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THE LIBERATOR.

SLAVERY IS A TWOFOLD CURSE, IT BLASTS BOTH THE SLAVE AND THE SLAVEHOLDER—THE WHOLE SLAVE SYSTEM IS A LIE AND A CURSE—TO TRUST IN IT IS TO TRUST IN A LIE—TO SUPPORT IT IS SIN—TO SHARE IT IS PARTAKING OF ITS GUILT—TO LOVE IT IS DEATH—TO DELAY ITS ABOLITION IS TO PROLONG OUR NATIONAL PROBATION.

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

WM. LLOYD GARRISON, EDITOR. J. B. YERRINTON & SON, PRINTERS.

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Refuge of Oppression.

From the Boston Courier.

ANTI-SLAVERY TEACHINGS.

About twenty years ago, William L. Garrison, David L. Child and William J. Snelling were meeting regularly in Boston on the subject of the rights of the slave, and much to the surprise and contrary to the sentiments of the two last named gentlemen, Mr. Garrison avowed his determination to carry on the contest in and through the Christian church. Such was his influence that, until within a few years, political action was not resorted to, and the columns of the Liberator teemed with Bible quotations and appeals to religious men to come to the rescue of the cause of slavery from the hand, and remove the great evil of slavery from the land. At that time the impression made by these efforts, and those by Joshua Leavitt, now of the New York *Independent*, then editor of the New York *Emancipator*, *independent*, then editor of the New York *Emancipator*, *independent*, then editor of the New York *Emancipator*, *

her pipe. All of a sudden, the overseer made his appearance. He said, I thought I told you the next time I saw your smoke, I would blow your brains out.' He immediately shot her dead.

Another man, by the name of G——m——re, had a negro run away; and the overseer said he was behind house; he had a dog die of the 'distemper'; he called the 'cook,' and desired her to cut off the hind leg, skin, hair and all, and slice it up; this he had fried in fat, and made the negro eat it.

The cruel enormities practised upon the poor colored man are seldom known beyond the plantation where the outrages are committed. There is a censorship on the Southern press. No editor can 'publish any of the flagitious acts of the slaveholders' if he did, his life would be the forfeit, ere sunset. If you would desire to have a condensed account, from time to time, of the horrible cruelties, I speak of, I will not fail to give them soon.'

SLAVERY AND ITS RESULTS.

There was a planter by the name of Anthony Williams, who lived upon the Red River, Miss. This Williams died up a poor slave and gave him a THOUSAND lashes on the bare back. I saw it done myself. About six weeks after that time, said Williams came out to the field where I was at work, and brought with him his double-barrelled hunting piece. He leaned the gun in the crotch of an apple-tree, and stepped forward to the head of the gang to speak to the driver who was on horseback. In the meantime, the above mentioned slave jigged behind, and as Williams came back, the slave caught up the gun and fired at Williams——The first shot shattered his arm, only. But the slave fired the second charge directly into his head, and sent him to his own place.

I well remember a circumstance of inhuman cruelty and brutality, that I witnessed near Natchez, Miss., when I was only about seven years of age.—I went out one morning in company with some other little boys, to hunt monkeys; these animals abounded in that country at that time; and we climbed on a tall fence near by, and there sat for some little time to see the 'hands' hoe cotton. One of these 'hands' was a black woman who had a child at her breast, aged about six or seven months. The slaves are in the habit of taking their children out to the fields, and leaving them in the shade or bushes along side the fence, giving the child the nutriment occasionally as the overseer may order.

The 'hands' in this case were hoeing each their row of cotton, and were some twenty yards from the fence, when all at once the babe began to scream as though its little heart-strings would break. No slaves are allowed in that country to leave their work without leave of the overseer; but in this case, the maternal feelings of the frantic mother got beyond the fear of orders, and she rushed to the rescue of her child, which was struggling with a huge snake. The overseer (John Manning was his infamous name)—cried out, 'Stick to your work, you black b——h, or I'll cut you in pieces.' But that poor trembling mother kept on her maternal errand of mercy, snatched up the little one, the snake wound around it; the overseer followed close upon her heels with his curses and imprecations upon the woman for leaving her work without orders. He stripped her as naked as the day she was born, fastened a rope upon her two hands, and ordered two other slaves to climb a tree with the other end of the rope, and to pull this poor woman up so that her extremities would be about two feet from the ground; and this overseer, with his terrible lash, whipped this poor, ill-fated creature to the extent of three hundred lashes. He literally cut her in pieces, as he had said he would do. I distinctly remember the language of this victim, until she got so faint that she could no longer speak, but hung to the rope as a dead person, without any living motion whatever.

She screamed as the lash went into her flesh, in these words, viz:—'Pray massa! Pray massa! O pray massa! Snake bite poor black gal! O massa! forgive me, massa! Snake bite my chile, massa! Lord make massa have little feeling for poor nigger! Lord, massa, you kill me, massa! Snake bite chile, massa, &c., &c.' And her voice became more and more faint, till the faculty of speech was whipped out of her, so that she hung in the lifeless manner to which I have alluded above.

Now, I declare, in the face of God and man, that my two eyes beheld this sight, for the proof of which I can produce living witnesses, even at this distant day.

And I am commanded to obey the Fugitive Slave Law, in the face of these things, am I? No! I will obey the injunctions of Jesus Christ, who has commanded me to 'Let the oppressed go free.' And may this hand become withered, and this soul of mine be forever cursed, when I cease to recognize the inspiring precepts of Jesus, rather than follow those of MILLARD FILLMORE!—*Albany Bee.*

ANTI-SLAVERY SPIRIT IN JAMAICA.

A public meeting in Kingston, Jamaica, was held in February, in the Baptist Chapel, East Queen street, and attended by a large and respectable audience, W. W. Anderson, Esq. in the chair. A report of the origin and proceedings of the Society was read, and several important resolutions were presented, of which the following is a copy:—

1. 'That this meeting hails with emotions of delight the progress of opinion with reference to the equal rights of all classes of mankind, and the injustice and sin of African slavery; and whilst it congratulates the British nation, as the first to impart emancipation and civil and religious privileges to the negro, it cannot refrain from testifying its admiration of other European nations that have followed this glorious example, and trusting that the day is not far distant when slavery will be unknown in Christian and civilized countries, and every man, without respect to color or country, shall be invested with his natural birthright—liberty, enjoying all the advantages of citizenship, and be hailed in every land as a brother and a friend.'

Moved by Rev. Mr. Kerr, seconded by Rev. Mr. Olds.

2. 'That there is still occasion for the deepest regret in the fact, that the foreign slave trade is carried on to a fearful extent and with increased cruelty and consequent loss of life; and that seven millions of our fellow-creatures are still held in bondage, in Brazil, the Spanish islands of Cuba and Porto Rico, and in the Republic of the United States. We are therefore called upon to extend the hand of sympathy, to deliver liberal things for the relief of the oppressed, and to declare uncompromising and active hostility towards that system of oppression which affects so many millions of the human family, till every yoke be broken.'

Moved by Rev. Mr. Wheeler, seconded by Rev. Mr. Johnson.

3. 'That this meeting has learned with the deepest concern that a law has been enacted by the Legislature of the United States of America, which threatens to disturb the happiness of thousands of the negro race, and plunge numbers more into a hopeless bondage, who now enjoy the sweets of liberty; and believing that such of the colored inhabitants as are affected by that law cannot possess either peace or safety under such a code, would suggest the island of Jamaica as a safe asylum, in which they may realize the full possession of their civil liberties, the protection of the laws, and the advantages of religious privileges, whilst they would be welcomed with cordiality, and afforded means for the settlement of themselves and families in comfort and respectability.'

Moved by Rev. Mr. Landon, seconded by Rev. Mr. Edmonston.

4. 'That a special committee be appointed, consisting of the central committee and such merchants, ministers, and other inhabitants of the city of Kingston, as may be willing to co-operate, who shall ascertain the arrangements and prospects which the island affords for the immigration of fugitive slaves, and other colored inhabitants of America, to correspond with such individuals and societies in the United States as may afford assistance in this undertaking, and adopt such other means as may be desirable, for the accomplishment of the object.'

Moved by Rev. Mr. Oughton, seconded by Rev. Mr. Burrell.

Peace Congress.—The annual meeting took place July 22d, at Exeter Hall, London. The Rev. H. Richards, one of the Secretaries, read the names of the proposed officers, among whom were Sir David Brewster, President, and Richard Cobden, Esq., and Richard Headley, Esq., Vice-Presidents for England. Mr. Richards stated that the delegates for England comprised upwards of a thousand members, including many members of Parliament, literary and scientific men, and upwards of 200 ministers. Sir D. Brewster took the chair and addressed the meeting, as also did the Rev. Messrs. James, Rock and Aspinall, and Mr. Conseval, in favor of the objects of the Association.

LETTER FROM VICTOR HUGO ON SLAVERY IN THE UNITED STATES.

☞ The following letter, addressed to MRS. MARIA WESTON CHAPMAN, of Boston, (now at Paris), is from the vigorous mind of the author of 'Les Miserables' of France, VICTOR HUGO. Give it the widest circulation! Its words will make every humane heart thrill.

MADAME:

I have scarcely any thing to add to your letter. I would simply say, I sympathize with you. I pursue your holy work. You have with you all great souls and all good hearts.

You are pleased to believe and to assure me, that my words, in this august cause of slavery, will be listened to by the great American people, who, I love to think, are closely linked to the mission of France. Your desire must be fulfilled by me.

I will do it at once, and I will do it on all occasions. I agree with you in thinking, that within a definite time—that within a time not distant—the United States will repudiate slavery with horror. Slavery in such a country! Can there be an incongruity more monstrous? Barbarism installed in the very heart of a country which is itself the affirmation of civilization; liberty wearing a chain; blasphemy belching from the altar; the collar of the negro chained to the pedestal of Washington! It is a thing unheard of, I say more, it is impossible. Such a spectacle would destroy itself. The light of the nineteenth century would be brought to destroy it.

What! slavery sanctioned by law among that illustrious people, who, for seventy years, have menaced the powers of Europe with the spectre of a demonstrated democracy by their power, and liberty by their property! Slavery in the United States! It is the duty of the republic to set such a bad example no longer. It is a shame—and she was never born to be her head.

It is not when slavery is taking leave of old nations, that it should be received by the new. What! when slavery is departing from Turkey, shall it rest in America? What! drive it from the hearth of Omar, and adopt it at the hearth of Franklin! No! No! No!

There is an inflexible logic which developes more or less slowly, but which does not hesitate nor retrograde according to a mysterious plan, perceptible only to great spirits, the facts, the men, the laws, the morals, the people; or better, under all human things, there are things divine.

Let all those great souls who love the United States, as a country, be re-assured. The United States cannot renounce liberty, it cannot renounce liberty. They cannot renounce slavery, they cannot renounce the Gospel. They will renounce neither one nor the other.

Accept, Madam, with my devotion to the cause you advocate, the homage of my respect.

VICTOR HUGO.

6 Juillet, 1851, Paris.

From the Albany Evening Journal.

THE GREEKS AT OUR DOORS.

WHEN JOHN RANDOLPH was appealed to to aid the starving and ragged Greeks, he turned upon the solicitors with the inquiry, 'Are the Greeks at your doors!' He was not devoid of sympathy for the suffering anywhere, but he was provoked at the zeal which those manifested for suffering at a distance, who turned their backs upon destitution at home. While we are demanding redress for the insult offered to one of our own citizens in Hungary, those most vociferous in the cry are indifferent to the fact, that the persons of other American citizens have been even more grossly outraged in South Carolina, Georgia, and Alabama. Indeed, the States there is a law *compelling* the imprisonment of free citizens, and their sale into slavery under certain contingencies; and this too, in the very teeth of the Constitution of the United States. Such imprisonments are frequent, and there are well authenticated cases of freemen having been sold into slavery from their inability to pay the costs of their unconstitutional imprisonment! Suppose the Austrian Government should order Mr. BRACE to be sold to pay his prison fees. The whole American people, North and South, would demand an instantaneous declaration of war. But what is Mr. BRACE more than any other free American citizen? The Austrian Government would perpetrate no greater outrage in the one case than South Carolina would in the other. And yet this outrage may be perpetrated in South Carolina with impunity.

Within a few days, we have had occasion to notice the illegal arrest and forcible expulsion of a citizen of Connecticut from the State of Georgia, because he did in Georgia what Mr. BRACE was imprisoned for doing in Hungary—expressed his sympathy with the oppressed. But the General Government,—which can issue Proclamations to secure the enforcement of the Fugitive Slave Law,—hears of this outrage upon a free citizen and upon the Constitution of the United States, in silence! Nor does this silence excite any remark.

And we publish to-day a still more aggravating case—the case of Lawrell, the President of the Society of a cripple citizen of the State of New York by the law-loving citizens of Alabama, for doing what Mr. BRACE is said to have done—conversing with the down-trodden people of that country. The outrage was inexcusable, disgraceful and cowardly. But, although it occasioned a hundred-fold greater than that meted out to Mr. BRACE; and although it was not only in violation of the local law, but of the Constitution, which guarantees to every man freedom of speech, there was no appeal to the General Government, and no Proclamations to enforce the observance of the Constitution! Freemen must not resist the outrage of Polish Jurymen, forsooth; but South Carolina may imprison and sell into slavery free men—and Georgia and Alabama may tar and feather citizens of Connecticut and New York! The *Compromise*' requires the return of 'fugitives,' but it is merely the *Constitution* which guarantees the liberty of speech and equal rights to the citizens of the several States!

COLORED JURYMEN IN CANADA.

It has been but a short time since a colored gentleman was put on the Grand Jury in Toronto, C. W., which appeared to have been very offensive to some of the 'blue skin' Yankees there, who complained and curled up their noses at it. But the following paragraph from the pen of John T. Paul, ex, which we clip from the *Patriot*, will show that this outcrop of ignorance and Yankee prejudice found no favor with the Judge, Sheriff &c., who look deeper than the color of the skin for honest, intelligent men to sit as jurors.

Mr. E. Larwill, the disappointed pro-slavery aspirant, has again dipped his pen into the gall to double up the fire of prejudice against color. But it is a pitiable picture, and this poor deluded man is politically dead, and should not be spoken of.

'In reply to Mr. Larwill's observations upon the address of the jurors, I will only add, that I am happy to say to the gentleman, that the colored man in question has been appointed foreman of the jury three times in one day; that is, on three different cases. Thus the complainers saw that their complaint originated in their prejudice and ignorance, which is the same case with Mr. Larwell.

'How revolting is it to find any man, in the middle of the nineteenth century, undertaking to shut the shine of civilization and Christianity, and in a land of Bibles, engaged in propagating such doctrines!'

NO COLONIZATION.

A Baltimore correspondent of the Tribune, friendly to the Colonization cause, has sent the following statement, which indicates the sentiments of the free colored people of Baltimore toward that Society.—They have measured and weighed the aspects which the island affords for the immigration of fugitive slaves, and other colored inhabitants of America, to correspond with such individuals and societies in the United States as may afford assistance in this undertaking, and adopt such other means as may be desirable, for the accomplishment of the object.'

Moved by Rev. Mr. Oughton, seconded by Rev. Mr. Burrell.

The Liberator.

No Union with Slaveholders!

BOSTON, AUGUST 8, 1851.

ANTI-SLAVERY TEACHINGS.

Such is the caption of an article which has been transferred from the Boston *Courier* to its appropriate place in our columns, under the head on the first page. Nothing but the ☞ of this author is visible. He dare not unmask his face or reveal his name. To stat in the dark requires only the courage of an assassin: an irresponsible dealer in calumny is a moral coward. The present article is a mixture of folly, misrepresentation, effrontery and malignity, in equal proportion. The conversation of William L. Garrison, David L. Child and William J. Snelling, twenty years ago, as alleged, is a fiction. It is true, however, that, in the early period of the anti-slavery enterprise, I entertained doubtfully to the clergy and churches of the land, verily supposing, (from my ignorance of their true position,) that they would give to that enterprise a cordial support. It is not less true that, from that hour to the present, (with a very few exceptions,) they have done what they could to overwhelm with opprobrium and suppress all sympathy for the slave. Such was his [my] influence, that, until within a few years past, political action was not resorted to. If this anonymous writer will turn to the DECLARATION OF SENTIMENTS adopted in Philadelphia in 1833, and written by me, he will learn that, for the abolition of slavery, both 'moral and political action, were set forth as means to the desired end. Of course, nothing very definite was then understood as to the state of political parties, or as to the most effective measures, which, in subsequent years, would be used in behalf of those in bondage. The most astounding revelations have since been made, by the application of the truth, as to the pro-slavery character of those parties; and hence the duty and necessity of forsaking and reproving them. At first, the abolitionists did not so much regard the direct bearing their party predilections, by voting for the candidates most disposed for anti-slavery action within constitutional limits; afterwards, a portion of them formed a 'Liberty party' organization; to this has succeeded the 'Free Soil' party, aiming mainly to prevent the extension of slavery upon Christian and moral foundation. When the time came for perceiving the pro-slavery features of the U. S. Constitution, it became necessary for those who did not mean to compromise their principles to declare that instrument to be 'a covenant with death and an agreement with hell,' and therefore to disfranchise it forever, and inscribe on their banner, 'No Union with Slaveholders!'

The strong desire the *Courier* assailant cherishes for the overthrow of slavery is seen in his attempting to identify the *Commonwealth* with the *Liberator*, and to overtop Horace Mann with disgrace. Mr. Mann is described as 'ambitious to take the place of leader in this movement'—as 'neglectful of the courtesies of life'—as 'egotistical, revengeful, mean, dastardly and malicious'! Even Charles Francis Adams is represented as 'not being an exception,' cautious, pollite and quiet as he is; and as for Charles Sumner, he 'must overcrowh, if he has not already surrendered, or have his character torn to pieces and himself crushed' by his own partisans, if he attempts to 'render them more decent, and honest, and wise, and kind-hearted.'!!

But the bitter effrontery of this writer end not here. He says that, originally, 'the columns of the Liberator teemed with Bible quotations, and appeals to religious men to come up and remove the great evil of slavery from the land'—as if it was not as true now as then; that, so great was the impression made by those appeals, the Christian community was aroused, and strong efforts were made, particularly by some men of leading mind and character among the Orthodox Congregationalists, though not exclusively by them, to establish an Anti-Slavery Society, which should represent the sentiment of opposition to slavery held by Christian men in the free States—'so that some elements already in the enterprise,' i. e. I and my associates, by whom the Christian community had been thus aroused, were intended to be thrust out, and a truly Christian and patriotic spirit infused'! Notwithstanding that measures were taken, meetings held, and publications started, and a Constitution was framed and adopted, and on the list of officers were placed men of different religious denominations, and persons of the highest standing and most commanding influence, all this availed nothing; my opposition to it was fatal. I 'succeeded, strange to say, every strange!! almost single-handed in the conflict'! Nay, 'there is not on record so complete a triumph of ruffianism, and vindictive feeling, and inordinate egotism and folly, combined with moral imbecility and mental paucity'!! Thus, *the strongest and most threatening army ever raised in America to put down Southern slavery* was scouted and fairly hooted away by the formidable lungs, or rather pen of Mr. Garrison'!!!

Truly, history presents nothing to match a case like this! High standing and commanding influence among the people, and yet, I had no standing and no influence! Learning, piety, influence, character, driven like chaff before the whirlwind by inordinate folly, moral imbecility, and mental paucity! An army of the most resolute opposition! Every put to flight, and fairly hooted away; by one single coward, with a monomania of ruling over land, and king and despot over all!—one who, with his followers, has since 'sunk almost out of sight and memory'! Talk of the age of miracles having passed away!—No miracle was ever greater than this—not even that of raising the dead to life.'

MAN'S NATURE AND DEVELOPMENT.

Letters on the Laws of Man's Nature and Development. By Henry George Atkinson, F. R. S., and Harriet Martineau. Boston: Published by Josiah P. Mendum, 35 Washington street—1851. pp. 396.

This volume of letters has just been put into our hands for the publication of a notice, which we have had no time to give it a careful and critical perusal; and such it ought to receive, in an ingenuous and fearless spirit, before judgment is pronounced upon it. This we are prepared to say—we are glad to see the publication of such a work, as we shall be able to read it with our own eyes, and form our own opinion of it, whether to accept or reject it, in whole or in part. None of the American publishers have had the courage to place it on their list of publications, not because the sentiments are peculiarly heterodox, but in consequence of its theological condemnation as an 'atheistical' production by those who deem no injunction more pernicious than that given by the courageous, truth-seeking apostle—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD'—or by others, who think that God worshipping a high religious profession, seems to be about the weakest thing in the universe. It is neither unpopular nor unprofitable to publish works in defence of war, slavery, superstition, and bigotry; and of the many publishers alluded to, there is scarcely one who is not ready to do so. But a work on science—a philosophical inquiry into the 'Laws of Man's Nature and Development'—calling in question some of the theological opinions of the age, or rather of the ages, and attempting to show that they are not in accordance with truth or reason—that must be suppressed, for the safety of society, and the soul's eternal welfare! This is not to possess faith, but is a proclamation of its absence; it is not to exhibit conscious integrity, but rather a pusillanimous spirit. There is no investigation which an honest mind loves; there is none which an enlightened mind condemns. The evil that is in the world, is not in the men reflect, that they refuse to be fettered by traditional teaching, that by searching they attempt to find out God, but that they are generally disposed to take Christ's word, and to blindly reverence the priests, and to believe in the existence of a God as they accept of any other popular notion. An inquiring spirit is not an irreverent one. He who honestly doubts is not a dangerous member of society. Nothing is more rare than absurd credulity, and nothing more common than ignorance; nothing more common than practical atheism, which is universally vindicated. There never has been so decisive a proof of an atheistical state of mind, in the most depraved sense of that term, as is seen in the enslavement of three millions of people in this country. To turn a human being into an article of merchandize, to associate him with the quadruped, to make it a penal offence for him to develop his faculties and powers, this is the acme of guilt and the most daring exhibition of impiety. When Thomas Jefferson said, 'Almost all the little concern whether his neighbor believed in one god or twenty gods, if he did not pick his pocket, he was still recognising the standard of absolute justice; yet that declaration has excited incomparably more displeasure in the religious world than the fact that Jefferson lived and died a slaveholder, and, consequently, in flagrant violation of the Declaration of Independence which he penned, as well as of the gospel of Christ.

If any one can show, or thinks he can prove, that God is Nature without personality, let him do so. Who is afraid? 'In our faith, pertinently inquires Archbishop Whately, 'based on the sand or on a rock? Is it too brittle to bear touching?' Our answer is, no! We entertain no opinion, advocate no principle, promulgate no sentiment, which is not honestly cherish, and, and which, at all times, we feel it our duty to be thoroughly tested. 'It is our office,' said Paul to, 'as faithful secretaries, to receive and note down such laws as have been enacted by the voice of Nature herself; and our trustiness must stand acquitted, whether they are accepted, or by the suffrage of general voices, rejected.' Such is the precise object of the volume before us is summarily expressed in the following table of contents:—

Letter 1. Inquiry for a Basis. 2. Proposal of a Basis. 3. Preparation of the Ground. 4. What is the Brain? 5. Inquiry about its Structure. 6. Early Days of Phrenology. 7. Inquiry for New Discoveries. 8. Methods of New Discoveries. 9. Arrangement of the Brain. 9. Illustrative Cases. 10. Organic Arrangement of the Cerebrum. 11. Dr. Howe's Report on Idiocy. 12. The Senses and Nervous System. 13. Illustrative Comment. 14. Facts about the Senses under various Conditions. 15. Rising Questions. 16. Bacon on Matter and Causation—Inferences and Dreams—Association of Ideas. 17. Nothing. 18. Knowledge and Notions—Results of each. 19. Release from Notions—Entrance upon Knowledge. 20. Natural History of Superstition. 21. Theology and Science. 22. Central Law and Positive Unity—Light—Sense of Identity—Ghost-seeing—Unrevealed Human Relations. 23 and 24. Position and Privilege of Truth-speakers. To this is added a very curious and instructive Appendix.

These letters appear to be equally divided, in number, between Mr. Atkinson and Miss Martineau. Of the former, we know comparatively little. The latter is every where known in the literary and reformatory world for her strength of mind, independence of thought and expression, fidelity to her own convictions, and rectitude of life. Her regard for principle, above all worldly consideration, was strikingly evinced during her sojourn in this country in the most perilous period of the anti-slavery cause, when she publicly gave to that cause her womanly sympathy and courageous support,—at the sacrifice of her great American popularity. Her testimony, at that trying crisis, was worth more than gold, and will be too highly appreciated. How far she may have wandered into the regions of metaphysical or philosophical speculation, beyond what appears to us reasonable and sound, we yet remain to learn; but our apprehension and regret will be greatly diminished, on reading, we find her disposed to compromise with palpable wrong, and to go with the multitude to do evil. In matters purely ideal and abstract, we claim for ourselves the largest exercise of charity, and mean to extend it to others. 'By their FRUITS ye shall know them.'

THANKSGIVING.

O thou that inhabitest eternity! Permit thy poor, unworthy servant to thank thee for the multitude of thy mercies to the children of men! I thank and praise thy holy name, that when all other means had failed, thou didst establish human governments on the earth whereby thou mightest secure the aid of 'the strong arm of the law' in bringing a stiff-necked land rebellious race in subjection to thy holy will. I praise and magnify thy name that thou hast given unto the government which thou hast ordained in this thine heritage, full power to subdue and break in pieces all those who are so mad as to set themselves in array against it.

I have lived to see a race of fanatics arise, who were not fruit of the evil of dissatisfaction, who were mind and pestilent fellows have taught the people damnable heresies;—saying there is another law higher than the Constitution of this government!! And many have swallowed greedily their error; so that, when thou didst send a fugitive servant whose name was Shadrach, was brought before thy servant the Commissioner, to be sent back again to his master, they did go and deliver him out of his hand, and did send him away unto a strange land and strange people, who will not obey thy gospel. But I have lifted up the sandals of the Lord against them. And thy servant, the President of this great people, has strenuously urged vengeance upon all who may be guilty of this great sin of disobedience.

I thank thee, O God, that thou hast permitted thy unworthy servant to become a yoke-fellow and co-worker with the great Apostle to the Gentiles, as the law of this great nation. So that now, he who will not obey thy gospel, and send back again the servant who has escaped from his master, shall be punished for his evil deeds.

And especially do I thank thee, that thou hast permitted thy unworthy servant to bear a humble share in the labors of his beloved yoke-fellow, the 'defender of the Constitution,' in bringing back again thy rebellious children of Massachusetts, to their allegiance to thy holy gospel, the law of the United States. So that this once sinning, but now repentant Commonwealth has,—in imitation of the great repentant, who did send Onesimus back to his master Philemon,—sent back Thomas Sims to thy servant James Potter, to be kept in bondage.

I have fought the good fight! I have kept the faith; I have finished my course; I am henceforth ready to be offered.

And now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation! AMEN.

The above Prayer and Thanksgiving was picked up, not a hundred miles from Andover. Whether it was ever uttered by an ex-professor of theology, in that neighborhood, I do not affirm. But I have one in my mind's eye, in whose mouth it, or something like it, would not be inappropriate.

☞ A worthy colored woman, belonging to Ohio, in the train from Worcester to Boston on Saturday last, left a green merino satchel in the car, (second class,) containing a night dress, one or two books, and a small sin box, in which was enclosed a New York $20 bill. Whoever has found it, by returning it to the Anti-Slavery Office, 21 Cornhill, shall receive a suitable reward. It was all the money the loser had to pay her passage home again, and therefore is a case of peculiar hardship.

MEETING AT WORCESTER AUGUST 1.

In Commemoration of West India emancipation.

Pursuant to notice, the friends of freedom met in the spacious City Hall in Worcester, Friday, Aug. 1st, to celebrate the glorious event, the emancipation of eight hundred thousand slaves in the British West India Islands.

Delegations were present from Boston, and from every part of the State, and representatives from all the neighboring and from some of more distant States.

The meeting was called to order Effingham L. Capron, and the following gentlemen were appointed a Committee to nominate officers for a Convention: Samuel May, Jr., Amos White, of Northbridge, Abijah Allen, of Millbury, Thomas J. Ant, of Abington, R. F. Wallcut, of Boston.

This Committee reported the following persons, and they were appointed to serve as office for the day:

President—ADIN BALLOU, of Hopedale.

Vice Presidents—Francis Jackson, of Boston; E. L. Capron, of Worcester; H. W. Fox, of Lowell; Parker Pillsbury, of New Hampshi; Samuel W. Wheeler, of Rhode Island; Asa Cutt, of Connecticut.

Secretaries—George W. Putnam, of Lynn; Francis H. Underwood, of Webster; J. M. J. Yerrinton, of Boston.

Business Committee—Wm. L. Garison, Wendell Phillips, Stephen S. Foster, Edmund Quincy, Wm. I. Bowditch, C. C. Burleigh, Lucy Ston, Samuel May, Jr.

Finance Committee—Lewis Ford, Joshua T. Everett, John H. Crosby, Henry Fish, Asahel Pearse.

The President, on taking the chair, made some impressive remarks upon the great event which had brought us together, and offered an earnest prayer, imploring God's blessing upon the cause of human freedom.

A hymn was then sung by the assembly, commemorative of the glorious triumph of truth over oppression and sin.

The President, Rev. Adin Ballou, then addressed the meeting. He spoke of the glorious triumph of truth in the liberation of eight hundred thousand slaves in a day, and although the fact that not a drop of violence was committed by the emancipated slaves. His speech was an interesting review of the event, and a convincing argument upon the duty, the safety and happiness which follow the faithful discharge of duty to God and man.

Wm. Lloyd Garrison, Chairman of the Committee on Resolutions, reported the following:—

1. Resolved, That the experience of thirteen years, since eight hundred thousand slaves in the British West India Islands were decreed their freedom, has given the lie to all the evil predictions which were made before the consummation of that glorious act, by those who arrayed themselves against the anti-slavery movement.

2. Resolved, That, instead of cutting the throats of their former masters, conflagrating their estates, and leading vagrant and anarchical lives, the emancipated bondmen have assedily respected the rights of property, shed no blood, committed no outrage, made no retaliation for the barbarous treatment to which they were so long subjected; but have demonstrated their capacity to acquire knowledge, accumulate wealth, and enjoy liberty.

3. Resolved, That all uncertainty is ended, all dispute terminated, as to the successful working of West India emancipation, by two pregnant facts:—first, that whatever may be the present condition of those colonies, whether pertaining to labor, revenue, education, personal security, morality or religion, the planters are unanimous in pronouncing it a work of glorious manumission, and express no desire for the re-establishment of slavery, on any pretence; and, secondly, the emancipated make no complaint that they are no longer marketable property, driven to their daily toil under the lash, and robbed of all their earnings; they are manifestly well satisfied that they are free to lie down or rise up, to labor or rest, to work for whom and where they please, on the best terms that they can make, to help make the laws and shape the government, and to take their rightful position among mankind.

4. Resolved, That the admirable manner in which a people so long degraded, outraged and enslaved, passed from a state of chattelism to one of absolute personal freedom, and have since conducted themselves, conclusively proves that, instead of their being an *inferior* race by creation, they are worthy to take their place by the side of any other people; and that all they need to attain to a high point of civilization are, equal rights and privileges with those who have so long conspired for their brutal subjection.

5. Resolved, That obedience to the divine command, 'Undo the heavy burdens, break every yoke, and let the oppressed go free,' is sure to be attended by a fulfilment of the divine promise, 'Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.'

6. Resolved, That the rapid rise to social and political equality with the whites, of the colored population in the West Indies,—occupying, as many of them do, the foremost rank in enterprise and business capacity, in stations of trust and honor, and sharing largely in legislative and governmental favors,—the world is furnished with a practical refutation of the doctrine, that prejudice against a colored complexion is innate and invincible, that the white and colored races cannot live together on equal terms, and that the colonization of the negro is essential to his elevation in the scale of civilization.

7. Resolved, That we would gratefully recall to mind, on this occasion, the unitiring zeal, indomitable courage, unfaltering faith, unsurpassed devotion, and self-sacrificing philanthropy of those noble men and women in England, by whom this sublime achievement was instrumentally wrought, under God, after a long and desperate conflict with the throne, the parliament, the West India proprietors, and an artful colonial policy; that, among this worthy band, circumstances conspire at this time to demand a particular reference to the indefatigable labors and irresistible appeals of Sturge and Thompson, whose generous and co-operation we have been so recently cheered in our struggle for the extinction of slavery on our own soil, whose eloquent denunciations of American slave-traffickers are more terrible to them than 'an army with banners,' and to whom we proffer our most grateful and affectionate acknowledgments.

8. Resolved, That it is never to be forgotten, at any commemorative celebration of this kind, or at any time, that the doctrine of IMMEDIATE EMANCIPATION, by the enforcement of which the huge system of West India slavery was suddenly overturned, was first promulgated by a woman; and, therefore, be the name of ELIZABETH HEYRICK held in everlasting remembrance.

9. Resolved, That the grandeur of the spectacle that meets our eyes in the emancipated isles of the sea, deepens the shame and horror that we feel in contemplating our own three millions of our own countrymen held in the galling chains of chattel slavery; the helplessness of their condition as to any prospect of speedy deliverance; the amazing depravity which is evinced by their enslavement on the part of the nation; the satanic hostility which so universally prevails to the anti-slavery movement; the vast resources, daring purposes, impious demands, and eye victorious efforts of the Slave Power; the treachery of the pulpit, the recreancy of the press, to the cause of liberty universally;—at the same time, we derive from it new incentives to preserve in our glorious cause, discouraged by no obstacles, nothing relying on its simple proclamation of the truth, and remembering that the battle is the Lord's, not ours.

10. Resolved, That the work of this nation has a parallel; that by their Declaration of Independence the American people are proved to be political hypocrites of the basest description—and by the gospel of Christ, the most daring of transgressors; to which, as strictly applicable all the denunciations spoken against the Jews in the Old and in the New Testament.

11. Resolved, That, assembled here in public invocation, with the whole country, and the world reaching us from the islands of the sea, and the shrieks of millions in chains yet held in bondage penetrating our ears, we solemnly consecrate ourselves anew to the cause of universal emancipation, and pledge ourselves to the whole country our determination not to be beguiled or intimidated into silence, conciliated by compromise, or overawed by a fear of consequences; but, inscribing on our banner, '*Fiat justitia, ruat cœlum*,' and relying on God for victory, we shall continue the conflict until liberty is proclaimed throughout all the land, unto all the inhabitants thereof, or our voices are stilled in death.

The allusions to George Thompson and Elizabeth Heyrick, of England, were received with enthusiastic applause.

The Chairman then announced Mr. William I. Bowditch, of Boston, who, amid the applause of the conference, took the platform.

Mr. Bowditch spoke with great elegance of the hypocritical eulogists of American liberty in their recent 4th of July displays; of their fulsome adulation and boasting, and contrasted those with the noble men and women of England, who, without any such flash monitors, put their energies to the interest of the poor West Indian slave, and finally brought his fetters.

Charles C. Burleigh then took the stand, and made a logical and eloquent speech, showing the noble characteristics of the negro, his capacities as a man, and the duty of immediate emancipation.

A hymn of liberty was sung, and the meeting adjourned till afternoon.

AFTERNOON SESSION.

The President called the meeting to order at 4 o'clock. A hymn was then sung, and the soul-stirring resolutions offered by Mr. Garrison were read again, and were received with applause while being read.

Parker Pillsbury was then announced, and was received with hearty applause.

Mr. Pillsbury made one of his most eloquent and searching speeches. He regretted that no longer could he have the pleasure to speak in the cause of liberty. He wished that God might touch the lips of some of his creatures with a live coal from off the altar, and give him a tongue of flame with which to speak for the oppressed. He spoke of the condition of the emancipated slaves of the West India Islands, and utterly denied that the amount of sugar or rum produced or exported should be taken as the standard by which to judge of the duty of obeying God and letting the oppressed go free. He also spoke with great effect upon the subject of the blood-cemented American Union.

Lewis Ford, of Abington, spoke a few words of earnest appeal to the people upon the subject of finance, and with reference to the condition of the millions of bondmen.

Wendell Phillips took the stand, and was received with unbounded enthusiasm. He said that the impression produced by the marvellous success and safety of that act of West India Emancipation was astonishing. He contrasted the glorious faith and noble conduct of Great Britain with the trembling cowardice of the republic of America.

At the close of Mr. Phillips's speech, which was most heartily applauded, a hymn was sung, and the meeting adjourned.

ADIN BALLOU, *President.*

GEORGE W. PUTNAM, FRANCIS H. UNDERWOOD, JAS. M. W. YERRINTON, } *Secretaries.*

THE FIRST OF AUGUST.

HARTFORD, Aug. 1, 1851.

FRIEND GARRISON:

I woke this morning to find it the First of August. All days are good, but this is better. It is a greater day than the Fourth of July. In name we have the same; but the substance is as different as night is from the day. Sundays, Christmas, New Year's, Fast Thanksgivings—all these are nothing to it. It is emphatically *the day* of the modern calendar.

But it is not the *best* day; that is, there is yet to be a better day. The day when we Americans shall very destroyed—the day that shall witness the more than 3,000,000 of our *republican* slaves liberated, (and how many *more* they will be by that time, we can only shudder to think,) *that day* will cast the First of August into the shade—will have the glories of the First of August, and those in the West Indies to be forgotten! *That day* will be, *par excellence*, the day of all other days in the history of the world during these centuries! In many respects, it will be the greatest day in earth's history during all eternity! by way of eminence, *the day* of all time! God speed it! yes he hears our long, and solemn stars rail it down!

Yes, we have had *bad days* long enough. Every day of these last two hundred years, in this country, has had enough of evil and misery created into it to suffice for an eternity. The day will be created by what we have already done in the matter of human enslavement, for its memory will last for ever! God never blots out—and men never will, the strong retribution of the years that shall come after them. Even Repentance shall not avert the sudden the verdict of the ages. The piracy of which we have been guilty shall not pass from the minds of men or angels, till men and angels cease to be. All worlds, and all spirits, shall still preserve the memory of the crime, and hold it in everlasting abhorrence. I would not have it otherwise. The guilt must not be otherwise. It is God's sentence of punishment.

We call the Fourth of July Independence, and the First of August, Emancipation day. What shall we call that good day which is coming? What shall we call the day that shall see the slaves all free? Let us find a name that will honor it! How at least part in the calendar? But perhaps the blessing of liberty may not come all at once. God grant it may! that so we have one truly illustrious, one unmistakably sublime and glorious day, among all those days of dark and evil ones! Let it be a day worthy of a day to be had in perpetual remembrance, and to be celebrated with perpetual rejoicing! Let we have one day for the race to keep as its great, holy, and universal Sabbath? For it will be a great day for the slave alone, nor for this country; but for all victims and all lands. It will be a day great with hopes and joy for the world, for it will witness the destruction of the greatest of the world's foes, and of the most terrible curse under which it has ever groaned. What, then, shall we christen it? What? Let it be 'Liberator's Day'—Freedom's Day? What? Let it be called *Slave's Day*? Let it go down to posterity as Slave's Day! Let it be known by that name through all coming time! It will then tell its story, and with the whole of that story. So calm, and welcome, great, all-glorious, no-longer-waiting, heroic-fearless, more-rapidly-hastening Slave's Day!

The abolitionists of Massachusetts will be in West Chester to-day. They will be there to celebrate the emancipation of 800,000 in the West India. They will be there to commemorate the greatest event of modern times. They will keep a feast with joy and great gladness. But they will be sad, too; their

must be a chastened joy. They will think of some—not 300,000, but over 2,000,000—who have *not* been set free. For these will they weep, for these will their hearts ache, when they rejoice over those others. Nay, they will not come together on account of those fortunate ones, whom Reginald Rangel can show in human beings; but on account of those, that they may be changed in the same manner; and that act of the British Parliament shall only be cited as a text from which full many an abolition sermon shall this day be preached. I, shall be commended as a simple to the great American nation, and the mighty millions who compose this wide-spread Union of States, *shall be called upon to follow it!*

O nation! O land containing two nations—one of tyrants, the other of slaves! O land, wherein one people of 20,000,000 enslaves another people of 3,000,000 in their very midst! O country, divided thus against thyself, and filled with internecine war! How long will thou fight against thyself, against the race of brothers, and against the eternal Justice? How long will thou give liberty? Wilt thou be behind all old world Parliaments? Wilt thou still be the laughing-stock of heathen tribes? Wilt thou be yet worse than the barbarians of the Southern seas, who pick the flesh from their captives' bones? Wilt thou transcend Pagan Rome in the cruelty of thy bondage? Wilt thou out-Egypt in the terrors of thy bondage? Wilt thou out-Herod all the past? Ay, thou dost! But we will not shame thee for it, though thou art all too deserving. *We bid thee cease.* O land! put away thy crime! O nation! keep not longer back the bond of bondmen! And thou, O land of mighty Union! deliver the oppressed out of the hand of him that oppresseth him!

JOSEPH TREAT.

CONVENTION AT BERLIN

For consecutive anti-slavery meetings were held in this place, commencing on Saturday evening, July 17th, and closing on Sunday evening, the 27th, consisting one of the One Hundred Conventions. The meeting on Saturday evening was able and impressively addressed by C. C. Burleigh, upon the plans and general principles of the abolitionists.

On Sunday morning, the Convention was favored with an able and truthful discourse, from Stephen S. Foster, upon the religious aspects of the anti-slavery cause, contrasting them with the ceremonial worship of the Church, which holds the slave in his chains, in the slave's dungeon, and yet refuses to unloose the captive and let him go free. He was followed by C. C. Burleigh, in a terse, brief speech, confirming and strengthening the remarks of Mr. Foster in a clear and beautiful manner. The day of judgment, the minds of the rising generation with anti-slavery truth was impressively advocated by Mr. Foster, and illustrated by him in a peculiarly happy manner. The duties of the private abolitionist, his opportunities of preaching, illustrating and confirming anti-slavery truths to those persons whom the lecturer could not reach, was enforced in a manner carrying conviction of the vast amount of good that could be performed in this way by the every day life.

The meeting in the afternoon was, at its commencement, briefly addressed by Daniel S. Whitney, of Dryden, who read a portion of the thirteenth chapter of St. Luke's Gospel, and remarked upon the principles therein contained. He rejoiced to see abolitionists seizing upon the religious sentiment in their advocacy of the claims of the slave, and employing the first day of the week, the holiest day of the people, in doing anti-slavery work. He came to listen, not to be listened to, and only wished to add his testimony to the solemn importance of the work, and the duty of preaching repentance to Northerners who were concerned in the matter, as well as those of the South. He was followed by C. C. Burleigh, who ably seconded the remarks of Mr. Whitney, demonstrating, in a logical and conclusive speech, that the abolitionists were the true Sabbath-keepers, and were endeavoring to rescue the day from the unhallowed profanation to which it had been desecrated by the christian, time-serving clergy of the land.

The fourth session was first addressed by Mr. Foster, in a brief speech, but one which we think must have carried conviction to the minds of all present, that the Church was truly 'a brotherhood of thieves,' and worthy the severest condemnation. He was amazed, he said, when he viewed the utter heartlessness of the mass of the people to the claims of the slave. If, as the Church said, there was a future judgment, how severe must be the punishment of guilty this body! He was followed by Mr. Burleigh, in a few well chosen remarks. Mr. Foster then addressed a few remarks to the abolitionists, urging on them the importance of doing more for the anti-slavery cause than they had yet done.

The attendance during Saturday and Sunday evening was very small, though the attendance at the very interesting meetings. The meetings during the day, Sunday, were well attended, and good attention paid to the preaching of the anti-slavery gospel. We believe much good will result from the holding of this Convention.

PLINY B. SOUTHWICK, *President.*
ADDISON G. SMITH, *Secretary.*

HUBBARDSTON.

On the Anti-Slavery Conventions having been appointed to be held in Hubbardston, request was made by a friend there for the use of the Unitarian Congregational meeting-house. The pastor of the Society, Rev. George S. Hill, signified his readiness to acquiesce in such an arrangement, and the Committee of the Society consented to identify their meeting with the anti-slavery Convention. It was accordingly held on Sunday last, (Aug. 3,) at the usual hours of service in the morning and afternoon, and at a third meeting at 5 o'clock, P. M. In the morning, the meeting was opened by the singing of a hymn, the large and well-trained choir of the church taking the lead, and by a prayer from Rev. Mr. Hill. Rev. LLOYD GARRISON read appropriate passages of Scripture. SAMUEL MAY, Jr., then addressed the large congregation. He spoke of the terrible and the disgraceful fact, that upwards of three millions of our countrymen are held in a slavery, without one solitary human right being conceded to them, and the protection of law in their dearest and most sacred relations taken way; he showed their connexion with the system which does this, and how by means of new compromises and Fugitive Slave Laws, that connexion was now made more direct and apparent to all eyes. He appealed to them to be up and doing in the work of the abolition of this iniquity and shame of the land. Mr. GARRISON occupied the remainder of the morning session in showing that we could render no acceptable worship till we were in bonds our feet free.

In the afternoon, a still larger audience was assembled. Prayer was offered by Mr. May, and a hymn was sung; after which Mr. Garrison resumed the remarks which he had commenced in the morning.

JOSIAH T. PRIEST, of Hubbardston, spoke briefly, illustrating, by a pertinent fact, one of Mr. Garrison's statements.

At the third meeting a large audience was again present, which listened with apparently deep interest to remarks from Mr. May and Mr. Garrison. The latter made a very deep impression, by the manner in which he summoned the religious sects and bodies of the land to the test of their own professed creed and principles.

Thanks are due, and are heartily given, to the anti-slavery friends in Hubbardston, whose hospitality was extended to us so liberally. The interest in the meeting must have fully repaid them for their exertions.—A considerable number of friends were present from neighboring towns. To the Pastor and Congregation at Hubbardston, who so generously opened their doors and participated in our meeting, our cordial and respectful acknowledgments are offered.—M.

GEORGE THOMPSON AND HIS CONSTITUENTS.

LONDON, July 16, 1850.

MY DEAR SIR:

In last letter, I ventured to express a firm belief, that notwithstanding all the vile, political machinations which have been put in operation, the attempt to be made by Mr. Thompson's opposition of his protracted stay in the United Statesan appeal to his constituents, from end to end the vast borough he represents, would procuire an universal and honorable acquittal, and, moreover, notwithstanding the calumnies which have been tempted to be cast upon his mission on your side one water, a complete endorsement of his sentimentand acts in reference to American slavery. The 8 test of the feeling of the people of the Tower Hamlets has already, and, I trust, has fully realized expectations. No doubt there was at one time considerable dissatisfaction at our friend's lengthed absence manifesting itself in some degree in the mouth of those selfish politicians, who can argine slavery but that of being debarred from going up the ballot-box, but enquiries satisfactorily arising from it extreme partiality that is felt for Mr. Thompson by the people of the Tower Hamlets, and the consequentcotation at the temporary loss of a man they love so all, as the prevalent notion in their minds, that, to a certain extent, the claims of the children of whole world beside, he is *their* peculiar and special property The high value which they attach to the services of their honored representative has led them almost to deprive him of his free will, and unconsciously reduced him, in their estimation, to the condition of a political chattel personal. His return has changed theirranger into joy; it has revived the dormant enthusiasm in his favor.

As in most [illegible] quarrels, the great charge upon Mr. Thompson by his opponents, of deserted and inconsolate constituents, has been his neglect to write. 'It was cruel and shameful for you not to have sent some tidings of your welfare—some token of your remembrance,' said they. 'It was indeed,' he pentiently replied; and forthwith they hugged him to their bosoms.

Whatever difference of opinion may exist among the inhabitants of the Tower Hamlets as to the degree of damage they have sustained by their Member's absence, there is but one view taken by them of the hideous character of American slavery, and of the noble efforts of their representative to aid in the destruction of the system. Let anti-slavery be submitted, together with a dozen other questions of what are called 'home interests,' to a poll among the half million inhabitants of this borough, and your friends would there be such general and perfect agreement as upon that of the criminality of American slavery. You will perceive that the resolution of welcome unanimously passed upon this occasion is of the most thorough anti-slavery character. A committee has been appointed to wait on your friend, I mean 'the meetings' throughout the Tower Hamlets, at which Mr. Thompson met his constituents, the particulars of which meetings, at least, if not full reports, I hope to furnish you.

You will be gratified to learn, that the greeting he has met with in the House of Commons was as cordial as that given him by his constituents. Our most eminent statesmen, and the great leaders of all our political parties have heartily welcomed him back within the walls of St. Stephen's; and although he may have in the British Legislature strong political opponents, it is clear that they are nevertheless his warm personal friends. Who, indeed, that comes much in contact with him, can be otherwise?

Immediately upon Mr. Thompson's arrival in the British Metropolis, he published in the leading journals the following letter:—

'SIR—Permit me, through the columns of your journal, to take the earliest opportunity and the most efficient means of announcing to the electors and non-electors of the Tower Hamlets, that I yesterday reached London. I feel, that the sentiments of eight months in the United States and Canada.

My stay abroad having been protracted much beyond the time which I had at first assigned for my visit, I have been prevented thus far from attending the sittings of Parliament during the present session.

Having returned to my duties in the House of Commons, I am most anxious to meet my constituents, that I may fully explain to them the circumstances in which I have been placed, and the course which I have thought it my duty to pursue, and measures to pursue.' This I will do either at an aggregate meeting, or in district meetings, as may be deemed most advisable.

On the shores of a distant country, and amongst a great and free people, I have been the humble but sincere advocate of the principles on which I was elected to Parliament. I return more ardently than ever the devoted friend of progress, and of peaceable and wholesome reform; and whether the reasons I shall be able to give be sufficient to justify a temporary suspension of my duties at home, or not, I shall not be the less zealous in that cause, nor less solicitous to advance the just rights and interests of that great constituency, through whose independent votes and exertions I was elected to the honorable position which I have the honor to hold.

I am, Sir, your obedient servant,

GEO. THOMPSON.

House of Commons,
Tuesday evening, July 8, 1851.

The first step taken consequent upon this letter to bring the honorable gentleman before his constituents, was the summoning the leading men from the various districts of the Tower Hamlets to a preliminary meeting at the Whittington Club, of which highly important and influential institution Mr. Thompson is a Vice President, and Wm. Williams was chosen as member. A numerous company was, in compliance with this summons, gathered together on Tuesday evening last, including Sir Joshua Walmsley, M. P., John Williams, Esq., M. P., T. C. Scottis, Esq., Mr. Donnell, Thomas McEuteen, S. P. Ward, Esqs. (Members of the Council of the National Reform Association,) F. Clarke, P. Crellin, and the most active and influential gentlemen from every portion of the borough represented by Mr. Thompson.

Frederick Clarke, Esq., (a gentleman of high commercial standing, and a deacon of Dr. Campbell's church,) having been called to the Chair, observed, that the present meeting partook rather of the nature of a private meeting; but large public gatherings were intended to be held, at which their noble and excellent friend, George Thompson, whom they all rejoiced to see back again, [prolonged and enthusiastic cheering,] would have an opportunity of stating what he had been doing for the cause of humanity in a distant part of the world. [Hear.] What had been the loss of the Tower Hamlets had no doubt been the gain of the world. The people of that borough might have felt his absence, but they had consoled themselves, by their heart which would lead them to bear a little loss themselves, in order that the cause of humanity might be benefitted in a large degree, as no doubt it had been, by the noble efforts and untiring talent of their honorable member, who would presently tell them of the risks he had run, the battles he had fought, and he (the Chairman) hoped the victories he had won. [Hear.] He could not have labored for so many months in America without achieving great good; and it he could not see the immediate fruit, yet he had been sowing such seed as must ultimately root out the great curse of that country—slavery.

Mr. THOMPSON (who was received with loud applause) then addressed the meeting, and gave a full explanation of his proceedings in the United States, the position of the anti-slavery cause in that country, and the prospects of its ultimate triumph.

A general but interesting conversation then took place respecting the causes which had operated to prolong Mr. Thompson's stay in America, and his future intentions in regard to the Tower Hamlets, in which conversation the views of universal reformation was the peculiar institution of the United States.

S. D. SCHILLYE, Esq. moved the following resolution:

'That this meeting offers to George Thompson its congratulations on his safe return from his arduous and perilous mission in the United States, and would also record its warm commendation of the heroic and successful efforts which, for a period of eight months, he was singly waged for the maintenance of the right of free speech in the advocacy of the claims of 3,200,000 slaves, and of 600,000 free, but proscribed, persecuted colored citizens; that this meeting has listened with deep satisfaction to the statement now made respecting the courage and partial triumphs of the principles of true and impartial freedom in the United States, and fervently hopes that the speedy prevalence of those principles will banish from the continent of America, and from the midst of a great people, the institutions and practices which have hitherto enslaved a larger portion of the human family,—have brought reproach upon the political professions of the people of the United States,—and have been greatly injurious to the cause of Democracy throughout the world.

ALEX MURRAY, Esq., in seconding the resolution, stated that at the election in 1847, he had been one of the most active of Mr. Thompson's opponents, having, in fact, been Secretary to the Committee of his antagonist, Col. Fox; but subsequent information (Mr. Thompson's own contact) had determined him (Mr. Murray) upon any future occasion to give that honorable gentleman his warm and hearty support. (Cheers.)

Mr. THOMPSON said that in proof of the extraordinary pressure which had been brought to bear upon his time and physical and mental endurance in America, he might refer to the testimony of Mr. William Lloyd Garrison, contained in a letter written by that truly noble man (Dr. Campbell) to the Chairman, that letter had never been seen by him, (Mr. Thompson,) but Mr. Farmer had a copy of it with him, which he would probably read.

Mr. FARMER then read the extract of the letter referred to:—'Of course, you must have derived from the *Liberator* and the *Standard* some idea of the number of the meetings he has been called to address, and the immense amount of labor that has been thrown upon him here. Suffice it to say, that his time has been completely devoured by the friendly international or impertinent solicitations of a great and interesting nature, ever anxious to see and hear him. Indeed, you cannot form an adequate conception of the pressure which has been brought to bear upon him, almost without a moment's relaxation. Never has he spent six months so busily or hurriedly. Applications have been pressed, and have been multiplied to an overpowering extent, and in his kindness of heart and great anxiety to gratify his friendly applicants, he has yielded to an extent that has seriously perilled his health. Undoubtedly he has been in great personal danger from the vindictiveness of the unrelenting enemies of the anti-slavery cause, but certainly even in more danger (in a different shape) from the importunity of his numerous friends. He has almost reason to exclaim, 'Save me from my friends, and I will take care of my enemies.' Nothing, it seems to me, could be more opportune than his visit to this country. It has fairly electrified the land. It has enabled us to determine with mathematical accuracy what is the state of the nation, and how far the sacred cause of negro emancipation has advanced since he was here in 1835. In only two instances has he been rudely treated,—once in this city and once in Springfield, an inland town in this State. In hundreds of other instances, he has been favorably received, candidly listened to, and cordially welcomed; beyond our most sanguine expectations, he has been kindly treated; his enemies are few, and powerless. Various circumstances have conspired to protract his visit much longer than he intended to be absent when he left home. In view of them, it is my positive conviction, that he could not have returned at an earlier period without great disadvantage to himself or to the anti-slavery cause.—It has been necessary for him to maintain his right to be heard in this country, and to avoid the appearance of a cowardly flight from it in view of the foul attacks upon him in the public press, and the efforts of such men as Clay, Webster and Cass, to have him silenced.'

The resolution was then put and carried unanimously amidst much cheering, and the meeting resolved itself into a Committee for the arrangement of large public meetings throughout the borough, at which Mr. Thompson was to address his constituents.

The above is a very brief outline of such portions of the proceedings as may be interesting to the readers of the *Liberator*. I have reason to know, that, since his return, Mr. Thompson's political integrity has been tested in a powerful manner. Had he chosen to resign his seat, he might have put thousands of pounds into his pocket as a consideration for the act. But his answer was such as those who know him would have been certain he would give—'No; whatever may be my poverty, I will never sell my constituents.'

We are now endeavoring to carry out a plan, which, if successful, will be a good anti-slavery demonstration in the British metropolis,—a Soiree to be given to Mr. Thompson upon the 1st of August next by the Fugitive Slave Law Committee, of whom they are about twenty-five at present. Mr. Thompson will speak at the Peace Congress next week. I hope to send you a report of his speech.

I am, my dear Sir, yours, very truly,

W. FARMER.

W. L. Garrison, Esq.

TRIUMPHANT RECEPTION OF GEORGE THOMPSON BY HIS CONSTITUENTS.

Public Endorsement of the Principles of the American Anti-Slavery Society by the People of the Tower Hamlets.

LONDON, July 25, 1851.

MY DEAR SIR:

The appeal which was recently made by the American Anti-Slavery Society to the Constituency of the Tower Hamlets, in reference to the protracted absence of their esteemed member in the United States, has been nobly met by them, at two of the largest and most influential meetings that have ever been convened within that district. The 500,000 people represented by Mr. Thompson have admitted the validity of the plea sent over by the American abolitionists in his behalf; and notwithstanding the sneer or cry of the pro-slavery party in England and America, that he would never come in again as member from that borough, the men of the Tower Hamlets, in public meeting assembled, have unanimously resolved at my election to return George Thompson as their honored representative. That which seemed a hindrance has turned out rather to the furtherance of the cause. The opposition has had the effect of placing Mr. Thompson in a position and circumstances which no other man in the House of Commons can boast of. He has been virtually re-elected by his constituency. His prolonged visit to the United States was seized upon by a certain clique of the mercenaire aristocracy within that borough, who have long been desirous of obtaining the representation for men of their own class, and they sought to make political capital for themselves by industriously disseminating charges of dereliction of Parliamentary duty against the man of the people. Mr. Thompson has most completely cut the ground from beneath his adversaries, by voluntarily summoning his constituents to meet him, and by placing, although not technically yet really, in their hands, the trust which they had reposed in him in 1847. That constituency ignored the charge. They declared that he was more usefully engaged for the cause of universal liberty in his anti-slavery mission in America, than he would have been in England by raising his voice within the walls, or going out with small minorities into the lobby, of the House of Commons. Instead of censuring him for his abolition labors with you, they have unequivocally and emphatically endorsed his anti-slavery principles, and sent him back into the British legislature, with a mandate of the highest dignity they could possibly confer upon him, that of the representative of the largest borough constituency in the whole kingdom; and if ever a man has a right to be proud of the enthusiastic personal love and unbounded political confidence of hundreds of thousands, it is he who is the chosen representative, that man is GEORGE THOMPSON. The pit which his enemies had digged for him, they have fallen into themselves. Nothing could have been more advantageous to Mr. Thompson than the coming out of these men, from their hiding-places, instead of mischief in secret; but having ventured to show themselves, their power has been completely crushed. Haman now hangs upon a gibbet fifty cubits high; while GEORGE THOMPSON rides forth triumphantly as the man, whom, above and beyond all others, the people delight to honor.

There are many causes of gratulation at this decision of the Tower Hamlets. I rejoice in it as an act of justice to Mr. Thompson himself. I rejoice in it as an evidence of the magnanimity of the people, that he represents, who, although he has suffered locally by his absence, have cheerfully consented to the sacrifice for the sake of the cause of humanity, thereby proving themselves to be a constituency worthy of such a representative. The Tower Hamlets are the most valuable constituency they hold in their power to give to the American A. S. Society, in lending them, by distinct resolution, their own George Thompson. The Tower Hamlets, by specific vote, have now approved of the unexpectedly extended use the American abolitionists have made of their friend at the decision, because it is a plain and open endorsement of the principles of the American Anti-Slavery Society by the largest and most intelligent constituency in the British empire—a borough which, notwithstanding the statements made (whether intentionally or unintentionally false, I know not) before your side of the water, of its low and vulgar people, is nevertheless, in fact, the wealthiest district in the whole kingdom, containing a larger amount of property than any two cities upon which the finger could be placed on the American continent. The district which, although it has the restricted name of a 'borough,' is a cluster of hamlets, a congeries, not of small villages, but good-sized towns, which, with the exception of a large number of the abodes of the poor, has also multitudes not merely of the residences of the middle classes, but the mansions of the London merchant princes—a district with a population of no Red Republican or Socialistic character, but the bulk of whom are of that industrious class which form the backbone of British society, whose spiritual pastors are the COXES, REEDS, Campbells, Smiths, Burders, and others, whose Puritan Orthodoxy no man can question—that borough, I say, has distinctly and emphatically identified itself in spirit with the American Anti-Slavery Society. Set to that alone the whole Anti-Slavery Society, for its advocate, Mr. Thompson invariably, in his speeches here, give the glory of the Anti-Slavery movement in the United States. In fact, no other anti-slavery organization is generally known by the people of this country. The name of William Lloyd Garrison is received its public meetings with enthusiastic demonstrations of applause, while that of Lewis Tappan is never heard in our large assemblies, or his existence known in England beyond the precincts of Broad street.

I rejoice at the triumphant reception of Mr. Thompson, as a well merited rebuke to the vile and mischievous of all snobbisms which stand in the way of human progress in this country—money-bag snobbism. We have a class of persons in this city similar in character, I should judge, to your State street cotton-princes of Boston, of which I have before said, have been most insidiously and industriously working to oust a noble, talented and incorruptible man like him, for being guilty of the unpardonable sin of poverty without pluncey, and to send into the House of Commons, instead of a Christian gentleman, a cold-blooded lump of mere respectability, with the most infantile mental powers, whose only antecedents are in the counting-house, whose only qualification is a large banker's balance, and whose only certificate of recommendation is from Mammon. The colleague of Mr. Thompson, Sir William Clay, is a fair representative of this fraction of the electors; but not only have the constituency now given Mr. Thompson their pledge to return him at any future election, but also to cure the present *mesalliance*, and furnish him with a colleague who shall not be a mere representative of the little body which arrogates to itself a monopoly of the respectability of the borough.

I rejoice in these unanimous votes of praise and confidence, because they administer a deserved rebuke to the ministerial party, and to the Lord John Russell, who had the impertinence to taunt the honorable member for the Tower Hamlets with his prolonged absence in America—an act both unjust and ungentlemanly, and which can only find the semblance of palliation in the fact that he had just been skinned by Mr. Thompson for his contemptible opinion upon the subject of admitting Jews into Parliament.

The two meetings which have been held are part of a series which will take place throughout the Tower Hamlets. The first was held in Shoreditch, the largest district of the borough, containing about 5000 persons present. The chair was taken by J. H. Pickford, Esq., the Churchwarden of the Parish, who is also Chairman of the local National Reform Association. A feeble opposition was raised at first, but ultimately the following resolution was carried unanimously, and in the most enthusiastic manner:

'Resolved, That this meeting having heard the explanatory statement of GEORGE THOMPSON, desire to express their entire satisfaction with that statement, their unshaken confidence in his determination to stand by the great principles of political freedom, and their resolution, in the event of a general election, to give him their hearty and unabated support.'

The speech of Mr. Thompson, and the enthusiasm of the proceedings, will endeavor to send you on a future occasion. The platform was crowded with the most influential men of the district. Upon Mr. Thompson's entering the room, its walls echoed again and again with the enthusiastic plaudits with which he was greeted. The confidence in his determination to stand by the great principles of political freedom, and their resolution, in the event of a general election, to give him their hearty and unabated support.'

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The second meeting was attended by upwards of 2000 electors and non-electors, and was presided over by one of the oldest and most influential reformers of the District, Dr. Bowlt. The following resolution was also carried, unanimously, amidst the most rapturous applause:—

'Resolved, That this meeting cordially approve of the efforts of their Representative, Mr. GEORGE THOMPSON, for the abolition of slavery in America,—that execrable plague spot which demnifies political institutions that would, otherwise, make the republic of the United States the pattern of all lands.—That they fully sympathize in his protracted and arduous struggles for the elevation and emancipation of their colored brethren throughout the world;—that they have heard with sincere satisfaction his assurance, that he will henceforth constantly attend to the interests of this large constituency, and hereby pledge themselves to give him their undivided confidence, and their utmost support at the next election for the Tower Hamlets.' (Signed)

THOMAS EDWARD BOWKETT, *Chairman.*

The particulars of this meeting I will also give you upon a future occasion. I have the deep interest you feel on this subject, and I shall not fear, therefore, to burthen you with matter respecting it.

I am, dear sir,
Yours most truly, W. FARMER.

W. L. GARRISON.

THE HUTCHINSONS IN NEW ORLEANS.

ST. LOUIS, June 13th, 1851.

MR. EDITOR:

Lamentable that I am compelled to chronicle a most disgraceful proceeding on the part of some of the negro aristocracy of St. Louis—a class, by the way, whose influence is measured, not by their learning and ability, or by the display of talent and energy in securing their wealth, but by the number of hundreds of property and negroes which they have inherited from their parents, who, by the way, were in almost every instance a very unpretending set of people, who populated the then little town of St. Louis, and by grants of labor secured small tracts of land, the increased value of which has made their children millionaires. With the immense capital at their disposal, they of course have their thousands of devotees, who are willing, for the sake of enhancing, even to the smallest extent, their pecuniary interest, to compromise every principle of human dignity and self-respect; and I find that those who are the most servile are men from the eastern and middle States, who have come here poor, with an intolerable thirst for money, and with a willingness to make any sacrifice to obtain it. This accounts for the fact of a great many of the slavery propagandists being Northerners.

The proceedings to which I refer are as follows: The Hutchinson Family arrived in this city about a week since, and went to Edward Wyman, the proprietor of 'Wyman's Hall'—the largest and most popular concert room in the city—and engaged of him the use of it for a concert on Thursday evening, after which it was advertised. On Tuesday last, I believe, an article appeared in the *Times*, the organ of the so-called anti-Benton party of Missouri, (which, by the way, cosseted last winter in the Legislature with the Whigs to elect Mr. Geyer to the senatorship in the U. S. Senate, thus virtually selling themselves to the Whig party,) inquiring whether this family were those who had rendered themselves so prominent by singing at abolition meetings, and by their adherence to the anti-slavery cause. The following day another article appeared, which stated emphatically that no answer had been given to the inquiry, and they therefore concluded that they were the same; and it advised the citizens generally not to attend the concert, but to let them sing to an empty house.

The next morning there came to a friend in the following notice (from the *Intelligencer*, of the city) of Madlle Parodi's third concert which was given on Wednesday evening, the evening previous to the one advertised for the Hutchinson's Entertainment:—

'THE CONCERT.—Wyman's Hall was crowded last evening, and the performances of Madlle Parodi were conducted with unusual brilliancy and success. We have not time to particularize now, and can only further state, that we have not seen a more delighted audience of any of those heretofore given.

'Between the parts, Mr. Wyman appeared on the stage, and in a few well-chosen words explained the circumstances under which he had let the use of the Hall to the Hutchinson Family for to-night, and intimated, having become aware of their "*unenviable and odious public career*," he had deemed it his duty to break the engagement with them. He concluded by announced that there would be no concert in that hall to-morrow night." His speech was warmly applauded.'

The family applied to Mr. Wyman on Thursday to keep good his engagement with them, offering to be responsible for any damage which might be sustained by the building; but he refused, and they, much disappointed at their treatment, left the city the same day.

Mr. Wyman is a schoolmaster who came to this city, a few years since, from Massachusetts, I believe; and has, by his worship of the Slave Power, become the proprietor of a magnificent Hall, and has a flourishing school. You will probably recollect of his having delivered an address before an association of ladies a year since, at some city in your State, which was spoken of very highly; but whatever may be his talent, he has committed himself to slavery, and no longer deserves the patronage of Northern people who may chance to visit this city, and require the use of a Hall for lectures, concerts, or other purposes.

REFORM.

MEETINGS NEXT SUNDAY.

Our readers, and friends generally, in the upper part of *Middlesex County*, are requested to notice the meeting to be held on Sunday next (10th inst.) at LOWELL, to be attended by W. L. Garrison, Wendell Phillips, and James N. Buffum. We hope the neighboring towns will be largely represented.

There will also be Conventions at Oxford, and, at Sheldonville (West Wrentham,) We hope the anti-slavery friends, in the vicinity of each, will appropriately give the Sabbath, or Lord's day, to the anti-slavery meeting.—M.

TO CORRESPONDENTS.—Two interesting letters from our esteemed 'London' correspondent, 'Edward Searle,' are on file for an early insertion.

The proceedings of the A. S. Convention at Essex are unavoidably deferred this week.

Rev. Dr. Bacon—Narrow Escape.—Our fellow-citizen, the Rev. Dr. Bacon, came near losing his life at the hands of assassins in June last, as we learn from his family here, who have received letters from him last morning. It appears that he and his son, and the Rev. Mr. Marsh—the latter a missionary of the A. B. C. F. M.—were passing their way from Mosul to Nineveh and Oroomiah, when they were overtaken or met by a party of warlike Kurds, who captured them and made them all prisoners. The Kurds had been formed for the purpose of murdering the whole party—but they were happily delivered from their hands by a company of soldiers from Mosul. Dr. Bacon's letter containing the above information is dated Mosul, June 3d. We hope, that he will be spared long enough to allow him the pleasure of his anticipated visit to the mission stations at and around Oroomiah, places about which he has often discoursed, and which he cared more about seeing than any thing that England or France could present to his view. We suppose we shall have a full account of the adventure, on our return from the Kurds, on the arrival of the next steamer.—*New Haven Palladium, 26th ult.*

☞ The Democratic Standard, edited and published by James B. Stone, Boston, has commenced with the Lowell American, one of the best Free Soil papers in the State.

☞ Dr. David Macbeth Moir, for many years contributor to Blackwood's Magazine under the signature of 'Delta,' died at Dumfries, Scotland, on the 11th ult., in the 53d year of his age.

☞ Jenny Lind gave the sum of $2501 41 to different charitable and religious associations at Rochester, N. Y.

TREASURER'S REPORT

Of Receipts from June 1st to Aug. 1st, 1851.

From W. A. Hall, in part payment of pledge, $10 00
From Mrs. Mary Ann Ward, 1 00
Hingham A. S. Society, by L. B. Bent, 6 00

From Samuel May, Jr., for collections:—
In Worcester Co. meeting, bal. collected, $2 62
From Dr. H. W. Williams, Boston, 1 00
At Barre Convention, 7 10
From David St. Morey, Boston, to redeem pledge, 15 00
From J. Leonard, E. Bridgewater, to redeem pledge, 5 00
From N. Tillinghast, in part redemption of pledge, 10 00—40 72
From Francis Jackson, to redeem pledge to N. B. Convention, 200 00

S. PHILBRICK,
Treas. Mass. A. S. Society.

Brookline, July 21.

ANNIVERSARY OF THE WESTERN ANTI-SLAVERY SOCIETY.

The Executive Committee of the Western Anti-Slavery Society hereby give notice, that the Annual Meeting of the Society will be held in the neighborhood of Mt. Union, Stark Co., Ohio, a distance of three or five miles from Alliance on the Cleveland and Pittsburgh railroad. The meeting will commence on Sunday, the 24th of August, at 10 o'clock, A. M., to continue for three days. The first day will be devoted to the discussion of the important principles and measures of our enterprise.

FREDERICK DOUGLASS, C. C. BURLEIGH, and perhaps others from the East, will be present, imparting interest to the occasion by their eloquence, and adding the important aid of their labors. The unsurpassed and unparalleled interests connected with our cause—its present interesting position—the favorable condition of the public mind for the reception of its claims, will urge upon all the friends of freedom, without any agency of ours, the importance of this annual assembly. The Committee do, however, earnestly invite all the members and friends of the Society to come up on this occasion, and give to the cause the encouragement of their presence and the aid of their counsel in securing more vigorous and efficient efforts than we have heretofore been able to adopt.

In behalf of the Executive Committee,

SARAH MCMILLEN, *Secretary.*

ANTI-SLAVERY CONVENTIONS.

NEW SERIES.

LOWELL, (Middlesex Co.)
Sunday, Aug. 10.

To be held in the City Hall. William Lloyd Garrison, Wendell Phillips and James N. Buffum will attend the meeting.

OXFORD, (Worcester Co.)
Sunday, Aug. 10.

This meeting will be attended by Stephen S. Foster and Samuel May, Jr., and will be held in the Universalist Meeting-house, which has been liberally granted for the occasion. Rev. Jacob Bishop, pastor of that Society, will also, it is expected, take part in the meeting.

SHELDONVILLE, (Norfolk Co.)
Sunday, August 10.

The Sixth (Norfolk County) Sunday Convention will be held as above, in the Rev. Mr. Pomfret's meeting-house, at the usual hours of service. Edmund Quincy, Charles C. Burleigh, and George W. Putnam will be present.

WEBSTER (Worcester Co.)
Saturday Evening and Sunday, Aug. 16 and 17.

This meeting will be held in Webster Hall, and will be attended by Charles C. Burleigh.

EAST BRIDGEWATER, (Plymouth Co.)
Sunday, August 17.

This meeting will be attended by Wm. L. Garrison and Nathaniel H. Whiting. See County Notice.

BARNSTABLE COUNTY CONVENTION.

An Anti-Slavery Convention for Barnstable County will be held in the Harwich Meeting-house, on Friday, Aug. 29, and continuing on Saturday and Sunday, 30th and 31st. We hope to see a large delegation, from the seven towns in the County, present. We will be at that time. Let us not be found wanting in the good and noble struggle for Freedom, Justice, Truth, and Good. Will friends, who can, bring their families, and thus manifest their sympathy in the cause of pro-slavery and time-serving. Come one, come all.

Particulars as to speakers, place, &c., will be given in future papers.

JOSHUA H. ROBBINS,
GILBERT MAYO,
NATHANIEL ROBBINS,
ZEBINA H. SMALL,
ISAAC MAYO,
VARANUS NICKERSON, } *Committee Arrangements.*

PLYMOUTH COUNTY NOTICE.

A meeting of the Old Colony Anti-Slavery Society will be held in East Bridgewater, on Sunday, Aug. 17.

The place of meeting will probably be in the Town Hall. (See next Liberator.)

W. L. Garrison, N. H. Whiting and others will address the meeting.

BOURNE SPOONER, *President.*
H. H. BRIGHAM, *Sec'ry.*

NOTICE.

A green veil dropped, last year, some friend at the Anti-Slavery celebration of the 4th of July at Abington, has been left at the Anti-Slavery Office, 21 Cornhill. The owner will please call for it.

DIED—In Berlin, Mass., on the 16th ultimo, after a long and distressing illness, Mrs. HANNAH BARNARD, widow of the late Lewis H. Barnard, and daughter of Mr. Luther Carter, in the 34th year of her age. Her death was peculiarly distressing, such as to endear her to all who associated intimately enough with her to be affected by her virtues. Conscientious, reverent, generous, and kindly toward others, a benevolent, modest, affectionate and amiable toward her fellow-creatures—circumspect, meek, patient, cheerful and well-balanced within herself—she discharged her duties in all the relations of life with remarkable fidelity and acceptance. Until within ten months her general health, was good, and she ministered to a husband constitutionally sickly, and to suffering friends on occasions offered, with the most untiring assiduity. She has been interested in Practical Christianity, and the Reforms of the age, for many years, and her house was the hospitable home of the advocates of these causes. About ten months since, she was stacked by a severe illness, which brought her to the brink of the grave. She partially recovered, but soon fell into a fatal decline. Meanwhile, her grandmother, another, only brother, and lately her husband sickened, and died. But she had learned to bear, with meek and distressed Christian resignation and the most exemplary patience. At length, exhausted nature sunk calmly into the repose of death, and her serene and hopeful spirit entered the immortal spheres, to mingle her rejoicings with those of the redeemed forever more. Heavenly consolation and guardianship be with the bereaved relatives.!

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CABOT & PORTER, Agents.
OFFICE—Lowell floor Merchants' Exchange, Boston.
Nov. 22.

NATIONAL A. S. STANDARD AND HERALD OF FREEDOM.
FOR sale, at moderate price, the first four volumes, bound, of the National Anti-Slavery Standard, and the Herald of Freedom for 1843 and 1844. Also the Cradle of Liberty for 1843.
WM. C. NELL.
Aug. 8

POETRY.

For the Liberator.

LINES,

Written after attending the Convention at Gardner, Mass.

'On Sunday, during the day, no place but "God's first temple," a most beautiful grove, could be obtained in the village, the churches being occupied for religious worship.'

Father, we thank thee that the groves
Are still thine own free temples now,
And that within their pillared walls
No bigot stands with frowning brow;
That here Humanity may plead,
Nor fear the Pulpit's fast-locked door;
For in the temples God hath reared,
The gates stand open evermore.

And 'mid their verdant leafy aisles,
Beneath the roof of living green,
Music is ever gushing forth,
Anthems sweet, holy, and serene:
And when amid the choral strain
We hear the hymn of praise arise,
How the full soul with rapture glows,
And the brave heart all scorn defies!

We *feel* God's presence round us then;
In his pure air we breathe new life,
And firmly gird Truth's armour on,
To exhibit us in the coming strife!
For, lo! the trial-hour has come,
When we must choose 'twixt Right and Wrong;
On the oppressor's side is *Power*,
By Law made yet more bold and strong.

Time-honored on a throne secure,
He sits, and o'er Columbia's land
Seeks Freedom's throbbings to restrain,
And crush her life with iron hand.
And when with courage bold and high,
The true hearts come her cause to aid,
To check their noble, brave resolve,
The Church and State are now arrayed.

As if there were no 'higher law'
Than that by man on parchment graved—
And Conscience' earnest pleading voice
He neither heeded nor obeyed!
What are Christ's teachings? He who gave
His life a martyr unto Truth;
The record of that life we know—
The history of his earliest youth.

Does He command us to enslave
Our weaker brother, and to bind
Not only chains upon the limbs,
But to control the free-born mind?
And is it thus ye would fulfil
The 'Law of Love' which he has given?
Was it for this the angel chant
Sang 'Peace on earth, and joy in heaven'?

If ye were outcast Afric's sons,
In hopeless bondage doomed to pine,
Would ye consent a tyrant's will
Should be to you a law divine?
In days gone by, when kingly power
Sought out brave fathers to enslave,
What was their choice? a vassal's life,
Or a bold freeman's honored grave?

And now, that we securely dwell
Within the homes their life-blood bought,
Shall our weak, selfish hearts forget
The noble lessons they have taught?
And dare we call ourselves the free,
Yet quench of Truth the sacred light?
Can we behold our brothers bound,
Yet feel no horror at the sight?

House ye, New-England's sons, arouse!
Prove to the world that you are men!
Too long restrained by slavish fear,
Meekly submissive have ye been.
Hark! from the tomb where Adams sleeps,
And the green hill where Warren fell,
A solemn voice in sadness asks—
'Will ye your precious birthright sell?

'Ye build our monuments of fame—
On marble ye our deeds record;
'Tis idle, useless, thus to praise,
Unless to deeds your souls are stirred.
Not for the victor's laurel wreath—
Not to be *great* did we aspire;
We strove to make our children free—
To light of Liberty the fire.'

'If then our memories ye revere,
Prove it by *acts*, not *words* alone,
And hasten to retrieve the past,
And for your long neglect atone.
Consent no more to compacts vile,
To strengthen Slavery's demon-power;
Stand firmly on the side of Right,
Unto no Southern despot cower.

'Heed not their threats; they are the chains
With which they seek your souls to bind;
Show them the *Pilgrim's spirit* lives,
And lives to aid and bless mankind.
So shall your fathers' cherished names
Inspire a long posterity;
And ye may claim, without a blush,
The high, proud title of The Free.'

Barre, Mass., July, 1851. CARRIE.

TEMPERANCE ODE.

BY J. R. CARRE.

Still roll the broad and burning waves,
Still glean their crest of flame;
And thousands still find early graves
Beneath the flood of shame.
Madly they surge and widely beat
O'er many a beauteous scope,
Where erst, 'mid flowers and incense sweet,
Love walked with rosy Hope.

They pour their dires and scathing tide
Above the landscape, where
Young Genius's wild, free wreaths of pride
For Beauty's golden hair
And o'er the homes where bliss was known,
They rush with moan and wail,
And, drowning every joyous tone,
Shout groans upon the gale!

Who shall arrest the tide of shame,
And bind its heading sweep?
Who shall the burning deluge tame,
And toll its mad career?
God! who upheld the bow of peace,
Speak, and it shall the waves of old;
Thou, who canst bid this deluge cease,
Speak, and it is controlled.

Our zeal is but the wearied bird
That seeks the hopeful leaf;
'Tis thine alone to speak the word,
And stay the flood of grief.

Behold! the covenanting sign
Gleams on the tempest's edge!
God bends its arch, and bids it shine—
The RAINBOW! the RAINBOW! the RAINBOW!

THE SWEDISH SONGSTRESS.

She, the seraph's speech doth know,
She hath done their deeds below,
So, when o'er the misty strand
She shall clasp their waiting hand,
They will fold her to their breast,
More a sister than a Guest.

Miscellaneous.

From the Cayuga Chief.

C. C. BURLEIGH.

BY GEORGE W. BUNDAY.

Charles C. Burleigh, the eccentric and eloquent abolitionist, is brother to Wm. H. and George Burleigh, the celebrated poets. He is an out and out 'Come-outer'—a non-compromising radical—a splendid scholar—of a fine address. He is not so genial as Garrison, but has more force—not so bitter as Pillsbury, but his severity has a keener edge—lacks decorum of manner, like Wendell Phillips, but more logical than he—not so blunt as Foster, but like him he is a plain-dealer. His best thoughts are struck out at a heat, and come to the heart winged with words of fire. There is thunder and lightning in his logic—and the concussion as well as the conclusion is irresistible. His arguments are not bristled with grains and silver spangles. It is pure gold that glitters in his speeches. You look in vain for the double refined essence of nonsense and, in fiction with which literary dandies perfume their productions. There is a smell of gun-powder in the atmosphere, and a mighty fluttering of game, when he levels his gun at a crowd. His arguments are forcible—his apeals pathetic—his language classical. When he follows an opponent in debate, he begins at the beginning, and follows his meandering and sweeps away his sophistry as gossamer is swept by the wind. He may be seen selling books at the door of the building where the Convention is held, one minute, and the next minute he may be seen on the platform addressing an audience, unmoved by the cat-calls in the gallery, or the scribbling of the reporters at his elbow. He speaks right on, as though, like the prophet Ezekiel, he had swallowed the parchment roll. There is no flaw in his unpremeditated speech—you cannot discover any wavering marks. I do not set him up 'too steep' when I venture the assertion that his addresses, found in the abolition papers, will compare favorably with the best speeches made in the Senate Chamber at Washington. Notwithstanding his superior talents and his surpassing power of language, he is a kind man, who ought to be cangled and shaved, for his beard stands or rather hangs in the way of his usefulness. Unlike Sampson, his weakness is in his hair, and he could bring down the Philistines and shake the pillars of the temple, if he would permit some one to crop off his locks. The first time the writer saw him, he looked like a mulleen just broken out—a bedlam—but he spoke like an Apostle whose lips had been touched with a live coal from the altar of inspiration. He has seen him frequently since then, and thinks he looks better than he did formerly did. As for his speaking, his last effort is always the best.

Mr. Burleigh is a tall, thin man, with light eyes, that glow and sparkle when he speaks. He wears a golden beard long enough to please the taste of the most fastidious Nazarite. He permits the hair on his head to grow long; parts it in the middle, and it rolls in auburn ringlets over his narrow shoulders. He dresses plainly, and gives abundant proof that Dame Fashion cares or never replenishes his wardrobe. He is somewhat inclined to Quakerism—although his creed does not appear in the brim of his beaver or the cut of his coat. His character is irreproachable. He has labored untiringly for the welfare of humanity since he and Theodore Weld, and a band of kindred spirits, broke loose from Lane Seminary. May he long live to preach the gospel of liberty!

VISIT TO HOPEDALE.

Mrs. E. A. Lukens, of Ohio, writes to the Hopedale, Mass., to the Anti-Slavery Bugle, as follows:—

'I have been a week in Hopedale, the stillest, the busiest of all dales, where, as your readers will recollect, a community was formed some years ago, under the auspices of Adin Ballou, who is still their preacher, and one of the most active members. Last Sunday, he preached a most excellent and effective sermon, from a text which I understand to him 'through the 'rappings,' while they were heard in response all over the house, by every one present, and twice a large heavy desk near which he stood was moved. It was a impressive scene, and I honored his firmness, and think it wouldn't be altogether inapt to say, that many who 'came to scoff' remained with him to 'pray,' or at least to remain respectfully and smazedly silent. He closed with a beautiful application, and he opened his arms with an ineffable expression of love and kindness, and said a smile that was in itself a benediction, and pronounced the blessing in a simple, heart-felt manner, and with clear, wide open eyes. It was altogether a fresh and beneficial baptism to my spirit.

'The Community is in as prosperous a condition, outwardly at least, as its members could expect or desire; they have erected, each family, a neat cottage and garden spot, and the whole valley certainly looks as though sun and dew loved it, at least, which I should take as some evidence of the Father's love.

'They are an honest, industrious, and altogether most respectable people, as they have succeeded in convincing their hitherto suspicious neighbors. They have also, it is *said*, a good school; further than this your deponent saith not, as she did not visit it, which is a source of regret to me, as, 'if there is anything pleasant to see, or hear of,' it is my judgment in schools; and feeling thus, knowing myself to be quite *an fait* in the matter, I of course would like to give an opinion. Among the pleasant acquaintances I made there, was Mrs. A. H. Price, of whom you have doubtless heard, in connection with Woman's Rights, as a woman of thought, talent, and independence; and it might be interesting to some of your readers to know, that she is a hard-working, painstaking woman, burdened with the entire household labor of a large family, and an unusually cross baby, and that all her sermons, lectures, poetry, &c., are written in the midst of these cares. She has adopted the free costume, and looks as if it an incalculable advantage in the prosecution of her daily tasks.

A WOMAN'S RIGHTS WOMAN.

Mrs. Gage, the Chairman of the late Woman's Rights Convention at Akron, has been stopping with Gov. Wood, at his residence eight miles from Cleveland. In a letter to the *Cultivator*, she thus speaks of the Governor's wife and daughter, and those who read the sentiments of Mrs. Gage will not think her Woman's Rights views very absurd:—

'These ladies work in the garden, train up the vines, weed the beds, tend the borders, and make around a fairy land of beauty and luxury. *Why may not you do the same?*

'Now, dear girls, you whose homes are situated far away from the bustle and confusion of the city—by the babbling brooks, or upon the borders of the forest, or even you who live in more favored places, amidst the comforts of health and ease, let me ask you sometimes to think of the wife of our Governor—think of her as one like unto yourself—performing wife's holiest duties, cheerfully cooking, Why, I have heard some of you sometimes say, that such an one was as 'proud and stuck up as if she was the Governor's wife.' But don't wonder that the Governor's wife any more—go imitate her quiet domestic virtue—be faithful to your duties, create around an atmosphere of beauty and usefulness, live plain, simple, truthful, earnest lives. Think less of the trimmings of your dress, more of the garniture of your heads and hearts, and more of your yards and gardens. For the sake of those you love, do this. How can your sons or your brothers grow up coarse and unrefined, if you throw around them a panorama of beauty and harmony? Fill your dooryards with flowers, vines and shrubbery—toll the birds to your bowers, and let them sing their merry harmonies at the break-fast and tea hour; you may have a source of pleasure each one of you, that will fill the heart of the sojourner within thy gates with hopeful happiness.' *Cincinnati Nonpareil.*

THE SPONTANEOUS NOMINATION.

Parker Pillsbury, in a letter published in the Ohio Anti-Slavery Bugle, says—

'The soul and sinews of Westerism have been tried and tested in more forms, in desperation they cried out, 'Are you come to torment us before the time' of the approaching nomination for the Presidency? And you have heard of their last resort,—which was to nominate their penniless, pauperized, pitiful pauper, Daniel Webster, by subscription, and to boost him before the nation on the strength of the signatures of merchants, clerks, street and shoe boys, who never before displayed such patriotic zeal, except by mobbing anti-slavery meetings out of Faneuil Hall. They call it 'Spontaneous subscription.' A Kentuckian said in a flaming speech, 'We have, *fellor* citizens, we have elected old Tip! Dam-me if we didn't do it by spontaneous combustion.' Webster! *spontaneous subscription!* will he thus triumphant is yet a problem. Too many of the *Spontaneities* have to be dragged and driven to the polls, to afford much ground of hope; and while the smallness of the number obtained in any way, is driving even the most sanguine to the depths of despair. And then the decided gloom of many Signs in favor of General Scott, and the growing favor with which his name seems almost every where to be met, joined to the fact, (our pretty fear of conceded,) that he has some strength to stay quietly at home, instead of strolling the country, and lighting windmill battles to secure that most unfortunate and unmerited of all Titles, 'Friend of *Union*,' all these circumstances together are inducing many of those who have hitherto adhered to the Webster cause with Spartan tenacity, to feel that it is a disastrous and sentiled ship, already entering the very throat of the deep.'

From the Bloomington, (Ind.) Reporter.

SCENE AT AN EXECUTION.

The scenes and incidents connected with and growing out of the execution of Hiram Bland, at Bloomfield, recently, if correctly represented to us, are sufficient to excite, in the breast of every one not entirely brutish, feelings of horror and disgust. While the miserable culprit was struggling in life's last throes, one brute, in human form, was heard to exclaim, 'Good!' to be sure he did twitch, as the rope passed round freely while the victim was still struggling, and the ribald jest, having reference to the occasion, was heard on all sides, that the darkest portrait in the picture, one which we would willingly blot out from the history of the transaction, was the presence of a large number of females, some with babes at their bosoms, others with small children at their sides, dispersed about among the crowd, jostled by drunken men, the voluntary listeners to vulgar jests, and witnesses of the last struggle of the guilty. The nature of women might be expected to turn with a shudder of horror. But they seemed to relish the 'show' very much, some of the most unenviable kind, of the male gender, on the 'turf.' God forgive them, for *perhaps* they know not what they did.

Bland begged to be 'let off' just fifteen minutes before 12 o'clock. He was taken to the gallows about one hour previous. The interim was principally passed in prayer and singing. He, however, died without hope, as he said, he could not get a drop of water, he remarked it was the last drink he ever expected to take, as he would soon be in a *country where there is no water*. He confessed, that his former confession was false, that he had deliberately killed Walker. He also said that he and his brother-in-law had killed a boy some years ago, by tying him upon an ox cart in the woods. He desired to give the signal himself when the rope was to be cut, which was by dropping a handkerchief. When the time came, he (with the handkerchief) hesitatingly suddenly clutched it with a grip of despair. But the tragedy was soon over.

After the execution, some ten or a dozen fights ensued by way of afterpiece. One man drew a knife, and was only prevented from taking life by the interference of bystanders. So much for the example of public executions.

PELEG SPRAGUE.—A writer in the N. Y. Tribune thus sketches Judge Sprague, who lately conducted the impeachment:

Sprague obtained his seat on the bench partly, at least, as a reward for his services, by a speech, in 1835, at Faneuil Hall, in stirring up the Garrison and Thompson mob, and succeeding in having it composed of 'men of property and standing.' It was hoped, however, that being secure for life in his present office, and not being, as they hoped, by better one, he might prefer, on the present occasion, to assume the position of an impartial and liberal-minded judge, not disposed to stretch a barbarous and arbitrary construction of law, to gratify a similar position occupied of late by Curtis, Hallett, and that sort of gentry. All such hopes, however, were completely exploded by the decision of the Court, which was made to him in the Sims case. Very plausible and adroit, as cunning as a fox, and as slippery as an eel, he has generally succeeded in throwing on his face, and in exceeding bland manner, being in fact a very Belial at making the worse appear the better reason. His charge to the Grand Jury, by whom John Emerson was indicted, was very discreditable to Dr. Cheever of your city—is a fair specimen of the man. There is no danger, however, in his case, of any of that insolence which Curtis and Hallett so frequently put on in legal roles and principles so disgracefully exhibited on the preliminary examinations. Sprague knows the law, and will not dare to do it. He will not be so rare every point in *open Court* for which plausible reasons cannot be given. Better off than some even who have been engaged in the execution of the Fugitive Slave Law, he has at least succeeded in preserve both as a lawyer and a man; and more than all, he knows that he is watched.

Slavery in Canada.—A correspondent writing from Detroit says he has just been to Windsor, C. W., opposite that city. The vast barracks erected during the last war may be seen there rapidly falling to decay. They are now occupied by fugitive slaves, and among them both poverty and suffering are visible. Many of them left their homes and home to avoid slavery in this Republic.—*Rochester Dem.*

Flax Cotton.—The *Utica Herald* has an article from an eye-witness, who gives the following account of the manufacture of this article. He says:—It is strong and fine as silk, white as snow, bright as silver; receiving the strongest color or the most delicate tint with equal readiness. It is stronger, cheaper, and much more beautiful than cotton. It is worth twice as much as cotton of the finest grade.—will last twice as long. It can be produced from the plant, after pulling, for six cents per pound, as fine as the specimen I give you, in six hours—no retting, no *any thing*. Put it through the machinery, and out it comes perfect. You may think this a tough story, but it is so.

☞ Died, in Newburyport, Mr. John Gilman, the oldest person in that city, and probably the oldest practical printer in the State. In his knowledge of the business, he ran back to the days of Franklin, and Myrall, and seemed to be a connecting link between the past race and the present generation in the trade. He was born in Exeter, N. H., in 1774, and his time with Henry Ilsley, of his native place, and upon arriving at his majority, entered, and has continued, the printing and book business in Newburyport.

A Fair Retort.—A young lady, dressed in the Bloomer costume, who had wit as well as independence, was present at an evening party a short time since, at which she was the cynosure of the gentlemen and the sneers of some of the ladies. One extremely sensitive lady, who no doubt envied the pretty appearance of her rival, remarked to the wearer that it was a very immodest dress, and unbecoming a lady. The lady, in reply, replied, 'If you should pull your dress up enough to cover your shoulders, it would then be shorter than mine!' The indelicate lady, whose remark was made at risk of falling down her person, immediately fainted, and fell into the arms of a lemonade waiter.

☞ At Peoria, Ill., Rev. Mr. Pierce married Mr. Henry Seine to Miss Rinn. The bride was about fifteen, and the bridegroom fulfilling the juvenile adage, that children should be *seen*, and not *heard*.

Killed by Lightening.—Joseph S. Atkins, of Mount Vernon, Me., while mowing in a field on the 26th ult., was struck by lightning, and instantly killed. Hixson, standing near him, was knocked down senseless, but resuscitated.

☞ At Holmes's Hole, July 26th, Francis Nye, a mariner, was run down by a Mr. Morton, of Wareham. Two apprentices of Mr. Nye were knocked down at the same time, and severely injured.

Dyspentary and Bowel Complaint.—The *Baltimore Patriot* publishes the following testimony for the distressing complaints, and strongly recommends a trial of it:—

'One pint of clean oats, is to be brewed the same as tea, but not to be strained, put in a clean vessel, with two quarts of water, then simmered over the fire until reduced to one quart; to which add, decant it off from the grounds, and sweeten, a common full tumbler, sweetened with loaf sugar, but no milk or cream. Three tumblers full, in almost all cases, will afford relief.'

Music by Steam.—An ingenious apparatus has been exhibited at the foundry of Mr. Vingoe, at Alverston, for producing music through a tube of steam. It consists of a series of bells, worked by a barrel similar to that of a bandsgrum. It played the 'Copenhagen Waltz,' 'National Anthem,' 'Tyrolese Waltz,' 'Swiss Boy,' with changes on the bells, and others, amounting to ten in all. It was intended for the Exhibition, but was too late for admission.

☞ Neal Dow, writing from Portland to the New York *Independent*, shows himself very sanguine in regard to the new temperance law of Maine. He says, 'Our people are now about to demonstrate the proposition that a State can be made dry, by closing up all rum shops at home, or a church without a bishop. Liquors are being rolled out of doors—sent off to Rum-propagandists have been placed, legally seized by the police—the enactment of the bill a new speech—Maine to be the great battle-ground of Temperance reform—Rum-sellers unable to be followed, till grog-shops shall be banished from the land.'

☞ At Holmes's Hole, the lightning passed down the chimney of the house of Mrs. Elvina Norris, a widow, and of great respectability, and killed instantly, as she was sitting at the fire-place. Considerable damage was done to the house.

☞ Mr. Paxton, the architect of the Chrystal Palace, has published an appeal for the preservation of the Palace for a winter park and garden. He says that a moderate expense would enable him to make the glass palace a garden unequalled by any thing in the world. He proposes to have it laid out in drives and promenades, with shrubbery and flowers, fountains and cascades, the water coursing through the winter, so that the invalid might find under its roof the air of Italy, where he could ride or walk or lounge from morning to evening.

Pin Stocker.—Dr. Crosby, of this city, one of our most ingenious and useful inventors, has been granted a patent for his machine for sticking pins on paper. It is the most human piece of mechanism that has ever come under our observation. Attached to the pin-maker, and driven by water or steam, the pins fall into a hopper, by the hundred, and are more rapidly and regularly stuck into paper—the machine doing its own counting!—*New Haven Register.*

☞ A Yankee, who went over to the mother country some time ago, was asked, on coming back, how he liked England. Replied the Yankee, 'England is a very nice country, exceedingly fertile, well cultivated, and very pretty to look at from a balloon,' said the Yankee. 'I never liked to go out to take a morning walk after breakfast, because the country is so small that I was always afraid of walking off the edge.'

Emancipation.—Crosswell, an extensive negro trader at New Orleans, died on the 19th ult., and in his will liberated all his slaves, and provided for their support. The will, it is said, will be contested. Of course!

Colored Mechanics.—A Mechanics' State Convention was held at Atlanta, Ga., on the 4th ult., at which about 500 delegates were in attendance. The Report then adopted states that the exclusion of colored men in the mechanic arts is a policy of very questionable propriety in the South.'

Public and Private Executions in Boston.—Since the year 1817, there have been executed in this city 37 persons, of whom one was under the laws of Massachusetts, and 17 under the laws of the United States, the latter for murder and piracy on the high seas. One was condemned for a murder at sea, escaped by committing suicide in jail on the night previous to the time fixed for his execution. During the first half of this period, 17 of the executions occurred, leaving only ten from the year 1821 up to the present time. Since 1835, a period of fifteen years, only two executions have occurred, viz:—Washington Goode, (colored,) in 1849, and Dr. Webster in 1850. Twenty-two of these executions have been public, and only five private.—*Boston Trav.*

To be Hung.—The four negro men, convicted at the late term of the Fayette Circuit Court of the murder of Joseph Lyons, were the unfortunate men. *Lexington (Ky.) Observer.*

New Bedford.—The valuation of New Bedford, according to the tables of the assessors, is as follows: polls, 3,823; real estate, 7,672,000; personal, 11,943,456—total, $19,615,456. Rate, 8/10 per $1000. The valuation of 1850 was 18,632,650, and the rate $4.50 per $1000.

☞ Under the head of 'Amalgamation in England,' the *Journal* gives some of the results of defiled horror, from, as it says, 'in the Chrystal Palace—an edifice consecrated to brotherhood among nations,' a number of English gentlemen and ladies were lately sent enough to walk about arm in arm with colored persons!—*Commonwealth.*

☞ The National Convention of Colored People met at Albany last week. Wm. Topp, of Albany, presided. There were 36 other usual officers. All persons 'aggrieved and disfranchised' were invited to take part. The resolutions elicited much discussion. The Convention expressed itself opposed to the Colonization scheme, claiming the right to remain here and follow occupations of their choice, wherever the colored man may choose. It denounced the Fugitive Slave Law, and adopted a resolution to petition the Legislature to amend the Constitution so as to grant the right to vote at elections to the colored man. It also claimed the right to have colored children educated at the common schools which denote white children. Resolutions were also offered and adopted, endorsing the McGrawville College, and pledging it aid and encouragement, and favoring the settlement upon the lands granted to colored people by Gerrit Smith.

Mr. Webster's Latin Prayer.—Mr. Webster's 4th of July address, contained a Latin sentence, which, translated, is as follows:—

'Two things only I wish for: the first is, that I may leave the Roman people free—and a greater blessing than this, the immortal Gods have denied me, that I may be other, that every man may be rewarded as he has deserved of his country.'

Mr. Webster must certainly have thought that the immortal Gods he petitioned either did not understand Latin or would not answer prayer—else he would have omitted the last part of the sentence.

☞ The Providence (R. I.) Physiological Society has recently presented a silver goblet to Miss Martha H. Mowry as a testimony of respect for her efforts in behalf of the better physical health and elevation of her sex. Miss Mowry is the first regularly educated female physician of Providence.

'Mind your P's and Q's!'—This very common expression originated from the ancient custom of hanging a wide board in the tavern, on which was written P, or Q, (that is Pint or Quart) against the name of each customer, according to the quantity he had drank, and was not expected to be paid before Saturday evening.

Terrible Ravages of the Cholera at the Island of Grand Cabary.—A late London paper gives late advices from the Island of Grand Cabary, on the coast of Africa, a population of 8000 which the island contains, at least 3,000 have perished of cholera.

Expurgated.—Mr. Stewart, Secretary of the Department of the Interior, stated in a speech in Richmond, Va., during the late Presidential tour to the South, that in the public offices under his control were 800 officers. He was happy to give the information, that to the best of his knowledge and belief, he had not left an abolitionist or disunionist in office.

☞ The extension of the Cape Cod Branch Railroad to Hyannis having been determined upon, the new line will be located this month.

The longest Steamer in the World.—The Eclipse, Capt. R. Stuart, Superintendent, now on the stocks at Louisville, is to be 359 feet in length. She is to have eight of the largest steam boilers, and her water wheel will be 36 feet in diameter. She will be completed in the fall, and it is expected that she will make the trip from New Orleans to Louisville in four days.

Population.—The population of the earth amounts to one thousand millions. Then, reckoning a generation of 33 years, in that space of time a thousand millions must have lived and died, which gives, yearly, about 63,300,000; each week, 281,000; each day, 83,000; each hour, 3,450; each minute, 57.

A Good Chance for an Editor who has Conquered his Prejudices.—There being no Whig paper in Wisconsin which believes in the divine institution of slavery, the Secretary of the Interior has ordered Mr. Butterfield, the Whig editor, to reside in Wisconsin in chicken-livered journals in Michigan, while they are not advertised at all in the States where the sales are to be made. Here is a good opening for a man of easy virtue and a small capital.—*N. Y. Evening Post.*

The Oldest Man in Vermont.—The oldest man resident in Vermont, is Mr. Jonathan Ball, of Bennington *Mercury*, is a black man, born in Martinico, who now resides in Pownal. He was returned as of the age of 125 years, while residing in Stockbridge, and he was in Woodstock village a week or two ago.

☞ Nancy Jones, a colored resident of Jericho, died on the 17th ult., at that place, at the age of 106 or 110.

Camp-Meetings.—The London Wesleyan announces that the numbers seceding from the Wesleyan Church this year will be 50,000; and estimates that of these, probably one half will not join any organized church.

☞ The *Bridgeport Standard* has a correspondent at Milford, Pa., who is responsible for the following:—

'A circumstance of the mysterious order occurred here last night. A barrel of molasses, received in New York a hogshead of molasses, and starving sold a goodly portion of it, while drawing the molasses, the mouse of a man, who was trying by a human finger in the gate. The hogshead was immediately opened, when a black boy some two years old was found. Molasses has been at a premium since. People could go the "too-nails," but whole darkey was decidedly too much.'

Arrival — Complimentary.—Mr. John Moore, his wife, and two children, of Boston, have recently arrived in Canada. Mr. Moore tenders his respects through the *Voice of the Fugitive*, to a namesake—Elijah Moore, of Kentucky, his former master, informing him that they had a very pleasant trip, and at Mrs. Moore's health was greatly benefited by the change of CLIMATE.

☞ The *Milton (N. C.) Chronicle* says—speaking of 'Yankee Doodle,' reminds us that we will like to see the man who could vote for disunionist in Carolina, under the sound of this tune, we played by a Brass Band.

☞ Here is a new philanthropic and important enterprise, to which we give our warmest commendation. The amplest success to it!

NEW ENGLAND SCHOOL OF DESIGN FOR WOMEN.

The increasing importance of all the mechanic and manufacturing arts in New England leads to look carefully at every movement which promis to extend and improve their cultivation. At the same time, the large number of women dependent on their own exertions, and with difficulty finding a subistance in the few and crowded walks of industry now accessible to them, urges us to throw open new avenues of employment well suited to their physical constitution, their moral habits and talents, and the present conditions of society.

It has seemed to us, that both these objects may be promoted by the establishment of SCHOOLS OF DESIGN, similar to those long ago founded in France, for the last ten years encouraged by the Government of Great Britain, and within a year put into successful operation by private benevolence in our own country at Philadelphia. While the market is overstocked with female labor of the common kinds, a large and increasing demand exists for skilful labor and invention. This is true of wood-engraving; designs for calices, muslins, and other printed fabrics; drawings of machinery and many similar branches.

A School on the plan proposed will give instruction in these arts at a price within the means of all; while manufacturers, publishers, machinists, and others may send their orders thither, secure of their prompt and faithful execution.

It is proposed to form an association for carrying the plan into operation, each member of which shall pay three dollars or more annually towards defraying the necessary expenses of a room, teachers, &c. An annual subscription of twenty dollars will entitle a person to place a pupil at the School for gratuitous instruction. Donations of any amount will be thankfully received.

As a Library, and a collection of Models, Pictures and Casts, will be of great service to the School, any contributions for this purpose will be very welcome.

A meeting of Subscribers will be held on Tuesday, Sept. 16, to choose a Board of Directors, and arrange the business of the Institution.

N. B. Persons who will return this circular, with the names of any subscribers they may obtain, to any member of the Committee, will confer a favor. Others will be waited upon to receive any Subscriptions they may feel inclined to make.

Henry I. Bowditch,
Josiah P. Quincy,
Chas. F. Barnard,
Barnas Sears,
Horace Mann,
John T. Sargent,
Eben S. Stearns,
Otis Clapp,
Mrs. Caroline Hildreth,
Elizabeth L. Parkman,
Miss Hannah Stevenson,
" Anna Parsons,
Harriet K. Hunt,
" Matilda Goddard,
" Emma D. Little,Sec.

Littell's Living Age.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character.

JOSEPH STORY.

NEW YORK, 7th May, 1844.

I approve very much of the plan of the 'Living Age;' and if it be conducted with the intelligence, spirit, and taste which I anticipate, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

JAMES KENT.

WASHINGTON, 27th Dec., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but blended by its immense extent and comprehension, includes a portrait of the human mind in the utmost expansion of the present age. J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, which has received a patronage by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness of the foreign articles which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, we are thus increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh Quarterly*, and bolder Reviews; and *Blackwood's* noble Critical articles, the Tales of the *Dublin University*, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contributions to Literature, Science, and Philosophy, of the *Quarterly Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the boy and industrious *Gazette*, the sensible and entertaining *Spectator*, the able and respected *Christian Observer*; these are intermixed with the Military and Naval Sketches of *Blackwood's Service*, and with the best articles of the *Dublin University*, *New Monthly*, *Fraser's*, *Tait's*, *Ainsworth's*, *Hood's*, and other Magazines, and of *Chambers's* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we find a good article, we make use of the thunder of *The Times*. We shall increase our variety of importations from the continent of Europe, and from the new growth of the British Colonies.

We hope that, by *winnowing the wheat from the chaff*, by providing abundantly for the imagination, and by a large collection of Biography, Voyages, Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

☞ The LIVING AGE is published every Saturday, by E. LITTELL & CO., corner of Tremont and Bromfield streets, Boston; Price 12 1-2 cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

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