

The Free State men of Kansas have resolved not to submit to this daring usurpation of a non-resident oligarchy. They have called a convention of the people of Kansas, to meet in September next, and frame a Constitution for their government. This movement will be supported by thousands in Kansas; and it will rally and bring to their aid the Northern States that have been for the time staggered and confused by the untoward events in Kansas.

The next Congress will find then this issue before them—a Free State Constitution presented by one portion of the people of Kansas, and the pro-slavery territorial laws of the present fraudulent Legislature. The House of Representatives of the next Congress will be largely Free-soil or Anti-Nebraska. The pro-slavery law of the *bogus* Legislature will be rejected, and without Congressional sanction they are not valid—and the contest will then be on accepting the Constitution presented by the Free State people. The Free State Constitution may pass the House, but not the Senate. But the effects will be as disastrous to Missouri and the South. Kansas will be left to anarchy. The slavery that is there will flee from it—perhaps even the slave property of Western Missouri will give way under the panic, and seek safety in the cotton fields and sugar plantations of Texas.

It has been the common opinion with thoughtless persons and thick-headed bullies of the west, that the northern and eastern men will not fight. Never was a greater mistake. The sons of New England and the Middle States do not *like* to fight. They would rather work—plough—build towns, railroads—make money, and raise families, than fight. But fight they will, if need be. Remember the sons of New England shed the first blood in the American Revolution; and they were the last to furl their flag in that terrible struggle. They have never disgraced their country by cowardice, and they will not. They are Americans, with spirit, courage, endurance, and a deep love of liberty to animate them. The Free State men in Kansas will fight before they will be disfranchised and trampled on. Mark the word.

Here comes, then, the suicide of Slavery. The outrages committed by Atchison and his fellows in the repeal of the Missouri compromise and by Stringfellow and his followers in subjugating Kansas to non-resident rule, will bring on a collision first in Congress and then in Kansas—and who shall tell the end?

Slavery can never sustain itself in a border State by the sword. It may conquer in some respects; but it can never "conquer a peace." Never! never!—Once light the fires of internecine war in defence of slavery, and it will perish while you defend it.—Slaveholders will not stay to meet the fight. Property is timid, and the slaves will be sent to Texas to be in a 'safe place' while the fight lasts; and as soon as the slaves are gone it will be found that Missouri has nothing to fight about, and the fight will end "before it begins."

Thus the Slavery propagandists, who repealed the Missouri Compromise to make Kansas a Slave State, will make Missouri free; and in endeavoring to expel abolition from Kansas and Missouri with an entire free white population—worth more to the two States than all the negroes in America.

Is not the Kansas outrage the suicide of slavery? Have not the people of Missouri, interested in the preservation of Slavery in the State, brought themselves into a desperate predicament by following the insano counsels of Atchison and Stringfellow?

From the Church Review.

#### ARCHAEOLOGICAL DISCOVERY.

A relic of antiquity has lately been brought to light which promises to be of some importance. It is described as follows in the *Journal of Commerce*.—We may add that an exact copy of the inscription has been sent to New Haven, and is now in the hands of our best Oriental scholars, who are at work in deciphering it.

"On the 19th January last, some men were digging for hid treasure in an ancient cemetery on the plain of Sidon, called *Mughorat Tubloon*, when at the depth of about 12 feet below the surface, and near the walls of an ancient edifice, they uncovered a *sarcophagus*, upon the lid of which there is a long Phœnician inscription. The lid is of a blue, black marble, intensely hard, and taking a very fine polish. The lid is about eight feet long, by four feet wide. The upper end is wrought into the figure of a female head and shoulders, of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable and expressive, beyond any thing I have ever seen in the disinterred monuments of Egypt or Nineveh. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird, a dove or pigeon, and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace.

"On the lid, below the figure-head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It is mainly a genealogical history of the person buried in the sarcophagus, who, as it appears, was a king of Sidon. The names of *Baal* and *Ashtoreth*, the well-known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melek*, king; while the forms of some of the letters are so much like those of the ancient Greek, as at once to indicate the relationship. Letters were *invented* by the Phœnicians. Here we seem to see them dropping from their hands in the first casting."

Sufficient progress has been made in the translation as to render it certain that from this inscription we learn the names of three kings of Sidon, of one line of descent from father to son succeeding each other, also the names of public edifices built and founded by this dynasty. The particular deities who were the objects of worship are also named, Baal and Ashtarothe, the deities of Sidon and Tyre, in the most ancient time of which we have any record, and Esmuna recognised divinity of the Phœnicians. There are reasons for believing the inscriptions much more ancient than B. C. 111; it is most probable that it is as old as the time of Alexander the Great, and future research may prove it to be much older still. The substance of the inscription is a dreadful imprecation against any one who should disturb the repose of the deceased king.

From the London Times.

#### THE SLAVE TRADE.

A collection of papers and correspondence relating to the slave trade in various parts of the world, and to the means adopted under the direction of the British Government for its suppression, has just been issued from the Foreign-office. These papers bring up our information as to the progress made in the