



appears by the report in the New York Herald—it says by—

Mr. Mr. Ray, (a colored brother)—Do not go away; I have something very interesting to tell you...

Allen Thomas, Jr. New York, May 17, 1852.

THE KILLING OF A FUGITIVE SLAVE AT COLUMBIA.

In the last number of our paper, we published what we believed to be—and what has since proved to be, so far as it went—a correct account of the attempt of officers Snyder and Ridgely to arrest a fugitive slave, named WILLIAM SMITH, in which the latter officer shot the slave, while in their custody.

On Thursday night, immediately after an inquest was held over the body of Smith, J. W. Fisher, Esq., sent a telegraphic dispatch of the murder to John L. Thompson, Esq., the efficient Prosecuting Attorney for this county.

John Williams (colored) sworn—On Thursday, the 22nd ult., in the lower part of Columbia, where I was at work, in the afternoon, I saw two men arrest a fugitive slave...

Henry K. Minnich, sworn—First I heard of the affair was the report of the pistol; at that time I was in my house; I ran out immediately, and I went to the place where Smith was lying...

Christians Johnson, (colored) sworn—I was present on the afternoon Smith was shot; did not see the officers until they got to where the affair happened...

James Boggs, (colored) sworn—I saw Smith when Snyder and Ridgely arrested him; they caught him by the breast of the jacket; Smith said, 'Men, what do you mean?'

Allen Thomas, Jr. New York, May 17, 1852.

Allen Bouslin, (colored) sworn—I was on the top of a board-pile about twelve feet high, about fifteen yards from where Smith was shot...

John Williams, (colored) sworn—I was standing about fourteen feet from where Smith was shot; the first I saw were the officers coming up the ally, each having hold of Smith on the shoulder...

Sarah Harris affirmed—I was sitting in the room of my house at the time; I first noticed three men one colored and two white men; I then heard the report of a pistol...

FREEDOM MONUMENT.

Hon. Joshua R. Giddings proposes, in a letter to the Pennsylvania Freeman, that a monument be erected in Columbia, Pa., to the memory of William Smith, the murdered fugitive.

To the Editor of the Pennsylvania Freeman: Sir,—Honor to the memory of those who die in defence of freedom, has long been practised by all civilized people.

A COMPLIMENT 'OVER THE LEFT.'

The Baltimore Clipper thus discourses of SENATOR SUMNER: Mr. SUMNER is a pure philanthropist and a profound statesman...

Resolved, That his Excellency the Governor, by and with the advice and consent of the Council, be and he is authorized to procure the release from slavery of the four inhabitants...

Resolved, That the Governor of the Commonwealth be directed to inquire into the arrest of four men supposed to be citizens of Massachusetts in the State of Texas...

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complimented? O, because representing one of the most respectable and influential religious denominations of our country!

Every Whig present and voting, from the County of Norfolk—the representatives from Roxbury, Dorchester, and even Dover—voted to deprive themselves of the very securities of personal liberty provided in the Constitution...

The Liberator.

No Union with Slaveholders! BOSTON, MAY 28, 1852.

THE SLAVE-HUNTER IN FANEUIL HALL.

On Saturday afternoon, Faneuil Hall was densely filled with a curious multitude, drawn together by a thousand diverse motives...

THE BALTIMORE CLIPPER.

Mr. SUMNER is a pure philanthropist and a profound statesman, who will leave a broad and beneficial mark upon the legislation of the Senate.

THE ALLEGED SELLING OF MASSACHUSETTS CITIZENS INTO SLAVERY.

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Isaac Post, the 'Medium' in this instance, is, or has been, connected with the Society of Friends, and commands the esteem and confidence of all who are intimately acquainted with him.

Very few of the throng in Faneuil Hall were able to hear all of the speech of Mr. Webster. His voice was feeble, his articulation difficult, and his manner dull.

It is not difficult to imagine the jubilant roar that must have passed through Pandemonium, in spite of 'adamantine chains and penal fires' when, addressing the clerical brotherhood, Mr. Webster, in his usual devout and disinterested strain...

THE FUGITIVES IN CANADA.

We have received, and read, with conflicting emotions of pleasure and pain, the First Annual Report (in pamphlet form) of the Toronto Ladies' Association for the Relief of Destitute Colored Fugitives...

A SUDDEN EJECTMENT.

On Monday morning, the editor of the Commonwealth, Elixir Wright, appears to have been unceremoniously ejected from his post, and his place occupied by Charles List; but for what reason...

The valediction of Mr. Wright is a curious one—historical, laudatory, complacent, jubilant, critical, expository, with a dissertation on slave-catching, and a defence of the U. S. Constitution from the charge of sanctioning that pursuit...

CONDITION OF THE COLORED PEOPLE.

Looking at the general merits of the recent work on this subject, by Dr. Delany, and overlooking what in its pages seemed like a querulous and censorious spirit, we gave it a friendly notice in a recent number of our paper.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

This body, which has so long shared the best sympathies of the tried and true friends of the cause, convened at the Melodeon on Tuesday morning. The meeting was called to order at 10 o'clock, by Francis Jackson.

Voices from the Spirit World: being Communications from Many Spirits, by the Hand of Isaac Post, Medium. Rochester, N. Y. 1852. pp. 256.

At length, the wished for boat arrived and the children, shaking with fear and with cold, were taken on board. The vessel was so full of fugitives that the deck was crowded with them.

DANIEL WEBSTER AT PLYMOUTH ROCK.

Friend Garrison—Daniel Webster's address is appropriate to the suffrages of thousands of fugitives now in Canada, that I should be made acquainted with the address to that illustrious Pilgrim Father...

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ABOLITION IN PEPPERELL.

TO THE SACRED MAT. Jc. A few weeks since, I sent to the Liberator...

reform were much gratified with this experiment of field, or rather street preaching. And I would like to suggest to abolitionists the propriety of saving their funds...

DEFFERED SUMMARY. Kossuth at FANEUIL HALL.—On Friday evening, 15th inst., Kossuth delivered his farewell address to the citizens of Boston...

VETOES AND APPOINTMENTS. No man in the State ever lost so many friends in a week as Gov. Boutwell within the week just past. His first message on the Liquor Bill lost him all the temperance men...

DEATH OF MRS. ADAMS.—Mrs. Adams, the venerable relic of the late John Quincy Adams, ex-President of the United States, died at her residence on F-st., Washington, on Saturday, the 15th inst.

WOMAN'S RIGHTS CONVENTION. To be held in the Horticultural Hall, West Chester, Chester Co., Pa., on Wednesday and Thursday, the 2d and 3d of June, 1852.

TO FALL RIVER. In the letter, giving an account of my labors at Newburyport, there are several mistakes...

DEPARTED THIS LIFE, IN NEW YORK CITY, on the 4th of May, MR. SIMON BOLIVAR CRANE, of Pepperell, Mass., aged 27 years.

IN CONNECICUT. At Stamford, \$500; at Meriden, \$450; at Middletown, \$350; at Danbury, \$300; at New Britain, \$250; at Waterbury, \$200; at Meriden, \$150; at Danbury, \$100; at New Britain, \$50; at Waterbury, \$50.

MATERIAL AID TO KOSSUTH IN NEW ENGLAND. The following are the sums, so far as we can ascertain them, received by Governor Kossuth, either by donation or sale of Hungarian bonds, during his visit to New England:

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.—At the annual meeting in New York on Wednesday, Arthur Tappan presided, and Lewis Tappan read the annual report.

PATENT BOLIAN PIANO FORTES. These instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the action, renders them capable of the softest tones of an Eolian Harp, and of being increased in power...

RECEIPTS OF BENEVOLENT SOCIETIES.—The receipts of our leading Benevolent Societies, during the past year, as appears from their annual reports, are as follows:

AMERICAN HOME MISSIONARY SOCIETY, total, \$160,082 25; AMERICAN SOCIETY OF FRIENDS, total, \$103,848 22; AM. TRACT SOCIETY, total, \$116,404 41; AM. BIBLE SOCIETY, total, \$208,744 81; AM. C. F. M., total, \$11,062 64.

THE GREAT BRITAIN STEAMSHIP.—The huge iron steamer, famous for having been run aground in Dundrum Bay, on her second voyage from Liverpool to New York, in September, 46-and, which recently appeared in New York—served her last voyage in thirteen days and four hours—the shortest passage ever made by a screw-propelled vessel.

THE EMIGRATION MANIA STILL CONTINUES IN IRELAND, and in one week six vessels laden with emigrants, left Queenstown for America.

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BOOKS. UNCLE TOM'S CABIN, or Life among the Lowly; by Mrs. Harriet B. Stowe. Price in paper \$1.50. A Defence for Fugitive Slaves, against the Acts of Congress of February 12, 1793, and September 18, 1850. By Lyander Spooner. 25 cents.

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The Liberator.

SPIRITUAL MANIFESTATIONS.

Extracts from a pamphlet, just published by Bela Marsh, 25 Cornhill, Boston, entitled, 'Familiar Spirits and Spiritual Manifestations: being a Series of Articles, by E. P. (supposed) Dr. Enoch Pond, Professor in the Bangor Theological Seminary, together with Reply, by Veriphris Credens.'—

In the preceding chapter, having answered our author, as to his views of witchcraft, sorcery, and familiar spirits, endeavoring to show that they were something more than the flight of a hand, or the rattle of a ring, or the sound of a bell, or the voice of a voiceless spirit, or the presence of a presenceless being, or the agency of a nameless power, we think, disproved his charges of deception against modern mediums, who, he thinks, are parallel with the witches and sorcerers of old, let us next consider his views of these later mysteries, as the production of natural causes.

Under this view of the subject, he remarks as follows: 'If there be any thing more than a trick in these spiritual manifestations, I would refer it to occult, natural causes—perhaps electricity, or animal magnetism, or some agency, operating upon a nervous system of peculiar sensibility.'—The reference to electricity as an agent in these matters, I shall say but little. Its presence can, in no way, be detected, neither by darkening the room, to render its sparks visible, nor by the use of the most delicate electrometer; not even when in the hands of the renowned electrician, Daniel Davis of Boston, who, by the way, after he had made some experiments with his instrument, and had had the manifestation in his own family, through his better half as the medium, offered 1000 dollars to any one, who would prove these things to be done by other than spiritual power. This offer was made in good faith, and the gentleman told me, a few weeks since, that the offer was still good.

If this element is employed in the manifestations, it must be under the control of some independent, thinking power; for what of intelligence is exhibited in these matters, cannot, with any propriety, be attributed to electricity alone.

His introduction of the subject of animal magnetism, in this connection, affords an occasion for many remarks. The reference thereto, made, presupposes that it is the truth and reality of that subject. But let us ask him, how long he has entertained that belief? Ask him if he was not among the host of those, who, a few years since, perhaps up to the appearance of spirit rappings in our midst, denounced animal magnetism as the greatest of all conceivable humbug? How universal was the cry of imposition, collusion and humbug against that subject, in the time of Dr. Collyer! And since, how well continued! And how few, acquainted with our supposed author, but would look upon him, as one who is most ready to keep up that cry? A spiritualist would extol so much bigger a domination in treating the present subject, would not be backward in hooting at any other, that might seem to controvert or interfere with any of his established theories and doctrines. But what availed all these tirades of opposition? How stands the subject of magnetism now? In spite of all denunciation (and this, too, by some, who were denounced as the work of the devil,) it has advanced, and become an important branch of therapeutics, while to me and many others, it has become an important fact in theology. More than any thing else, it has served to convince me of the truth and certainty of another existence, and this I consider as the direct tendency of many experiments in magnetism. They show most conclusively, the ability of the soul or spirit to act, and therefore to exist, independently of this corporeal organization.

I would here refer those who are still so much behind the times, so little posted up, as the saying is, as still to class this subject among the humbugs of the day, and all others who wish to know the importance attached to it, by those who are best acquainted with its merits, to consult the article written by the pen of Dr. John Ware, of Boston, in a late number of the Christian Examiner, and to 'Letters on Animal Magnetism,' by William Gregory, Professor of Chemistry in the University of Edinburgh.' It will be well to notice the view those gentlemen take of the subject, which another class have so utterly denounced as a worthless humbug.

I have heard men, of great discernment and discretion, observe, that clairvoyance, one of the manifestations in magnetism, was as great and inexplicable a mystery, as any of the alleged facts and facts—now, many admit the truth of the former, in order to explain away the mystery of the latter, while none but blinded bigots will undertake to gaine the fact of clairvoyance.

But is there a middle grade? Is there no blending of these opposites? No shades, — no softening and deepening tints, — no twilight hues to mellow the scene? Without some of these, the picture would be too harsh for pleasurable inspection. Then is it not more probable, that the same variety, the same diversity of character exists there, that is displayed here? It is to be otherwise, how abrupt, precipitous, and lengthened must be the leap of those, who, starting from a middle ground, with one fell swoop, must find themselves at an extreme? But let us consider the course of our author, — that there are all shades of character among spirits as among mortals, and we have at once a solution for all the acknowledged inconsistencies and contradictions they exhibit in these elementary efforts at intercourse with us. Spirits would then be afforded to differ in knowledge, in opinion, in all respects, as we differ, nor could they be supposed to be more considerate and circumspect in their intercourse with us, than we are with each other. Then would some acknowledge the truth of the Bible, and others condemn it. Some would be favor of virtue, and others encourage the grossest crimes; the course of the Pope and the course of the king, princes, priests, and all kinds of devils; much rather than let me be believed this latter matter, especially as here in my hand, which is very well known; and I hope it may be enough, when it can be said and proved, that this is the serious and deliberate desire of Dr. Martin Luther (who is God's lawyer and witness of his Gospel), to be proved by his own hand and seal.

Done and given in the day of Euphemia, (Sept. 16,) 1542. 'MARTIN LUTHER.'

VOICES FROM THE SPIRIT WORLD. A volume of 256 pages has recently been published in Rochester, N. Y., and is for sale by Bela Marsh, 25 Cornhill, Boston, entitled, 'Voices from the Spirit World; being Communications from Many Spirits. By the Hand of Isaac Post, Medium.' The following purports to be a

COMMUNICATION FROM N. P. ROGERS. August, 1851.

MY DEAR FRIEND ISAAC: I have seen much since I left my poor body: it was not well fitted for the real me; I do not dwell in it, and then it was great gain for me to occupy a new one. I found I was tolerably fitted for enjoyment, but not by any means for the highest mansion in the Father's house; but I was in a progressive state, therefore lost no time, but after examining my new home, and finding as well as I was able the laws that governed in my present home, I set about adapting myself to them; and I found with full purpose of heart, that it was easy to make progress.

It was astonishing to me, to see what progress I could make. I now obtained a new and loving spirit, which, as you know, had become somewhat troublesome; rather disposed to find fault with old, long tried friends. This was very much owing to my rickety frame, that was not suited to my spiritual man. As I observed, when I found my soundings, I set to, to accommodate myself to circumstances. I was in a capacity to look back on my former life, at my many self-denials; and, oh! how glorious that part of my life seemed, that had been devoted to those not having ability to speak for themselves.

He who gives his life for the benefit of others is in a position acceptable to God and all good Spirits. I very soon found a balm for all my wounds. I found of contending with my former friends, I found they deserved all the encouragement in my power to give. I very soon became as closely united to my old friend, W. L. Garrison, as ever I had been; yes, far more. I do not wish to say he has always been faultless; but I do wish to bear my testimony, that his great desire is to do his duty to God and man. My opposition, therefore, vanished like the morning dew.

I have longed for the privilege of making him sensible of the change, and that it is I who have often whispered in his mental ear: 'Go on, my friend, for there is more with us than against us—let it be bodily, surely there is spiritually, for God and all the good are with us.' In my doing this, I go on my way rejoicing in the God that I understood not, while occupying my earthly body, but whom I served much better than many who cried, 'Lord, Lord, and yet did not the works that were pleasing to him.'

My dear friend, I rejoice that this communication is opening between the spheres. I find it quite easy to give you my views in this way, and I perceive you converse with your Monitor apparently as freely as you could have done when embodied in flesh. Only think of it! What a difference since we last saw each other in Philadelphia! Then we were ready to doubt every thing beyond our earthly condition. What darkness there was before us! All was uncertainty and doubt; and now, behold! the clouds all cleared away, and we conversing more freely than when I was embodied. My doubts harassed me as long as I remained in the body. Yours have vanished, for certainly has taken the place of uncertainty; here, then, you have greatly the advantage. You may, if you hold on your way, lay your body by the same quiet assurance as you now lay your head on your pillow for a night's rest. What can you desire more? To me there seems nothing lacking. God has done all that methinks he can do to make you happy in both spheres.

My love to you and yours.

N. P. ROGERS.

From the Dover Morning Star.

WILL OF MARTIN LUTHER.

BRO. BURR.—Will you please insert in the Star the curious yet valuable will of the great Reformer, Martin Luther, as translated by Prof. Stowe, and oblige your correspondent, A. R. BRADLEY.

THE CHURCH.

DEAR MR. GARRISON: In an article copied into a late number of the Liberator, from the Free Presbyterian, the degeneracy and growing corruption of the Christian Church are very fearfully and truthfully set forth. The writer has evidently got nearly 'out of the woods,' yet he fails to see that the truly 'pious and benevolent,' finding no 'strong moral attractions' in the Church, in consequence of its 'time-serving policy, its defence of popular outrageous crimes, its timid fear of investigations into the phenomena of matter and mind, led discoveries should be made to throw discredit on the truth of the Bible, and its violent opposition to the most important practical reforms,' have not only sought, but found, in every sense, a higher moral position than they could possibly have occupied while in the Church, or in the infallibility of the Bible. The writer thinks that the low standard of character of professing Christians has not only failed to excite the admiration and sympathy of the world, but has driven it downward to infidelity. His words are: 'Now, Christianity is as grossly misrepresented by the popular Churches of the day, as it was by the Catholic Church in the days of Luther, but on other points. It has been made the minister of popular sin. It has been presented as harmonizing with the worst practical crimes. The law of love, instead of the doctrine of justification by faith, is now the subject of mutilation. As the result, the Church has lost her force, her ministry is decreasing in numbers, and the world is sinking to infidelity.' I think this statement is very true in regard to the Church, but just the opposite of the truth in regard to those who have left the Church. Among the most enlightened men, there is an evident tendency to infidelity to the Christian religion, but this tendency is an upward and progressive, instead of a downward tendency. Judaism gave birth to Christianity. Christianity has given birth to a still higher and more beautiful theology—rather, moral philosophy. Every new system of theology that has been naturally evolved, in the progress of the ages, has been an improvement on the preceding system, as unquestionably as that the geological changes in the earth's crust have been progressive. Christianity, in so far as it is a system of ethics and conduct, is local, sectarian, crude, imperfect, and indefinite, and, in my estimation, it has not one honest, intelligent votary but will and does admit to himself, or herself, that this is the case; and it is high time that the virtuous and good should think their thoughts out loud on this matter. I have the means of knowing that many, who are reputed wise and pious men, in the Church, do not and dare not speak out half their minds in regard to the Bible, and this whole system of fraud and usurped authority, called Divine Revelation, &c. &c. They give an excuse, for not speaking out, that they think that the religious superstitions and canonized errors that serve to overawe and subjugate the ignorant masses of mankind are restraints that could not be safely removed. The 'ignorant masses' may judge whether these men think more of their welfare or their own fat livings. One man, who stands as the acknowledged head of an infidel sect in this country, said, when questioned on this subject, that he had been a believer in the rationalistic philosophy for forty years, but did not think it best to say so, lest the confiding people who had so long followed his lead, 'should lose their confidence in human nature.' If he had said he believed a certain *ism* would flourish, he would probably have nearer expressed his thought. I wish the masses of religionists could know what passes behind the curtain—what their great ministers and D.'s say, when they talk with each other 'confidentially' on this subject. The unsophisticated and thoughtless, yet confiding, among them, would be thunderstruck with the sentiments and confessions that would be heard. And among those who claim to be reformers, a great many are actually afraid to give public utterance to their highest thought. This is undeniably a weakness, and betrays a want of faith in the power of truth, and should not be indulged for any consideration of fancied good. How one who believes in a God can suppress a truth for fear of the result of speaking it, without virtually declaring himself an atheist, I cannot understand.

A Declaration of Mental Independence should be made. A part of the race has attained to physical freedom; and, in the order of nature, mental freedom should follow. The former is an analogue and prophecy of the latter. Let 'the foremost watchman on the peak announce his news,' and trust his God for the consequences. He has done so, fearlessly, nobly! I refer, of course, to JOSEPH BANKS; and I took my pen merely to say Amen to his admirable argument in the Liberator of week before last. I think he has rightly interpreted thousands and thousands, and given expression to what they have 'seen as through a glass darkly.' He has had faith to abandon himself to the rising inspiration of the age. He commands our admiration by such an heroic utterance, and our gratitude for the light which he has thrown upon our path, and the noble example he has set us. Let the following experience sink deep into the hearts and control the future actions of every reformer:—'The consciousness,' says Mr. Barker, 'I have, that neither in Europe nor America, that neither on political nor theological subjects, have I withheld from the world what I believed to be the truth, is an infinite comfort to me. On the other hand, the most painful recollection that haunts me is, that I was once too weak, too timid, too prudent, too respectful of the feelings of my friends, too apprehensive of the interests of the Church, too much concerned for my own influence, to publish with freedom the first faint whisperings of truth to my soul.' A. J. G.

QUESTIONS! Who knows that the Bible is from God, unless by the character of its contents? Is there any living man who can judge of its origin and character by any other method? We know, by history, that the Bible is the word of God, 'some say.' Is history, then, infallible? Are we not to judge of history by its own character, and what we know of the nature of things? If so, then are not the divine authority and infallibility of the Bible strictly matters of individual opinion? If so, is not one person as justifiable, using the understanding and the facts he is in possession of, in concluding that it is a mere human work, as another person is in believing that it is of divine origin? Can the latter more properly be called the former, for his opinion, than the former can the latter? If so, why? Is it not the height of absurdity to assume infallibility of belief, when belief is as transient and diversified as states of the human mind? What harm could result from the utmost freedom of thought and utterance, on every possible subject; if truth is immutable and eternal?

COMMON SENSE.

Liquor Seizure and Depopulation Resistance.—Four barrels and two kegs of liquor were seized at a store on Congress, above Washington street, kept by an Irishman named George McKeeon, yesterday afternoon. While Deputy Marshal Hall was reading the warrant for the seizure, McKeeon's wife incited him to resist, and he seized a butcher knife, some two feet in length, and after making several passes at officer Hall, struck the officer on the forehead with the point of the knife, and the policeman then made at him with his billies, and in the scuffle McKeeon received several severe wounds on the head, which finally felled him to the floor. He was then taken to the watch house, where Drs. Sweat and Tukey were soon in attendance and dressed his and officer Loring's wounds.

SMILES.

Smiles melt the hate of foemen into love, Smiles banish anguish from the sorrow-smitten; Among the millions of the blest above, Perennial smiles on every brow are written.

From the Home Journal.

LITTLE ABIE.

Hush! cricket, hush! upon the hearth thy singing. A sorrowing mother sits beside the stone, Within her heart a gentle voice is ringing: How full of love and music is its tone!

From the Home Journal.

SMILES.

Smiles melt the hate of foemen into love, Smiles banish anguish from the sorrow-smitten; Among the millions of the blest above, Perennial smiles on every brow are written. In this our world, where care and grief are rife, How sweetly beams the smile of tender kindness; Without its light how darksome oft were life, Thro' which to grope our weary way in blindness!

POETRY.

ORIGINAL HYMN. BY REV. JOHN FERRIS.

[Sung at the Dedication of the Allen Street Church, in Cambridge, on Wednesday, May 10, 1852.] O Holy Spirit, who alone Inhabitest eternity, We bow before thy glorious throne, And with this new temple give to thee. On thee our waiting spirit calls! My our communion, now begun Within these consecrated walls, Be with the Father and the Son. Here let thy gospel's herald stand, And, breathing sin's wide-sweeping storm, Preach to our great and guilty land. Thy stern old Baptist's cry—Reform!— 'Reform your ways, however old, That in the gospel's light are wrong! Let man no more be given for gold, Nor weak ones mastered by the strong. At God's house let reform begin! Of all thy oppress'd maintain the cause! And, if your laws uphold a sin, In God's great name, reform your laws! So shall the Saviour's God be ours! And they, who in this temple stand, Ere long shall watch, with all their powers, 'Behold, God's kingdom is at hand!'

MY CHILDREN.

I have two little darlings, With eyes of deepest blue, There's just a year between them, And the younger is not two. I watch their minds expanding, With fond and earnest hope, Like fragrant little blossoms, Whose petals daily ope. Frank says he's mother's rosebud, And little brother Willy, With skin like alabaster, Is my budding water-lily. I call them both my mock-birds, For, like music to my ear, Are their merry little voices, So silvery and clear. What dew is to the flowers, The rainbow to the sky, Are these children to my pathway, Which they cheer and beautify. They fill my heart with gladness, With thankfulness and praise; They chase away my sadness, And leave no gloomy days. Though many other blessings Around my footsteps fall, My children and their father Are chief among them all. My life seems crown'd with joys, Whene'er I look on them, And they the brightest jewels Within the diadem. Then blessings on my darlings, Bright blessings from above, God grant their tender boyhood Miss not a mother's love! Oh, may my days be lengthen'd Throughout their early youth, To lead them in the pathway Of honor and of truth! God grant to me his spirit, To guide their souls aright, To teach them by example, To walk 'as in his sight.' And when this life is ended, May all whom he has given, United, form a family, Within the courts of heaven.

MY BABY.

She is not a beauty, my sweet little pet, Her mouth's not a rose-bud, her eyes not like jet, Her nose far from Grecian, her skin not like snow, She is not a beauty, dear me! no, no, no! But then she is winsome, this bird of my bower, And she grows on my heart every minute and hour. She is not a beauty, my sweet little pet; On dimples more witching my eyes have been set; Her mouth, I must tell you, is large like mama's, While her chin, to be sure, is just like her papa's! But when she smiles trustingly, what can compare With this gem of my casket, bright, sparkling and fair!

LITTLE ABIE.

Hush! cricket, hush! upon the hearth thy singing. A sorrowing mother sits beside the stone, Within her heart a gentle voice is ringing: How full of love and music is its tone! Cluster, ye little hand, in pity cluster! Around your mother's knee set vainly cluster! To light her dark eye with its wanted lustre, Or win the scattered roses to her cheek. Sigh, gentle winds! around to lonely dwelling, Where sorrow's pearls are falling for the dead; Add not a whisper, to her bosom telling It never more may pillow his fair head. A step is on the stair!—so changed, so saddened; It is a father's!—oh! in all the land There is no touch that could have thrilled or gladdened Like the warm clasping of that dimpled hand. Wave, wave, wild flowers! above his little bosom, So cold! so still! the kindly form beneath, Gathered by angels, in the snowy blossom, The purest, brightest, in the dear home-wreath. Sleep, mourners, sleep! a hand is straying roses Of hope, and peace, and love around your bed; He folds his radiant wings—smiles, and reposes, Clasp'd in your loving arms—ASLEEP, NOT DEAD.

consider it a special and wonderful blessing that I have been able to get along, and the wonder is, not that there is no more ready money, but that there are a few debts. I beg this may be considered, because the devil, when he can no longer plague me, would be glad to plague my Catey in every possible way, for no other reason than because she has been the married housewife of that man, Dr. Martin, and is yet, blessed be to God.

Finally, I beg, since in this will or testament I have not used legal forms or words, (and therefore I have no reasons that every one will let me be the person that I am in truth, namely, one who am known both in heaven, on earth and in hell, and let me have respect and authority enough, so that I may be trusted and believed more than any lawyer.) For so God, the Father of all mercies, hath entrusted to me, a poor miserable, condemned sinner, the Gospel of his dear Son, and therein thus far I have behaved and conducted myself truly and faithfully, and it has made much progress in the world through me, and I am honored as a teacher of the truth, notwithstanding the course of the Pope and the wrath of emperors, kings, princes, priests, and all kinds of devils; much rather than let me be believed this latter matter, especially as here in my hand, which is very well known; and I hope it may be enough, when it can be said and proved, that this is the serious and deliberate desire of Dr. Martin Luther (who is God's lawyer and witness of his Gospel), to be proved by his own hand and seal.

MARRIED KINDRED. We find the following in the New York Express. The subject is one of vital importance, and in calling attention to it, we would suggest to the reader that much valuable information may be gained on the laws of hereditary descent, by attending Mr. O. S. Fowler's lectures at Westminster Hall.

'Ought not persons to thoroughly instill into the minds of their children, the great sin of the intermarriage of relatives? It certainly is a sin, else why is it followed by evil results? Young ladies often thoughtlessly encourage their male cousins, by receiving attentions from them in something more than a cousinly way; love of conquest sometimes leads to seduction—and there is nothing sadder to the mind, than the spectacle of a marriage ceremony, where cousins are to be wedded. We have known several unions to terminate unhappily, or where hearts were in union, blighting disease, or terrible deformity, have marked either parents or children.

The editor of the Fredericksburg News says about the matter—'In the county in which we were raised, for twenty generations back, a certain family of wealth and respectability, have intermarried, until there cannot be found, in three of them, a sound man or woman. One has sore eyes, another scrofula, a third is idiotic, a fourth is a feeble, lanky-legged, a sixth with a head about the size of a turnip, with not one out of the number exempt from physical or mental defects of some kind. Yet this family perseveres to intermarry with each other, with those living monuments of their folly constantly before them.

It is often done ignorantly by the best people. Young people never reflect upon consequences, and old people are too avaricious to forbid a match where money is gotten.

Let the law reach it, and it will be stopped! We may act, that will be able to authorities give assurance of the deteriorating effects of such marriages, physically and mentally.

From the Journal of Commerce.

INSTITUTION FOR THE DEAF AND DUMB. Metropolitan Hall was crowded to repletion Thursday afternoon, to witness the annual exhibition of this truly philanthropic institution. As usual, the greater part of the audience consisted of ladies. The exercises were opened by prayer from the Rev. Mr. Goodell, of Constantinople. Dr. Harvey P. Peet, President of the Institution, then addressed the meeting and delivered a short address, explanatory of the objects of the Institution, in the manner in which it was conducted, and its present condition. He said:—'It is as beautiful as it is consolatory, that the helpless and the unfortunate are, in more than one sense, the objects of Divine Providence, and the beneficiaries of His benevolent hands. The cry of the young deaf and dumb, who are bereaved of their hearing, the mourners are blessed, because they shall be comforted. Whether we regard such institutions as special interpositions of Divine Providence, or as the effect of general laws, there are few whose better feelings are not strengthened by presenting God's mercy and aid to his unfortunate ones, who are the Deaf and Dumb. The benevolence of Him who doeth all things well, and the sympathy they receive from those around them, is a source of continual comfort to them. It is to these better feelings of our nature that the Deaf and Dumb are indebted for the first efforts made in their behalf, and are still indebted for the progress their cause is now making. It is the feelings of benevolence that they are dependent for their life. They can never, in some respects, be placed on an equality with those who can hear and speak. The Deaf and Dumb dependence is a moral dependence. In the hurry and competition of business, they would be lost and aside, were it not for the friendly and prompt assistance upon the unfortunate. We are not for the sympathy which prompts others to learn their means of conversation, society would be for them a solitude, and their lives a blank. From small and feeble beginnings, the institution has grown steadily in usefulness, and in the confidence of the public; and now stands as one of the most prominent benevolent institutions. The provisions made by law are sufficient to secure the inestimable boon of education to all applicants. We have endeavored to make our school not unworthy of the object for which it was established.'

This address was followed by specimens of 'speaking by the hand,' and the young ladies writing short compositions on the subject. Some of these productions were of great merit, exhibiting a thorough acquaintance with the laws of language and composition. As a specimen, we give the following, written on the spur of the moment, by Miss Mary Toles, one of the pupils who entered the Institution six years ago:— 'We are to-day assembled in this Hall of the American Metropolis, before representatives from almost every State in the Union. Citizens from almost every part of our happy Republic are assembled in the Empire City, to commemorate the anniversary, and put forth their endeavors to promote Christianity. Our last exhibition was held in the Broadway Tabernacle, but our President having accepted the generous invitation of the Mayor, we are here in this place associated by the public with so many interesting associations.

It has re-echoed the soft warblings of Jenny Lind, and resounded with the thunderings of Kossuth. It has been filled with the soft tones of harmonious music, and reverberated the words of burning eloquence that have fallen in thunder tones from the lips of the exalted orator—the Washington of Hungary. But now, by the aid of strange, but powerful, and will be filled with an effort to charm the ear of this immense assembly. Their pleasure will be experienced through the eye alone, if the simple exhibition of the deaf and dumb can call forth such pleasure.

We have never listened to the bewitching strains of music, or been thrilled by the joys here vibrating sentiments which have been breathed by the gifted ones of earth. But we have seen their effusions in print, we have read the productions of their genius, and we have tasted the inexhaustible benefits of a free press! Sons and daughters of Republican America! I only ask of you an impartial decision, and then say if the Deaf Mute has no claim to your exertions.'

The reading of this composition was received by the assembly with unbounded applause. Various other exhibitions interspersed the occasion, and the audience separated at a late hour, highly gratified at their afternoon entertainment. At the close of the exercises, Dr. Goodrich, of Brooklyn, offered a resolution, expressive of the thanks of the meeting to Mr. Harding, the lessee of the Hall, for his liberality in lending its use for this exhibition, and for his generous recovery the hearty co-operation of the assembly. Most Astonishing Frank of Nature.—On Friday, the 7th inst., a post mortem examination was held by Dr. Parkhurst, on the body of the widow of Amos Eddy, 77 years of age, in the town of Frankfort, Herkimer county, aged 77 years, and to the utter astonishment of all present, a full-grown child was found, which she had carried for the term of forty-six years. It was enclosed in a bony or cartilaginous structure, except one leg and foot, and one elbow, which were almost entirely ossified. The facts and circumstances of the above case will be published at full length in the different papers of the history, which he has extensive notes—both he has kept for the last twelve years, as well as of her life before and after marriage, which took place fifty-two years ago.—Union Gazette.

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