets of this city under the protection of an English support. The revolutionists of all parts of Europe have, it would appear, fixed on the Sardinian dominions for their place of refuge; dozen letters are now lying at the Hotel de Bergues, addressed to M. Ledru Rollin.'

Venice was again cannonaded on the night of the 29th ult., when red-hot shot were launched on the city. The operations are to be continued by the Austrians, if the Venetians do not capitulate. It appears, from all accounts, that the balloon batteries have not answered the expectation of the besieged. According to the Venetian journals, 24 balloons have been generally understood in Rome that the undignified resumption of power by the priests was about to take place without any opposition. The cardinals had been already named, and have arrived in the city to form the government committee.

HUNGARY.

The intelligence from this country, we regret to say, is of the most discouraging nature, and shows a very gloomy outlook for things in the fortunes of the brave Magyar nation.

The story from Transylvania, of Bem's great victory over 60,000 Russians and Austrians, turns out, as usual, to be a complete fabrication. On the contrary, Bem had been compelled to retreat from Hermanstadt.

The general condition of the war in Hungary may be thus described. Since the battle of Waitzen, the Hungarians have been retreating from the banks of the Danube, towards the East, North and South. In this part of the country, the three divisions of their forces are commanded by Perczel, Damjanich, and Kmetschki in the centre, and Perczel in the South. The Russians and Austrians are pursuing them in three divisions, commanded by Paskiewitsch, Haynau and Nugent. The Hungarians have abandoned the great plain lying between the Danube and Theiss, and spread themselves over a tract of about 150 miles, from Tokay in the North, to Szegedin in the South. Gorgey, with his army, has disappeared from the neighborhood of Pesth, and the marches of Bodrogkoz. It is not known whether he is on the eastern or western side of the Theiss. Paskiewitsch, who is in pursuit of him, has crossed that river at Poroszlo, about sixty miles south of Tokay.

The Russian journals publish what he was last heard from, was at Szonok, on the Theiss, thirty or forty miles below Poroszlo; but he has since disappeared from the pursuers. Gorgey, it would appear, has found no difficulty in crossing the Theiss, although some resistance was offered by the Hungarians at Szegedin.

In the meantime the Austrians under Nugent have advanced to the Southeast through the territory lying between the Danube and the Balaton Lake or Platten Sea. They are now at Funfkirchen, about twenty miles from the Danube. The Austrians have crossed the Danube at two places, namely, at Pesth and the Danube and Theiss, from the Czerhat and Matra mountains in the north to Theresiopol or City of Maria-Theresa, on the south. Jellachich, with his Croats still hovers on the southern frontier.

Nearly all the western half of Hungary is now in the power of the Austrians, and Transylvania is one of the strong places in the east and south of Transylvania.

The Jews of Buda-Pesth, desirous of evading the harsh terms of Haynau's proclamation, are said to have become suddenly convinced of the truth of Christianity, and are now busy in going through the ceremony of baptism. This artifice was, however, of no avail, for the inexorable task-master issued another proclamation, that all must conform to the prescribed conditions who were Jews on the 20th of July.

From accounts in the official journal, published by the Hungarians at Szegedin, it appears that the forts of Temesvar were taken by the Magyars on the 13th ult. Six attacks were repulsed, and the place was ultimately carried by a general assault. According to other accounts, the Austrian General, Rosenberg, was killed during the storm.

A new and extraordinary recruitment is ordered throughout the Austrian empire, of 15 recruits to every 10,000 inhabitants.

☞ Among the regiments of artillery, sent by the railway from Vienna to Presburg, to oppose the progress of the Hungarians, there were 2,000 men, who cried and wept at being taken away, and stated that they never more expected to return.

The Constitutionnel publishes a letter that Haynau, the Austrian General, finds the difficulty of his march to be almost insuperable, and that his soldiers have fastened up every building proved to be a slave mart established in Baltimore. The story of the boy led to the restoration of his liberty, and to the punishment of the perpetrators of the outrage. Thomas McFarlan, one of the parties convicted, is a young man, who had had some advantages; he has only been a few years among the Friends; he is a year or two past one of the principal hotels at Downingtown. His coadjutor was a colored man of 23 or 30 years of age. Both were convicted, and the former was sentenced to six years, and the latter to five years in the penitentiary, and $300 fine.

Russia.—The war in the Caucasus has been renewed with great activity by the Circassians since they became aware of the Russian invasion of Hungary.

TURKEY.

At Constantinople all is quiet, but the Turks are watching the progress of affairs in the principalities with distrust and fear. The Roman camp is still kept up on a war footing, and stores and *materiel* are ready to be sent into the Danube at hours' notice.

The troops from Wallachia and Moldavia are of the most distressing nature. Sickness and famine prevail to an extent which is almost incredible. The truth of the Russian army is marked by the ruins and smouldering remains of entire towns and numerous villages. The Roman camp is been trampled down by the Muscovite cavalry, and the pitiful bodies of the slaughtered inhabitants by the roadsides have brought on a pestilence. Commerce is at a stand, and the merchants are all bankrupts.

Egypt.—Intelligence has been received by way of Smyrna, that a fearful battle has taken place at Alexandria, with occasion the state a loss of forty millions of piastres.

Population of Hungary.—Dr. Kraitzer, is delivering a series of lectures in Boston, on the war in Hungary, of which the Boston Traveller is publishing well prepared abstracts. From a report that Journal of a recent lecture, we learn that the Magyars number 4,800,000; there are 4,200,000 Sclavonians; of Germans, 2,000,000; Germans, about 1,200,000; Italians, a kind of Sclavonians, 12,000; Jews, 244,000; French, 6,000; Greeks, 6,000; and Armenians, 3 to 4,000 in number; a grand total of 12,000,000. Of this number, 6,000,000 are Catholics, 2,600,000 belonging to the Greek Church, who obey the Patriarch of Constantinople. The Jews are Talmudists, the descendants of the nation. What is technically called Calvinistic is their religion, and it may be called the Magyar religion.

Russian Manifest Destiny.—The following anecdote is strikingly illustrative of the spirit prevalent in Russia. The remark was made to a Cossack officer, that the Hungarian rebellion would not be so easily put down as was generally imagined, the force of the Magyars being so great, and the people so fanatical. 'Silence!' exclaimed the Muscovite, 'dare you speak so of the Emperor? Sooner shall Sebastopol be taken, than we fail in our mission.'—*Boston Atlas.*

The Cuba Expedition.—The Washington correspondent of the Journal of Commerce writes as follows, under date of the 23d:—

'I have just arrived here, and find, to my surprise, that a very large number of Congressmen are nevertheless true, and that the scheme for the invasion of Cuba is well and extensively arranged. I find that the President, and especially the Secretary of War, are deeply impressed with the importance of these secret movements. Even in the city of Washington, the agent of the Government, as agent has been busy in getting up this Aaron Burr scheme.

The Government, as I am told, is about to stop the scheme; but, if it does, the first trial will probably be abortive, meeting with no help in Cuba. The blood and treasure, which, perhaps, will be lavished on it, That some of our people are bent on martyrdom in this cause, there is no doubt.

It is not generally, I fear, that it is the cause of liberty. It is the cause, as is admitted, of cupidity and knavery. But theft, robbery, and in fact, every crime, will be covered over with the name of liberty, if in this case where an excuse can be offered to our patriots. Remember Madame Roland's exclamation!

The Case of Ray.—The Spanish Consul at New Orleans, considering himself under duresse, has stricken his flag, and closed his office. He says if the weather had not been so warm, he would have suffered imprisonment.

This is the first time we ever heard of a man measuring his dignity by the thermometer. He would 'show a proper resentment' up to 90 degrees of Fahrenheit, but at 80, punctilios evaporate. The nation's honor must be vindicated in a cool day, but under a fiery sun the honor will afflict goes off in a perspiration.—*Boston Courier.*

Awful Visitation of Cholera.—We have seen a letter giving a statement of the ravages of cholera among the colored people of the Ohio settlement, in Wayne County, Ind., on James river, a few weeks ago. During the brief prevalence of the epidemic, 30 in all fell victims to it. Among the victims, a ploughman, a stage driver, 6 women—the rest small boys and girls, mostly infants at the breast. On one fatal Sunday, 8 died, and seven lay dead at the same time side by side, till grave could be dug for them. There were also many cases of diarrhœa, which, however, yielded to medicine. Abundance of fruit, the cause of the cholera, was standing in the field, for want of help to save it. It is worthy of remark, that while Mr. Carter was distinguished for humanity to his neighbors, in ministering to their cleanliness and comfort, and for the excellent health police he had established for their security from disease, his family alone, of three dead bodies lying in the room, the boy, alone and unaided, faithfully watched and nursed his mother! On the next day, some neighbors came in, gave decent burial to the deceased, and were compelled, so noxious and offensive was the place, in which the woman, lay, to remove her for the time out of doors, to the shade of a tree near by. The boy was taken to Tippecanoe by some friends, and remained there for a few days, was seized with cholera, and died after a short illness. The mother is recovering—but the noble-hearted boy who so faithfully watched and nursed her, died, at first glance, has gone to his reward.

Melancholy Bereavement.—Three children of Mr. Edward Barnum, silver-plater, residing at the corner of Court and Union streets, near the centre of New Haven, died on Saturday last, and the fourth, of them was attacked about 1 o'clock on Saturday morning, but a physician was not sent for until 7 or 8, when the patient was pronounced dangerous, and at 11 died about 10, A. M. The other two children, who were at their grandfather's, in another part of the city, were sent home in a carriage, they appear to have noon both of them began to vomit. A physician was called about 3 o'clock, P. M., but said it was too late. The mother, who had lost three of her children distely thrown off, and they both died about 10 o'clock in the morning.

Thus in a single day were the afflicted parents deprived of all their children. The names and ages of the deceased are, Mary Ann, aged 10 years, aged 5 years; Charles, aged 5; Mary Jane, aged 3. The children were borne simultaneously to the burying-ground on Sunday, and we presume were interred in one grave.

It is a remarkable coincidence, that all the children which died on Saturday, and the fourth, were born in July, and all died on the 11th of August.

☞ The Rev. Dr. John Austin Yates, late Professor of Modern Languages in Union College, died of cholera at Schenectady, 27th inst.

SPRINGFIELD, Aug. 27th.

The cholera has nearly disappeared from among the Irish population at the new manufacturing city. At Hadley Falls, more than 100 deaths by cholera have occurred within the last six weeks. More than half of the laborers and their families have died, leaving less than 1,000 behind. At Cabotville, thirteen deaths by cholera occurred last week, all of whom were foreigners. Distinguished with those who died from the New City. In Springfield, there have been only two deaths from cholera, during the whole season.

☞ The strongest 'case' we have heard of lately, is that of Charles H. Sprague, a prin'er of good character, 25 years old, son of Reverend Mr. Sprague of Brooklyn. The deceased has been robbed of 5000 dollars in New York, to answer to the charge of knocking down John Watson on the side walk, with intent to rob. One of the dollars was found in his pocket. He has a wife and children.—*Boston Post.*

Capture of a Slaver.—Captain Plumer, of ship Cato, at Boston, from Calcutta, touched at St. Helena July 14. He reported that a Spanish brig, of 300 tons, with six hundred and fifty slaves on board, arrived at St. Helena that day, in charge of Lieut. Dathan, having been taken in the mouth of the river Congo, by H. B. M. ship Fire Fly.

☞ A West Point Cadet, named Hardy, was lost off the steamer Queen City, between Sandusky and Buffalo, one night last week. He supposed to have walked off the boat in a state of somnambulism.

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☞ Senator James H. Ewing died at Columbus, Ohio, on the 11th inst.

☞ The steamboat Empire State (wrecked on Lake Michigan) has been got afloat. She is going into the dry dock at Buffalo for repairs.

Horrible.—In the Light street burying ground, Baltimore, a respectable man who died (apparently) suddenly, on Sunday, was found buried alive. He was found turned over in his coffin.

California Gold at the Mint.—The amount of California gold received at the mint up to Monday, exceeds one million seven hundred thousand dollars.

An Affray at a Camp Meeting.—A riot occurred on Sunday, at Sandy Creek, Oswego, where a party of visitors at a camp meeting. A farmer named Collins was killed by being stabbed to the heart, during the fracas. The murderer was not detected.

Portsmouth a City.—At a town meeting in Portsmouth, called to act upon the acceptance of their city charter, on Tuesday, the vote stood, for the charter, 459—against the charter, 1.

Cattle Travellers.—The Lowell Courier states that the express cattle train came into that city on Wednesday morning, with one hundred and nineteen cars, all loaded. Twenty-four of these were for Lowell, and ninety-seven went to Boston.

Free Soil State Convention.—The Free Soil State Committee of Massachusetts have called a Free Soil State Convention, to meet in Worcester on Wednesday, Sept. 12, to nominate candidates for Governor and Lieut. Governor.

Denies it.—Ex-Senator Walker denies the report that he is favorable to Free Soil sentiments, and says he never voted for Martin Van Buren, and he never voted for Zachary Taylor.

Cyrus Butler, one of the oldest citizens of Providence, died at that place on Wednesday. He was the wealthiest man in the State, probably the wealthiest in New England. He was the chief benefactor of the Hospital for the Insane, which bears his name, and which he contributed $64,000. He was 84 years of age.

THE FIRST OF AUGUST.—The colored people of Buffalo celebrated the anniversary of West Indian Emancipation. They marched in procession through the streets, and held interesting exercises in Judge Bennett's Park. Henry Highland Garnet, the President of the day; C. C. Raymond of Massachusetts; David J. Peale of Pennsylvania; Joseph W. Tucker of Michigan, and John W. Ellis of Ohio, Vice-Presidents; George Weaver of Indiana, Secretary. Orations were delivered by A. H. Francis of Buffalo and Amos G. Beman of New Haven, Conn., and an original ode by John Whitfield was sung by G. W. Clark.

Riot in Philadelphia.—On Saturday evening, a disgraceful riot took place at Philadelphia, near the extreme southern boundary of the city, between a number of colored men and boys, and a number of colored persons. A general fight with stones, clubs and swords, ensued. Many persons were severely wounded by the discharge of firearms. Altogether, some seventeen persons are reported to have been shot during the fray, from Saturday night and Sunday, between thirty and forty persons were arrested, and placed in confinement. The disturbance commenced by a drunken fellow coming out the city, and particularly in the immediate neighborhood of the previous outrages, where a feverish state of feeling was already existing.

Riot at New York.—Another riot occurred on Sunday afternoon, in the First Ward, upon an attempt by the police to make an arrest. This is similar to the one that occurred a few days ago. On this occasion, nearly two hundred men assembled to prevent the execution of the warrant, but the police managed to overcomeall their opposition. There seems to be a gang of rowdies in the lower wards, that are growing more insolent and reckless of late.—*Boston Atlas.*

☞ The First Unitarian Church in Worcester (Rev. Dr. Hill's) was totally destroyed by fire last Friday night, 24th inst.

Death from Ether.—Mrs. Orne Fairfield, of Detroit, died suddenly at Port Huron, Michigan, on the 10th of August, from the effects of inhaling ether, administered by a physician for the purpose of extracting a tooth.

SLAVE RESCUE. A serious affray occurred near Helena, Arkansas, on the 4th inst., between an overseer and a negro man. Mr. Murphy, the overseer, was chastising the slave's wife, when the slave interfered, dealing the overseer a blow with an axe. A desperate struggle ensued, but Murphy escaped to a neighboring plantation—the negro remaining. When the Sheriff, accompanied by a posse, attempted to arrest the slave, he strongly resisted, exchanging pistol shots with the posse. He escaped to the woods, mortally wounded.—*Boston Atlas.*

An Immense Raft.—A correspondent of the Maine People's Press writes from Mooshead Lake, under date of June 10th, that he has just succeeded in taking across Mooshead Lake a mass of 17 miles, a raft of pine logs, containing by actual survey, twenty-one and three-fourths acres.

☞ Nature had a severe blow in Boston on Thursday night. A brick building in Fort Hill was blown down. A ballast lighter from Hull, at anchor at Manomet Point, was upset and sunk. The captain and one of the hands were drowned, by clinging to the mast, from nine o'clock at night until eight on Friday morning, when they were rescued by the life-boat. Two others were drowned, one a boy.

Sad Casualty.—A sail boat, with two persons in it, was upset in Manchester (N. H.) harbor, on Thursday afternoon, and Capt. Ass Osborn was drowned. The other person, Rev. George S. G. Spence, of Boston, saved himself.

☞ Dr. McCormick, in an essay on the cholera, says:—'There is no disease milder in its first attack than cholera—none more fatal in its last and fatal if neglected. Like a hay-rick on fire, at its outset a grasp of the hand may extinguish it; neglected a few moments, it may defy the strongest.'

☞ News from Texas reports that a terrible disease prevails among the Western tribes of Indians—that the Camanches were swept off in large numbers, among them many of the most distinguished chiefs. Their leading war-chief, so noted on the frontier, had, it was said, also fallen a victim to this fatal scourge.

Fatal Affray.—On election day, a most serious tragedy occurred in the town of Ashford, Windham County, Indiana, which resulted in the death of two men, P. Coons and D. Lane. Lane was stabbed in the breast, and died in a few hours. Coons was felled to the ground with a stick of cord wood, and lingered until next day. Both were drunk.—*New Albany Bulletin.*

Highway Robbery.—Dr. Samuel Trull, of Boston, was waylaid on Thursday evening last week, near the Middlesex hotel, Concord, and robbed of a valuable gold watch, and silver dollars, to the value of $20. He was missed from the hotel about nine o'clock, and was found by his friends about two o'clock in the morning, lying insensible on the road side.

A Child Starved to Death.—We have been informed that the little son of Mr. Washington Alexander, whose disappearance was lately made known in our columns, was found dead a few miles from his home. The poor little sufferer starved to death; and by his side was found, also dead, the faithful dog that had accompanied him in his wanderings in the mountain.—*Woodstock (Va.) Tenth Legion.*

St. Domingo.—President Soloupue had shot two of his Generals, for alleged political intrigues. The execution took place in a public square, on a Sunday, the President's Guards firing a volley.

Great Outrage.—We learn that Ann Walker, Esq., of Brooklyn, Ct., has been robbed of $5000 dollars in New York, to answer to the charge of knocking down John Watson on the side walk, with intent to rob. One of the dollars was found in his pocket. He has a wife and children.—*Boston Post.*

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ANTI-SLAVERY FAIR.

The Worcester Anti-Slavery Fair will open at Worcester on the morning of Tuesday, Sept. 18th, and will continue through the week. The display of articles will be larger and more beautiful than that last year, a box having just been received from Leeds, England, containing a most elegant variety of Bags, Cushions of all kinds, Purses, Mats, Toys, Drawings, and other articles too numerous to particularize; also, beautiful figures in biscuit from Paris, Bronzes, Fans, and French Books, exquisite embroidery, a few French caps, China Autographs a fine, the large and valuable collection that Lady Byron, the philanthropy of so many climes and countries, may be confidently expected at an Anti-Slavery Fair.

As our sales are generally, in proportion to the quantity of goods, any donation, especially those suitable for the dress of Ladies and Children, will be gratefully received.

There will be a Refreshment Table, and as at this time a large attendance may be confidently expected, all our friends throughout the county are earnestly requested to contribute to the necessary supplies. Pies, Cake, Fruit, Blanc Mange, Cream, Preserves, Coffee, Tea, Sugar, &c., will be most acceptable gifts. Upon the tried and true friends of the cause we will depend for this measure of assistance.

As the money collected for the Fair will be probably most delightful, and the attractions of Worcester at that time various, we trust that the friends of the cause, far and wide, will flock thither, consecrating their own enjoyments by labors in the service of the noblest of efforts—that of the emancipation of the American Slave.

BIRTH-DAY OF JOHN HOWARD.

ANNUAL FESTIVAL.

The Annual Festival in commemoration of the Birth-day of John Howard will take place in Washington Hall, Bromfield Street, on Monday, Sept. 3d, to continue three days. A Fair will be held in connection with this interesting event, to aid the Prison Reform. Mechanics, Artists, and Manufacturers, are invited to send the product of their labors. Fancy articles are also solicited, the product of female taste and skill. Tickets 25 cts. each, and 10 o'clock each day. There will be addresses each evening, and appropriate music.

Articles may be sent to BELA MARSH, 25 Cornhill, the office of the Prisoners' Friend, or to B. H. Gassett, 121 Washington street, the chairman of the committee of arrangements.

Tickets 12½ cts.—Children half price—Season Tickets 25 cts.

As this Festival is not sectarian in its character, it is hoped that all true lovers of humanity will aid in the effort.

ANTI-SLAVERY CONVENTION AT HARWICH.

The friends of liberty and universal emancipation, on the Cape, are hereby notified that an Anti-Slavery Convention will be held in the Methodist meeting-house, in South Harwich, commencing on Saturday, at 2 o'clock, P. M., and continuing through Sunday, Sept. 16th and 16th.

Wm. Lloyd Garrison and Samuel May, Jr., have promised to give their services there. There is no other reason to hope that Wendell Phillips will be present on the occasion. Let there be a large and spirited gathering, worthy of the Cape, and worthy of the cause.

JOSHUA H. ROBBINS,
NATHANIEL ROBBINS, } *Committee.*
GILBERT SMITH.

Harwich, Aug. 20, 1849.

OLD COLONY A. S. SOCIETY.

The next semi-monthly meeting of this Society will be holden in the TOWN HALL, which is about half a mile from the Four Corners in Middleborough, on Sunday, Sept. 2d, 1849, commencing at 10 o'clock, forenoon and continue the whole day. That active, promising friend of humanity, C. C. BURLEIGH, will again be with us. We do hope as many of our friends as can, will endeavor to be present. The meeting, undoubtedly, will be a very interesting one, and should be well attended.

I. H. BRIGHAM, *Sec'ry.*

THE PRISONER.

JOHN M. SPEAR will give a discourse in the Unitarian vestry in Hingham, next Sunday, on the Duty of Society to the Prisoner.

NOTICE.

C. C. BURLEIGH will lecture at East Abington, on Saturday evening, Sept. 1.

NOTICE.

☞ We are requested to state, that Rev. John Lewis Russell has resigned the pastoral charge of the Congregational Society in South Hingham, and that the Rev. John Prince, of Essex, will supply the pulpit on Sunday next, Sept. 2d.

POETRY.

For the Liberator.

VOICES FROM THE HILL.

To the lone hill-top
I had clambered up,
To gaze on the beauteous scenes which lay
In their verdure and bloom, far away
Stretching into the dimness
Of the distant horizon.

From my seat so high
I looked at the sky,
While life-giving Sol his warm glances
(Seeming to me like golden lances)
Threw with a bountiful hand
On the hill, in the valley.

The hill had no trees;
But the cool sea breeze
Played there ever in pride and in glee—
Oh! it solemnly whispered to me,
Filling my soul with music
Of unwonted melody.

Then o'er my rapt soul
Flowed a long song roll,
Chorus of all those thing of beauty,
Singing to me of life and duty.
Into silence passed the song,
And alone spake every voice.

Thus first said the hill:
'With a right good will
To the storm and the sun bare thy brow,
Fearing not, for from all shalt thou
Reap strength for thy life-long toil,
And strength thou wilt need, Oh! man.'

And the landscape gay
This to me did say:
'What though skies shall gloom and clouds pour rain,
Soon shall the bright sun shine forth again,
Giving thy soul radiant bloom,
Which else shall be waste and drear.'

The bright Sun spake out
With an awful shout:
'Let thy light and truth, in deeds sublime,
Brightly shine forth throughout all thy time,
Dispelling dark Error's mists,
Which now the earth overhang.'

Said the Breeze to me,
'If faint thou shalt be,
Oh! higher ascend the mount of God,
(Seldom, alas! are its summits trod,)
There will thy faintness leave thee,
There may'st thou renew thy youth.'

Stronger my soul grew
Far its weakness flew;
With a stern purpose I vowed t' obey
The teachings of love I heard that day,
Working bravely till the night
Of death shall redeem my vow. A. G. C.

From the London People's Journal.

SOUL-UTTERANCES.

Addressed to the hard-workers.

Oh! struggle to live a holy life—
That struggle shall bring thee joy;
Shall clothe thee with conscious dignity,
As doth a great employ.
Hard is holy life which hypocrites feign,
But that which is one with right;
Not that which effeminates the soul,
But clothes it with masculine might!

Oh! struggle to live a life of Truth
Responsive to thy soul;
Let its dictates direct thy destiny,
Its voice alone control.
Fear not, though thy pathway lie
Through poverty, peril and pain,
It leads where even Ambition's eye
Hath labor'd to look in vain.

Oh! struggle to live a life of Faith:
Let thy forehead face the sky;
And ever walk the way you gaze,—
The feet will follow the eye.
Oh! walk on longer behind the great,
Nor wear the world's livery;
Enthrone *thy* soul—let it keep its state—
Degrade not *thy* dignity.

Oh! struggle to live a life of Hope:
Who walks among the stars,
Shall not be shaken by worldly winds,
Or earth's distracting jars;
Beneath his feet, the clouds which gloom
The gaze of the soaring sight;
He looketh down on earth's highest hills,
Who dwells on Heaven's height.

Oh! struggle to live a life of Love—
'Tis love that maketh great;
Genius is but a living love,
Love only can create.
Like the latent life in the hidden seed,
Love-breaketh the stubborn soil,
Grows up in the face of bickering blasts,
Yet seemeth not to toil.

Love maketh the world its own—
Yes, more, even Heaven above—
Love is the legitimate monarch of might—
The spirit of life is love.
Oh! sternly struggle on,
For *all things* yield to the soul;
Even time, and fate, and destiny,
All bow to this control.

From the Knickerbocker.

THE BIGOT AND THE SHAKER.

Bigot.—Salvation is of us, the bigot cried,
Accept, and live! or perish in your pride!
Salvation is of us—we are the church!
Seek heaven here, or else give up the search.

Shaker.—How many, reverend sir, are on your roll,
Of all earth's millions spread from pole to pole?

B.—Why, one in twenty thousand, less or more,
Is seeking heaven through ours, the only door.

S.—If none are saved but you, and all else damned,
Though heaven runs no risk of being crammed;
But of those few who form your congregation,
How many souls are certain of salvation?

B.—Not one in five, succeeding in his search,
Finds a new heart, repents, and joins the church;
Which proves th' innate depravity of man
Beyond a doubt—galling the fact who can!

S.—Art married?

B.—Yes, thank God! I have a wife,
And ten dear children, blessings of my life.

S.—O worse than brute! slave of unhallowed lust!
Against such odds to raise up souls from dust;
Does not thy conscience smite thee, thus s' have given
Right souls to hell, and only two to heaven?
If human nature be indeed so base,
Why do you thus perpetuate the race?
Either the doctrines taught by thee are only
Or thou art but a pander to the devil.
Oh, how can peace within thy bosom dwell,
Recruiting sergeant to the ranks of hell!
Go, then, enlarge your scheme for man's salvation,
Or else, in God's name, cease your propagation.

Reformatory.

THE ENTERING WEDGE.

'This church [Second Congregational] and people have ever maintained the primitive principles of permanency in the sacred relation of pastor and people. * * * They have ever proceeded upon the primitive principle of discrimination in settling their pastors for life. The six months' notice; that entering wedge to trouble and schism, they have wisely kept far from them, and have avoided an incalculable train of evils.'—*Extracts from Rev. D. Andrews' Centennial Sermon.* Pepperell—1847.

Mr. EDITOR—A wise church that, that is possessed of sufficient sagacity to keep out all wedges that have ever so distant an approximate tendency to rive the solidarity of the organization, or weaken the relation of pastor and people! A life-lease of a pulpit in this church-going community is a valuable source of the one thing needful, and where that 'entering wedge' has been carefully avoided, there seemingly can be nothing to interrupt the harmony and good understanding between a priest and his people.

But I apprehend there are other wedges besides a 'six months' notice' that will, before long, sunder the connection of this pastor and people. I am sure this church has never striven harder to keep out the 'six months' notice,' than their minister and a minority of the church have to keep out light and truth, and the duties light and truth impose. Your correspondent J. H. Fox has laid before the readers of the Liberator, the puerile effort of the Rev. Mr. Andrews to prevent Miss Stone from pleading the cause of the dumb, the down-trodden sons and daughters of Africa held in this pious land as 'chattels personal'; and they now fling, tauntingly, in the face of the Unitarians, the sacrilegious fact, that they (the Unitarians) 'let every thing into their house that comes along.' I know, and to their everlasting credit be it recorded, they let Mr. J. M. Spear into their house a few weeks since, and more recently Miss Lucy Stone, and on other occasions they have courteously opened their houses for temperance and other reformatory measures; and I congratulate the liberty-loving and cant-hating portion of my fellow-citizens, that we have one church not too sacred to be occupied by females, even, whose errand is mercy—one pulpit which has no fear of discussion, examination, inquiry—one minister sufficiently baptized in the form of liberty and the love of mankind, to hazard the consequences of reading an anti-slavery notice.

Our late effort in the slave's cause was a good one. It had a mighty wedge-like appearance, and a mighty wedge-like effect. It was just what we needed, a faithful prompting to duty in behalf of the bond slave. Miss Stone was remarkably felicitous; and a more attentive audience I never witnessed. 'Thou almost persuadest me,' was the spirit and language of some of our best citizens; and why should it not be so? When people are allowed to see the awful sins of the slaveholding, and the awful wrongs of slavery, they will repudiate the whole system. But there are so many who are employed and paid for throwing dirt into the eyes of seeing men and women, that the price of success in any good cause is eternal vigilance. The politicians are wheeling about with remarkably good humor, and all we have to contend with is the old church oligarchy, whose dead carcass of piety lies stretched across the track of the emancipation cars. While these cars were conducted by the maggots that feed upon her putrescent marrow, they were always putting back under our noses one another, while the real motive was to save the old carcass. Now that the brake is in other hands, the old cry of 'infidelity' is studiously circulated; and traducing the motives and characters of those they dare not hear, is both prayer and praise. 'You are not agoing to hear this man, are you?' said one of my neighbors to another. 'She is an infidel—she don't believe the Bible.' 'She ought not to be allowed to speak,' said another church member. 'She is a liar,' says another. 'She ought to be ridden out of town on a rail,' says a fourth. 'She may suit a few of a certain class,' says a third. 'She is the instrument of men and women of the Evangelical church, whom their pastor calls God's people in his sermons. How much like God's people it would appear to see these dear Christians tying Miss Stone on a rail, and then shuddering her, and they conveying her out of town, up down to Sen. Eaton, in Groton! How little men and women realise about 'rail-riding'—'not permitting a person to be heard.' Are they aware that they are encouraging the most lawless disorder? Are not such the real no-government men? In a word, this town has been more thoroughly shaken, and is more shaken than ever. There are some good men and true among us, and that number is fast increasing. The wedge has entered the Orthodox church, even, and some of its worthiest members already are denounced as but little better than the writer of this article. In the old iron-hearted church of Orthodoxy there is no hope, but in her bosom repose many noble souls, many great hearts, who cannot be confined in the whitewashed sepulchres of modern priestianity. They will ere long break the cerement of their living graves, and come forth in resurrection strength, working earnestly in the bond slave's behalf, whose cause must take precedent in the order of human redemption. The low abuse and vile reproaches of the jockeying and gaining portion of our traducers shall yet whip their better neighbors to nobler deeds and bolder measures. They know the cause is right, and they know the church is false. They feel ashamed of the hoodwinking policy of Mr. Andrews, and they will yet prove more dangerous than wedges. They will ignite the masses, which are little else than sectarians, void of thought, void of humanity. These are the supple tools in the hands of the priests.

'Who bend the pliant hinges of their knees,
That thrift may follow fawning.'

It is by their aid that Mr. Andrews governs the great and good hearts that are scattered over his parish, like verdant shamrock amid surrounding heath-ery. They love peace in the church, and they love God also. They love mankind every where, and as the slave's wail pierces their quick ear, they sigh for a wedge of sufficient dimensions to split them away from a slaveholding, slave-loving church, and a timid, time-serving priesthood.

Wood's Retreat, August, 1849.

TEMPERANCE DISCOURSE

BY HEZEKIAH HUMANKIND.

TEXT.—'Temperance is a good thing; but a glass of spirit is as good now as ever it was.'—*Proverbs of Soakers.*

MY FRIENDS—You will readily perceive that our text contains two distinct propositions. These are both equally true—but not equally important; not equally valuable; not equally beneficial in their results to the human race. In the ordinary course of events, one blesses, the other curses the family of man. Let us briefly consider them in their order.

I. *Temperance is a good thing.* This truth is universally acknowledged. The cold water-man, the drunkard; the saint, the sinner; the learned, the unlearned; the wise, the foolish; all join in unison to declare the blessed results of temperance to the human family. No effort is demanded of us to prove the truth of this proposition. Every body says temperance is a blessing. Every body knows it is indispensable to health and happiness. What if no one could be found to speak in its praise? What if the mass of men were opposed to it? Would this circumstance lessen the truth of our proposition? Certainly not. It is a truth, with or without the universal 'say so.' Temperance is a blessing; it ever was, and ever will be a priceless blessing to the world. The truth of our proposition is absolute, eternal. No testimony can strengthen or weaken its direct force.

II. *A glass of spirit is as good now as it ever was.* True. So is a dose of arsenic. The same may be said of bowie-knives, pistols, rifles, musket-shells, and all other means of death—they are just *as good* now as they ever were. War, pestilence, famine, have lost none of their *virtues*. The Asiatic cholera is as good now as it ever was. Zachary Taylor's fast has not made it any worse or any better—it is just as it always effected it. The same may be said of slavery and slaveholders—as good as ever—no better. The army and navy; the American government; the church and clergy. Some think the clergy are improving. Perhaps they are. There is much room for improvement. They are not thoroughly in the rear—as far behind the times as they ever were. The gallows,—the special object of their care and protection,—is as good now as ever—negative praise, and very faint. The truth is, all these evils never effected any good in the world, and they never will. So of all the ills which flesh is heir to; so of the causes of these ills. Intoxicating drinks must be *better* than they ever were—must be made wholesome before they will be suitable for the human (or any other) stomach. This cannot be done. All the evils we have enumerated must be banished from the world. It is useless to 'dash with untempered mortar.' Amen!

ANOTHER WARNING.

LANCASTER, PA., Aug. 20th, 1849.

WM. LLOYD GARRISON:

DEAR SIR,—Through the kindness of a friend, I frequently read your interesting paper, the 'Liberator.' In the number of August 17th, I saw several paragraphs headed 'Warning to Sabbath Breakers.' 'Warning to Wednesday Breakers'—and 'Warning to Fork Eaters.' Now, I write this to add another case on the list, viz:—Last night, an alderman of this city went to church, and while there, a burglar entered his house, and robbed his safe of a large amount of money (upwards of $500). Now, this I think ought to be a warning to church goers. Had the squire stayed at home, and watched his property, this robbery would not have been committed. Therefore, I think this ought to be added to the list of 'Warnings.' Yours, very respectfully,

A FRIEND.

Miscellaneous.

Translated for the New York Tribune.

KOSSUTH'S PROCLAMATION TO HIS COUNTRYMEN.

The National Government to the People: Our Fatherland is in danger! Our independence of the Fatherland, to arms! to arms! If we believed the country could be saved by ordinary means, we would not cry that it is in danger. If we stood in a Fatherland of cowardly, children, nation, which in the hour of peril prefers defeat to defence, we would not sound the alarm-bell. But because we know that the people of our land compose a nation, determined rather to defend itself against the most unrighteous oppression, we call out in the loudest voice, 'Our Fatherland is in danger!' Because we are sure that the nation is able to defend its hearths and homes, we announce the peril in all its magnitude, and appeal to our brethren, in the name of their ancient country, to look the danger boldly in the face, and for each man to take his weapon in his hand. We say it plainly, that unless the nation rises to a man will, bold resolve, prepared to pour out the last drop of blood, all our previous struggles will have been in vain, the noble blood that has flowed like water will have been wasted, our Fatherland will be crushed to the earth, and on the soil where rest the ashes of our ancestors, which Heaven has destined for a free inheritance to our children, on this soil will the Russian and Austrian divide with us, and a people reduced beneath the yoke of slavery. Yes, we declare it openly and without reserve, that if the people do not rise in their mighty strength, yet before the harvest is fairly in, the hoped-for harvest, but we tell you, with a bleeding heart, that the savage hosts of Russia destroy the unripe grain, trample it under their feet, and, in the midst of their accursed camp, go stalk they murderously onward, leaving slaughter, flame, misery and famine in their track. Where, ever the Russian eagle appears, plundering and sowing are useless; hordes of foreign robbers consume the fruits of your bloody industry.

But, with our trust in God, and our righteousness, we declare that the peril of our Fatherland will not be fatal, if the people do not cowardly surrender; if they bestir themselves in the defence of their country, their hearths, their families, their harvests and their own lives, armed with axe or scythe, with clubs, or even nothing but a stone, they are strong enough; and the Russian bandits brought into our dear Fatherland by the Austrian emperor, will be driven forth to the last man, by the avenging arm of the free Hungarian people. If we wish to shut our eyes to the danger, we shall thereby save no one from its power. If we represent the matter as it is, we make our country conscious of its peril. If the breath of life is in our people, they will save themselves and their Fatherland. But, if paralyzed by coward fear, they remain supine, all will be lost. God will help no man who will not help himself. Fired by our sense of duty, we tell you, people of Hungary, that the Austrian emperor sends the hordes of Russian barbarians for our destruction. We tell you that a Russian army of 46,000 men have invaded our Fatherland, from Galicia through Arva, Zips, and Eperies, and that Austrian troops are pressing forward ready for battle. We tell you beside, that in Seebenbergen, Russian troops have entered from Bukowina and Moldau, with whom our army has already fought, and that Bem, the Polish general, on Russian aid, the Wallachian rebellion has again broken out in Seebenbergen, and that the Austrian government is collecting a strong force to uproot the Hungarian nation. We tell you once more, fellow-countrymen, although it is as certain as God in heaven, that if the Russian government succeeds in uprooting our Hungarian Fatherland, the subjugation of every nation in Europe will be the consequence. We can expect no foreign aid; the rulers, who look on our righteous struggle with coldness and silence, will chain up the sympathies of their people. We can hope in nothing but a just God and our own strength. If we do our duty, God and our right will also leave us. We see dark days before us, yet if we meet them bravely, we shall obtain freedom, happiness, prosperity, and honor. The ways of Divine Providence are hidden. Through strife and sufferings, it leads the nations to felicity. The struggle of Hungary is not struggling alone. Our victory is the victory of freedom for the nations. Our downfall is the downfall of their freedom.

God has chosen us to redeem the people from mental bondage, as Christ has redeemed the redeemed humanity from spiritual bondage. If we conquer the hordes that tyrants have poured out upon us, our victory will be felt throughout Italy, Italians, the Germans, the Tschecks, the Poles, the Wallachians, the Clavians, the Servians, and the Croats. If we succumb, the star of freedom sets over all nations. Thus we are, in the struggle, to be the consecrated champions of the freedom of the nations. May this feeling strengthen in our bosoms the force of our resolves, and lead us to the sacrifice of our blood for our heart; may this power rescue the Fatherland for our children, rescue the life-tree of freedom, which, if it be cut down, will be the accusser axe of the two imperial tyrants, can never take root again. People of Hungary! would you die under the destroying axe of the Russian barbarians? If not, defend your own lives! Would you see the Cossacks of the distant north trampling under foot the dishonored bodies of your fathers, your wives and your children? If not, defend yourselves! Do you wish that a part of your fellow countrymen should be dragged away to far-off Siberia, or to fight for tyrants in a foreign land, and another part should write in slavery beneath—Russian scourge? If not, defend yourselves! Would you see your villages in flames, and your harvest fields in ruins? Would you die of hunger on the soil which you have cultivated with sweat and blood? If not, defend yourselves!

[Here follows the organization of the 'crusade' against the 'barbarous hordes.']

The people will be summoned from the pulpit and by the ringing of the bells. He who has no firearms must provide himself with another part. He is a Hungarian, but a wretched Candor, who chooses his weapons and does not take the first that comes to his hand. Wherever the Russians appear, the bells will call the militia to the gathering place. Wherever they advance, let the people rise in their might, and cut down the Cossacks, who are lurking in a scattered manner, and other small bodies of soldiers that remain behind. Especially must the people be prepared to give the enemy a hot reception, if he should come on suddenly, to go back and return again, and at least continually to disturb him with the ringing of the bells, or with the sounding of the tocsin, and the fire, which he has violated by his ungodly invasion. Every kind of provisions, animals, wine and brandy, must be concealed from the enemy in the forests of the mountains, and in the depths of the swamps, so that he may perish with hunger. Before the enemy gets possession of any place, every living thing must be removed, and afterward, during night must burn the houses about their heads, so that the savage hordes may become a prey to the flames, or at least, may be forced off all repose.

At the commencement of the century, when Napoleon attacked the Russian empire, the Russians then saved themselves from destruction, by burning, we see the enemy had ravaged every thing with fire and sword. How many cities and villages has not his flaming torch laid in ashes? Even this very day has the Russian army, after falling on the defenceless inhabitants of Bosarkany, burned every house to the ground. If, then, there must be fire, let it be at least upon the enemy's camp, behind his camp. If we conquer, we shall still have a Fatherland, and the ravaged villages will bloom afresh from their ashes; but if we succumb, everything is lost, for it is a war of annihilation which they wage against us.

He who attacks the country with the sword is a traitor—but he who neglects the duty of defence is a traitor to his Fatherland, and will be regarded as such by its government. The country needs only a brave people, and the Fatherland is saved for ever; but if the people are false to their trust, the Fatherland is for ever irretrievably lost. The country is in great danger. We have yet, in the active army, resolved to die for freedom, 200,000 men in number, with whom, as heroes inspired with a holy devotion to liberty, those millions of oppressed cannot be compared. The one stand in the brightness of eternal light—the others are only the craven wardens of darkness. The strife is not a strife between two hostile camps, but a war of tyranny against freedom, of barbarians against the collective might of a free nation. Therefore most the whole people, with the aces, and if these unfortunate army, and on the conflict. Ho! every freeman! To arms! To arms! Thus is victory certain, but only thus. And therefore do we command in general and in the name of the Fatherland, in the name of God and the Fatherland.

JUNE 27, 1849.

ADDRESS BY L. KOSSUTH.

The following eloquent address to the nations of Europe forms part of a proclamation recently issued by M. Kossuth:—

The armies of the Hungarian nation have already fought out their way into Austria. The liberated country need only to be made to flourish. But the House of Hapsburg Lorraine had once more petitioned the Russian despot for aid, and he broke into Hungary at the head of 120,000 Russian troops. Through Cronstadt, Lemberg and Vienna, he broke into our country—the country of the martyrs of liberty.

We do not throw down our arms. We will fight the armies of the allied tyrants of Europe. I will just; his power protected, I will be hallow'd the battle-field for the weak, and the strength of the mighty and the wicked is broken.

But we would, in a loud and solemn warning to the constitutional governments and the nations of Europe:

Ye governments! ye are the official guardians of the liberty and the legitimate interests not only of your own countries, but of all Europe. A tremendous responsibility rests upon you. The punishment of every crime will fall upon you, if you committed against liberty and the rights of man will come home to you and the lands ye govern!

Wake up, ye nations! Let the approach of this enormous danger. The tyrants' armies are banded together to tread under foot, and to silence every voice of freedom. They have the avalanche of physical force came down from the hills of Hungary when the Spring came; and Windischgratz and his hundreds of thousands of Russians and Austrians, the ricane of its might; and Illahich left his red mantles dead upon the plains, and fled in fear away. The Magyars have driven out the tyrants of Austria. They even threaten Vienna with fire and sword, while Kossuth at Pesth is political chief of Hungary.

Name and Fame.—It is said that two new post offices have been established, as follows:—Bem, Green County, Wisconsin, and 'Kossuth, Washington county, Me.'

New York State Fair.—This exhibition is to be held at Syracuse on the 11th, 12th and 13th of next month. President Taylor, Henry Clay, Mr. Van Buren, Lord Elgin, the Governors of several States, and delegates from several State Agricultural Soc ieties, are expected to attend. Professor Johnston, of Edinburgh, has been engaged to deliver the Annual Address.

The Menai Bridge.—Preparations are actively made for raising the great tubular railway bridge across the Menai Strait into its permanent place. A dead weight of 2000 tons is to be lifted 100 feet.

☞ 'If' said an English gentleman, 'there is an individual in the world wholly unprejudiced, I am the man.' Sydney Smith's Notes.

☞ A Mr. Janeway, of London Co., Va., has been indicted in Texas for writing anti-slavery articles for the newspapers.

Increase of Population.—In 1835, only fourteen years ago, there were not 4,000 white inhabitants between Lake Michigan and the Pacific ocean. Now, there are nearly 1,000,000.

Ravages of the Cholera.—A letter from Jackson, Mich., to the Detroit Free Press, tells of the sudden death of eight persons in that village. The family consisted of nine persons, and all, save one, (an infant,) are dead! The name of the family was Doe; per, and three daughters, Cooper and wife, his father and mother, a son and daughter, and two boarders in the house, a brother and sister named Nott. The father and mother of Cooper, who lived each about one hundred years of age, had just arrived from the east, on a visit to their son.

Cholera at Sea.—The packet ship Oxford, which sailed from Liverpool for the 8th ult., arrived at New York on Tuesday. During the passage, there have been forty-five cases of cholera, and twenty-one deaths, including the two seamen. The mortality last from the 2d to the 9th inst., since which there were no additional deaths.

Death of Rev. Austin Dickinson.—This gentleman, who projected and for many years conducted the Christian Preacher, the originator of several important educational enterprises, and the correspondent of various leading journals over the signature of Ben Franklin, Jr., of New York city, on the morning of the 16th inst., at the house of his brother, Rev. Baxter Dickinson, D. D.

☞ Phillips, the convict who got up the plausible story of his imprisonment for twenty months since, and escaped, after plunging the Warden of the Prison and the Charlestown City Marshal into the *hole* he had prepared for others, has been recaptured. His desire to see his family led him to Boston, where the argus-eyed police scented him out.

Fatal Gunning Accident.—Frederick R. Ranger, Jr., of Meadon, Vt., while out in the woods on the 29th ult., with a friend, discovered a bear in a tree, when the piece was discharged, and the contents entered his breast, killing him instantly. His father and mother were present with him.

Abroad.—Hon. Hangman Foote! Senator Foote is stumping it in Mississippi against Col. Benton. The following is an extract from a 'solemn warning' he has addressed to his fellow slavery-extensionists:—

'Is now apparent that the Wilmot Proviso will pass both houses of Congress; and if he who saved his country's honor upon the field of Buena Vista shall be crushed in the dust, it will be his dread hour which is fast approaching. God, only knows what horrid scenes are to witness.'!!

'Terrible!

Insanity of Slaves.—The Rockville (Md.) Journal of Saturday states, that this negroes, belonging to R. H. Griffith, Mr. Warfield, and some others, left their masters on Saturday night week, and have not been taken—they are doubtless waiting for a free State.

CLOTHING!

NEW STORE,

No. 107, Cambridge Street.

LEWIS HAYDEN,

WHO, it will be remembered, was formerly a slave in Kentucky, has opened the above Store and keeps a good assortment of

MEN'S AND BOY'S CLOTHING,

of superior quality. He trusts that all will lend him a helping hand, for it will be his constant endeavor to keep for sale a *good* and *cheap* article on hand, both of ready and to order.

He has also a good assortment of little Knick-knacks, such as are generally kept in a variety store, so that he is enabled to accommodate all his friends who may feel disposed to give him a call. And he thinks that it would be an opportunity for them to turn his sincere and heartfelt thanks to those who have rendered him assistance since his arrival here, and he trusts that, should it not be in their power to be able to repay them, yet that Being who knows the heart of all men, will render unto them their just reward.

Boston, July 13

DR. HENRY W. WILLIAMS

HAS removed to No. 10 ESSEX STREET, Boston, where he will devote his attention to particular attention to DISEASES OF THE EYE.

Northampton Water Cure.

ELECTRICITY AND HYDROPATHY.

THE important principle of Galvanism or Electricity, the discovery of which by the undersigned, has opened so wide a field for scientific and physiological investigation, which was published and spread at least announcement in 1844, by medical and professional scientific men, being now sustained by eminent men of philosophical and scientific knowledge, and by the experience and testimony of thousands, who have tested his theory by examinations in their own case, the undersigned would state that the principle of natural and physiological law needs only to be understood to be justly appreciated by an intelligent and discriminating public.

Sustained by such testimony, and more than five years practical experience as a Diagnosian and Hydropathist, the undersigned would respectfully offer suggestions at which he arrived by the sense of touch. In. That the human body is a Battery, the condition is a positive state of health. 2d. That there are electrical emanations from the cuticular surface, indicative of health, or the absence of health and disease. 3d. That in all cases where the wrist, stomach or liver are in the electro-positive state, (however disturbed,) there is health or the power of the vital principle of the body alluded to are in the electro-negative state, they are wanting.

Had not the results of his practice already convinced the public of the truthfulness of the principles by which the undersigned is governed in diagnosing the nature and seat of disease, the most philosophical and scientific demonstrations of the correctness by Prof. Means* of Ga., and Mr. Hemmer of England, and the many corroborative testimony adduced by Dr. Forbes, Mr. Smee, and others, should be sufficient to convince the most sceptical.

Gratefully appreciating the aid, he is graciously awarded for his success as a Diagnostic and Hydropathic Practitioner, by a discerning public, and the gratitude evinced by those on whom he has had the pleasure to relieve of their complaints, the undersigned will endeavor to merit the confidence of all who may afford him opportunity to effect a cure, by his *original* and *philosophical* mode of practice.

The Northampton Water-Cure is pleasantly situated near Bensonville, on the west bank of Licking Water, or Mill River, about two and a half miles from the centre of the town. It is conveniently arranged with bathing rooms, dressing rooms, dining rooms, for ladies and gentlemen, well ventilated and conveniently furnished lodging rooms, and a variety of beautiful and pure mineral waters, which, for purity, and adaptedness to water-cure purposes, is unsurpassed by that of any other water-cure establishment. Hitherto, the only good and commodious building has just been completed, containing a spacious dining hall, and pleasant lodging rooms, and with the main building will accommodate from 50 to 60 patients. A Gymnasium connected with the establishment affords an agreeable and healthy exercise for invalids. The scenery in this vicinity is picturesque and romantic. There is a variety of pleasant walks, sufficiently extended to afford exercise for the most feeble invalids without being exposed to public gaze or observation.

Among the complaints which are here successfully treated are Dyspepsia, Nervous Debility of the head, cold extremities, general and nervous debility, Bronchitis, Pulmonary Affections, Liver Complaint, Jaundice, acute and chronic inflammation of the bowels, Piles, Dyspepsia, nervous and spinal affection, Inflammatory and Chronic Rheumatism, Nervous Sciatica, Leucorrhœa, Fluor Albus, Salt Rheum, Scrofulous and Erysipelas Humors.

All persons who visit this establishment for a course of treatment are advised to bring themselves with three comfortables, three woollen blankets, one or two linen, and three cotton sheets, two pillow cases, six or eight crash towels, towels for sitz-bath, well-worn linen to cut fomentations, an old cloak, an umbrella, and a pair of slippers.

TERMS.

For treatment and board, from $5.50 to $8.00 per week, payable weekly, in advance, or quarterly (from choice the option of his complaint) occupying a room single on the first and second floors, $9.00—with a room single, $6.50. For one alone on the third floor, $4 with a room-mate, $5.50.

Patients requiring extra attention, or fire in the room, (except during the cold weather,) will find their own nurses and fuel, or pay an extra price. To patients receiving treatment at home, $1.00 per week.

Terms for examination, from $2.00 to $5.00. Paid letters, with one dollar enclosed, soliciting advice, will receive attention. Corresponding patients should be particular in stating their last name and its effect. DAVID RUGGLES

Northampton, Mass., 1849.

N. B. Visitors to the establishment, from the East, West, or South, will take the cars of the Connecticut River Railroad at Springfield. Carriages will always be in readiness at the Northampton depot to convey them hither. That they may not be lost, or may not be disturbed after retiring, visitors arriving in the evening train are requested to take lodgings at a hotel.

* Says Prof. Means—'The human blood, in a normal and healthy condition of the system, is in positive state of the electro-positive, and by the activity of the generating sources within—an energy generally passing off in silence, from the cutaneous surface, in the form of a perspiration' made by Mr. Hemmer, of England, upon the "uncovered skin." 322 indicated the presence of positive electricity, and from the direct and free surface, we believe to be indispensable to the healthy condition of the whole animal economy, and that when, any cause, it is disturbed, the system is placed action pressure." See Address, delivered before the Medical College of Georgia, at the opening of its session, Nov. 3, 1847, by Dr. Means, M. D., Professor of Chemistry and Pharmacy, and Professor of Physical Science in Emory College, Ga.

† Dr. John Forbes, Editor of the British and Foreign Medical Review, in an able article on the constitution and function of the skin, says—'Perhaps there is scarcely any disease of the skin, or function of the skin is not, to some extent, deranged. To what extent, physicians have not bestowed sufficient attention to this part, in the practical investigation of diseases. * * * Physiology says, that it is the vehicle for conveying the fluids of the system a large amount of matter, as well solid as liquid, and practical experience exhibits it as the channel through which the system is relieved in many instances and the burthen of plethora generally, find an exit.'

Dr. Hollick, on the subject of electricity, remarks—'There is no agent that affects the body more, naturally and artificially.' See his work on Hydropathy, published in Philadelphia in 1847, p. 127.

The following extract is from an interesting work on Electricity, copied by the N. Y. Journal of Commerce from a lecture by Professor Means:—'I do not pretend to say that a deficiency of electricity any one occur in one part of the human body, and at the same time another part be in excess, and that this may be the cause of disease, and a restoration of the equilibrium the cure; I think this most likely, and that it is upon this principle, in very great measure, that the wonderful effects of electro-magnetism, in the cure of disease, are to be explained. It is certain that the electrical influence does actually produce a change in the vital functions, and actually produces, we all feel most vigorous. Our nervous systems then most firm; our digestive organs most active; our minds most clear.

The London Sun, alluding to the discovery of galvanic electricity by Alfred Smee, Surgeon to the Bank of England, says, in very great detail, that the galvanic voltaic, he has satisfied himself that the terminations of the sensor nerves are positive poles of the electrical circuit, while the muscular substance is the negative pole. The sensor nerves are the telegraphic wires to carry the sensation to the brain, and the motor nerves carry the sensation to the muscles.'—*Sun.*