THE LIBERATOR,
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, 21, CORNHILL,
BY
ROBERT F. WALLCUT, GENERAL AGENT.

☞ All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be addressed, (*post paid,*) to the General Agent.

☞ TERMS.—$2 00 per annum, payable in advance; or $2 50 at the expiration of six months.

☞ Six copies will be sent to one address for ten dollars, if payment be made in advance.

☞ ADVERTISEMENTS making less than one square, and not exceeding three times for 75 cts., one square for $1 00.

Financial Committee.—FRANCIS JACKSON, ELIZA LORING, EDMUND QUINCY, ELIZA WIGHAM, WENDELL PHILLIPS. (The committee is responsible only for the financial economy of the paper.)

WM. LLOYD GARRISON, EDITOR.

VOL. XVII.—NO. 23.

THE LIBERATOR.

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 857.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

BOSTON, FRIDAY, JUNE 4, 1847.

REFUGE OF OPPRESSION

London correspondent of the Courier & Enquirer.

FREDERICK DOUGLASS.

FREDERICK DOUGLASS, the negro, who, coming to this country as a steerage passenger in the *Cambria*, more than a year since, managed to create a disturbance on board by his libels upon the slave-holding States of the Union, has again brought himself into notice, and, of course, into trouble. Now that he has returned to the States, where his history and character are known, he will probably subside again into obscurity; a state in every way suited to his deserts, and appropriate to his proclivities; for however much the blacks may be oppressed and wronged, those who insist upon their perfect equality with the whites, surely forget that the darkness is the only *natural* condition in which there is no distinction of color.

This negro impostor, Douglass, found, as all such impostors unfortunately *do* find, ready listening and *subscribing* auditories in England; and having lived for some months upon his gross misrepresentations of one of our great social evils, is made the hero of a Stigginsonian *soiree* at the London Tavern, where George Thompson is, of course, prominent, and where, to beg amusement, Douglas Jerrold assists at the tea-drinking.

Well knowing that he would not be allowed to take a cabin-passage in Boston in the Cunard steamer (the identical one in which he came here,) he goes to the London office of the steam company, expecting to be refused a ticket, and doubtless intending to write a letter to the 'Times,' on the subject of this infringement of the rights of man, as a sort of farewell to his English constituents. At the office he finds a boy, who literally ignorant of the 'difference between black and white,' supplies him with the desired ticket for a berth on board the Cambria. Armed with this ticket, obtained with a *perfect knowledge* that he could not be allowed to make use of it, he hastens to Liverpool, and wins the desired crown of martyrdom, by being compelled to take back his money and give up his berth. Then, of course, comes the letter to the *Times* about the Rights of Man, and the *Times* gives as an evidence of American prejudice the refusal of a *British* steam-ship, employed by the *British* Government, to carry a black passenger among the white ones.

A few days elapse, and some facetious gentleman, signing himself '*Charles Burrop*, of Argill, Virginia,' and professing to be the proprietor of the Cunard steamers, writes a letter in defence of the steam Company, full of sound *argument*, but unfortunately full of conclusive facts, utterly destroying its truth. This is placed in juxtaposition with a letter from Mr. McIver, the Liverpool agent of the steamers, in which he handles Mr. Douglass very gently, but assumes that his statements are false. The next day is published a letter from the real proprietor of the steamer, Mr. S. Cunard, saying there is no such person as Burrop, and intends to be, and that the statements are entirely 'untrue.' Had Mr. Cunard stopped here, all would be well—but there is something very Talleyrandish about the sentence with which his letter closes. 'No one can regret more than I do, the unpleasant circumstances respecting Mr. Douglass's passage; but I can assure you that nothing of the kind will again take place in the steam-ships with which I am connected.'

Does Mr. Cunard mean that he yields to popular clamor, and will take negroes as cabin-passengers without respect to the noses of his white supporters; or, that he will take especial care that this case *will* be sold to prevent a repetition?

The matter deserves no more remark, but I cannot help observing that the Times has made no attempt to explain its publication of the spurious letter.—Ingle Knickerbocker.

CORRESPONDENCE OF THE BOSTON POST.

NEW-YORK, May 13, 1847.

The abolitionists, headed by Mr. William Lloyd Garrison, and aided by Mr. Frederick Douglas, the fugitive slave, are in full blast at the Broadway Tabernacle. They are very violent, exceedingly rabid, and somewhat inclined to the wildest of fanatic tricks. They talk about the dissolution of the Union, and contend that it is very unpolitic or to defend that precious instrument, the Union. When Webster, some time ago, had described—cannot be valued without committing an overt act of treason. As altar as these people are, they are full of it more so than our friend of the Post, who threatens to dissolve the whole world, and the Union into the bargain, if the people of the North will not vote as these men direct. I wonder if the people had best keep cool, and understand that, whenever this Union is dissolved, the whole people of the United States will claim the privilege of having a hand in the business.

Mr. Frederick Douglass, the fugitive slave, elaborates very eloquently and fearfully, at the Tabernacle, and yesterday a movement was made, which, but not got up, to put a stop to his harangues. This is all idle. The man can do but very little harm at best, and sound policy requires that he and his associates should be permitted to go on, and rail on, without molestation. The idea of resisting such a man with popular fury and contumely is preposterous.

Mr. Douglass is a free man, and a good deal of a swaggerer in black, and in his violence and vituperate does not differ materially from other orators of religous of a whiter complexion. He'll do nobody any harm. It is said, that thought yesterday surrounded by a goodly number of the friends of the brother Garrison school, he was armed to the teeth, and was in fact a walking San Juan de Ulloa.

From the N. Y. Subterranean, edited by Mike Walsh.

PRACTICAL AGITATION.

It will be recollected that an impertinent black vagabond, named Douglass, who has been traveling the United States in Europe, to the great scandal and edification of the most narrow-minded and bigoted portion of the Abolition of reputable men in that hemisphere, recently reiterated his slanders in an obscure gathering of fanatics in this city, after which he was very kindly dethroned to Albany, about which he has for some time back been lounging, loafing and spunging. A most fugitive impudency sprung up, which has been him and a white lady, possessing immeasurably more piety than beauty, and who shall be nameless, for the reason that I never, under any circumstances, attack a woman, unless it be for brutality to her own sex. So open and barefaced was the said religious lady in her disgraceful intercourse with this semi-savage, that she repeatedly promenaded the public streets with him, and on the occasion had the unblushing effrontery to bring him into the ladies' parlor of the Congress Chamber, from which, however, he was promptly and unceremoniously ejected, by Mr. Stantenburg, who has charge of that portion of the House.—When he came down to attend the Tabernacle gathering, he was accompanied by his pious lady friend, who procured a double state room on board the steamer Hendrick Hudson; the commander of which had but little idea that the other occupant was to be a most repulsive looking darkey. It appears that when she retired, she left the door unfastened, and her sooty paramour watched for an opportunity, and slipped in as soon as it offered. That morning, one of the waiters saw him sneaking out, and supposing that he had been in there on a predatory excursion, he overhauled him, and was only induced to let him go, on being informed by her that it was all right.

'Werry well, Missy—if you loves de nigger, I spose it ain't none o' my business—I can't say as I likes your taste, though, when you picks out sich bumly nigger as dat, ha! ha!'

Off scampered Douglass closely followed by her ladyship. The pair had not been long gone before the writer informed Captain Leathers of what had transpired, to the no small surprise and indignation of the latter. Some three days after, she again called on board, and expressed her desire to obtain the scene rooms. This, after some hesitation, was complied with, and an eye was kept on the movements of herself and thick-lipped Lothario, until they were traced to the state room, and caught in bed together. In the morning, Mr. Douglass was detected in a somewhat pounded and considerable kicking, and the beauty object of his affections was hooted in scorn from the cabin, after which, to the great surprise of all who witnessed the act, she handed two tickets to the 'ticket-grabber,' for herself and 'friend,' and marched off in company with him as though nothing had happened. There are many fanatical individuals, of both sexes, who, like this woman, possess a taste which is utterly repugnant to humanity and common decency, and who shield their disgusting infamy under the humbug cloak of religion and pretended philanthropy. It is high time that all honest and respectable people expressed their contempt for the operations of these hypocritical and senseless knaves. The whole of these annual conferences are nothing more or less than a general rendezvous for all sneaking blackguards, both male and female, who congregate for the vilest and most revolting purposes.

From the Boston Bee.

MOST DIABOLICAL.

Some men seem born to be fools and fiends, and with most commendable perseverance, they set out determined zeal, to make their calling and election sure. Of this especial number, there were several specimens at the Anti-Slavery Convention last week, and none more conspicuous than Mr. Wendell Phillips, of Boston. If he had studied his speech in the land of stolidity, and received it with the devil for a promoter, he could not have surpassed the malice of the inanity which he uttered, nor have exceeded the impotent hatred which he poured out upon his country's head. It is still in vain, we know, to grow indignant at the ravings of an idiot; but still, we cannot read such sentences as follow, with a cool head. He is reported to have said—

'An American born or made a hypocrite or time-server; the blood of liberty had curdled from the Hancocks and Adamses and Quincys, into the Caleb Cushings of the Massachusetts volunteers. Whence came Caleb Cushing? How dared he be born within the encircling arms of Cape Cod and Cape Ann? How did he find breath to draw in the same town that produced Garrison? Nature never made him; our institutions made him. God did not make him, but he was the work of Satan's journeymen. He came from the county that gave birth to the brave Essex Junto, a body that nearly dissolved the Union—*would God it had dissolved it!*'

This is but a specimen of his insane babbling, and, is, doubtless, of the same complexion as the feelings of his coadjutors, Garrison, *if id ome genus.* The italics at the close of the quotation are ours, that in further exhibition of the spirit, he said, if he could concentrate the feelings of the people of Massachusetts into a thunderbolt, he would launch it so as to sever Massachusetts from the Union.

Such sentiments are, in themselves, diabolical, and the man who could give them utterance, like Satan in Paradise Lost, would prefer to dwell where he seek a lower still, that he might stand supreme in deeds of most perfidious villany. Argument or expostulation with such an one would be as useless as the resistance of the wave against the hurricane of the fierce north wind. As unmoral as it is, it is not to be wondered at, and hardly to be lamented, that an assembly of men should dissolve in tears and with breeches and without, should, with such revilers, break up in a riot. From such, in their infernal orgies, we would most piously ejaculate—'Good Lord deliver us!'

THE 'ONE IDEA' AT THE SOUTH.

The Democratic Standard, a prominent Virginia paper, referring to the Abolition Whigs of Massachusetts, says:

'The Abolitionists are a powerful party, and the Whigs and Democrats of the North, few of whom have any sympathy with our own peculiar feeling on this subject, court their aid with equal assiduity. But this is not the case at the South; here the press utters but one voice, and that is, in defiance of all party ties, to condemn the fanatical fanatics who would place the liberties of their inferior brain through the blood of those to whom they are bound in the closest bonds of amity and friendship.

Upon this subject, we at the South are but as one man; and to this cause the Southern press is true as steel. We think our brother of the Whig (the Richmond Whig) for the manly tone in which, discarding all party influences, he indignantly rebukes the abolition proceedings of Boston; and we pledge him the right hand of fellowship, that when the day comes, which God in his mercy avert, that this issue is to be met, *whatever may be the political difference between us, we will stand with him, shoulder to shoulder, ready to repel the advances of those enemies, whether they appear in the false guise of Whigs or Democrats, with ink or* BLOOD, *as the occasion may demand.*'

NORTHERN NOSES TO THE GRINDSTONE.

Hear the Richmond Enquirer:—

'The Southern Democracy will go into convention with the impression that the Wilmot proviso' man is to be nominated; for in that event, the Southern members *will retire, and act for themselves*; and their constituents will be found ready to bring the North to their senses, and force them to present a man who can receive the support of the Southern Democracy.'

SELECTIONS

MASSACHUSETTS LEGISLATURE.

REPORT OF MR. KEYES ON THE MEXICAN WAR.

(CONTINUED.)

Horrors of the War.

Such is the origin of this war, and such are its objects. But there are other points of view in which it has not yet been regarded. In estimating its character, we cannot be blind to the sufferings which it has caused, nor to the fearful footsteps it has pressed any portion of our soil; no smoke of our enemy's camp has been seen within our borders. But sorrow and lamentation have been spread among our officers who have been cut down in the flower of life; the wounded and dead have been left together on the battle-field, and the tender footsteps have passed over them the bullet or sword. Many who left their homes in all the pride of hope and wealth, now sleep the last sleep, in a foreign soil which they had invaded, without having met a foe. Many, also, have shrunk from the service. It appears, from a commutation of the adjutant general of the United States, that of the 703 officers, and 15,995 non-commissioned officers and privates, making an aggregate of volunteer forces under General Taylor of 16,698 men, there had been discharged, up to the 7th December, 3,079.

It is and to know that demoralization of all kinds has crept into the camp; though it could not be expected that such considerable bodies of men, away from the restraints of civil society, and stimulated by vicious companionship, could escape this contagion. Murder, assassination and rapine, have occurred among our own soldiers, who, like the armed men that sprang from the dragon's teeth, in the classical fable, have more than once strived in deadly quarrel with each other.

The warring elements have also mingled with the bad passions of men, and shipwreck has resulted in the losses and sufferings of our people—relieved, however, by the precious sympathies which, in this time of peril, were extended by strangers.

But who can measure the miseries of the unfortunate Mexicans? Battle has raged in their cornfields, on the banks of their rivers, and in their streets. Not soldiers only—inured to the hardships of war—but women and children, have felt its aggravated horrors. Houses in whose shelter should live only the domestic virtues, have been converted into castles, and attacked and defended with fatal ferocity. American cannon have been pointed at a bishop's palace; shells, filled with death, have been sprinkled among innocent inhabitants of more than one Mexican city; while the brutal lusts and unrestrained lawlessness of soldiers have added to the miseries of battle and siege.

Cost of the War.

Nor should we be indifferent to the enormous expenditures which have already been lavished upon the war, and the accumulating debt which will hold in mortgage the future resources of the country. It is impossible to estimate the exact amount of the cost of this war; the cost to the war cannot be less than seventy millions. It may be a hundred millions.

This sum is so vast as to be beyond easy comprehension. It may be estimated, partly, by reference to the cost of other objects of interest. It is far more than all the funds for common schools throughout the United States. It is simple for the endowment of three or more institutions, like Harvard College, in every State. It would plant churches in all the populous valleys in the land. It would bind and interlace every part of the country by new railroads. It would make our broad and rude soil blossom like a garden. And if, in such pursuits, our energies were diverted from the work of destruction in Mexico to the noble charity of succoring distressed Ireland, it would carry certain comfort to a whole people, now in the pangs of famine.

Unconstitutionality of the War.

The war should not full, also, to be regarded in the light of the constitution. And here we must be brief. The stages by which the country has reached it, have been as unconstitutional as its objects. *First*,—Texas was annexed by joint resolutions of Congress, in violation of the constitution. *Second*,—The President, in violation of the act of Gen. Taylor, without the consent of Congress, to march upon territory in possession of Mexico, assumed a power which belongs to Congress alone. *Third*,—Congress committed the dread misdeed of war. Congress shall have power to declare war; are the words of the constitution. But the President assumed the most terrible authority. His order to Gen. Taylor was an unauthorized act of war. *Third*,—As a war for conquest, and for the extension of slavery, it is contrary to the principles of our constitution, which, according to the words of its preamble, was formed 'to provide for the common defence, promote the general welfare, and *secure the blessings of liberty to ourselves and our posterity.*' Such a war as that, in which we are now engaged, can find no sanction in our constitution. It is not a war for common defence, nor to *secure the blessings of liberty. Fourth*,—As a war to strengthen the 'Slave Power,' it is also unconstitutional. There is no provision in our fold infraction of the fundamental law of the land.

Criminality of the War.

And it is also a violation of the fundamental law of Heaven, of that great law of Right, which is written by God's own finger on the heart of man. But the Committee of nothing beyond the truth when, in his message, he declared that an offensive and unnecessary war was the highest crime which a man can commit against his fellow.

It is so; for all the demons of Hate are then let loose in mad and causeless career. Misrule usurps the place of order, and outrage of authority. Misery and grief follow in its train. An unjust and unnecessary war is the dismal offspring of national insensibility, stepping the conscience in, forgetfulness, and indemnifying the foul brood of murder, rapine, and rape. How then must we regard the acts in the present war? Have they any extenuation beyond the sanctions of morals, that governs, who have madly undertaken to direct them? The war is a crime, and all who have partaken in the blood of its well-fought fields have united in its perpetration. It is a principle of military law, that the soldier shall not question the orders of his superior. If this shall exonerate the army from blame, it will be only to press with accumulated weight upon the government, which has set in motion this terrible and irresponsible machine.

The true Honor of the Country.

It is certainly more than doubtful, whether any true honor can be achieved, even in the successful prosecution of such a war. The violence of injustice cannot be so sources of gratulation or pride. The sympathies of good men cannot be surrendered to acts of wrong. The heart of all virtuous beats responsive to the brave but vain efforts of the Poles, to save their unhappy country from dismemberment; nor can we dwell with satisfaction upon the victories of Kosciusko, triumphant in a war of spoliation. Perhaps the partialities of patriotism may prevent us from applying to our own conduct, the stern judgment which we have passed on foreign nations; but we cannot hesitate in recognizing justice, whether in individuals or nations, as an essential element in true honor. Without it, there can be no can perseverance in wrong be a duty, under any circumstances, either with individuals or nations. In individuals, it is the consummate folly of worldly pride, but it is required alike by considerations of justice and magnanimity. In requiting from positions of error, true honor is to be sought, greater far than any success in unjust war.

Duty to arrest the War.

Such an opportunity of honor is now open to the country, by earnest efforts to arrest the present war. It is unjustifiable in its origin, prompt to plunge farther in crime; nor can any just sentiment of patriotism sanction what Christianity disowns. We have invaded Mexico as much as Great Britain invaded our country in the war of the Revolution. 'I say again,' said Lord Chatham, in bringing forward a motion, in 1776, to put a stop to American hostilities, 'this country has been the aggressor. You have made descents upon their coasts; you have burnt their towns, plundered their country, made war upon the unarmed citizens, confiscated their property, proscribed and imprisoned their persons. I do, therefore, affirm that, instead of exacting unconditional submission from the colonies, we should grant them unconditional redress.'

Withdrawal of the Forces.

We should not fail to insist upon the withdrawal of our forces, which, within the acknowledged limits of the United States, so soon as the same can be done, with due regard to the well-being of the troops. Let them return home, no longer continue as the agents of injustice. Such a retreat will be an act of true lustre than any victory in such a war.

Duty to stop the Supplies.

Another duty, of great practical importance, is to withhold all supplies, or voluntary contribution, to the further prosecution of the war. This is particularly incumbent upon Congress, in whom is vested by the constitution the power to declare war. Every new vote of supplies is a fresh assertion of the war; it is another declaration! The propriety of withholding supplies has been mooted times questioned under our Revolutionary war. It has been said, that, when the country finds itself in war, no matter how, it is the province of Congress to furnish its means for carrying it on. But this assertion confounds the opposite duties in wars of offence, and of defence. In the latter alternative, Congress would be laying a tax upon the people in any appropriations; but it cannot be just, or proper to supply the means of offence against a neighbor. Offensive war belongs to the Executive, President, powers beyond any ordinary control. If Congress must blindly vote supplies, without judging of the justice or necessity of the war in which the country is engaged, it will place the President, when the war-power has once been put in motion, push his aggressions without hindrance. Who can say, in view of the history of Polk, that the existence of war is a sufficient excuse for an unquestionable vote of means for its maintenance or its vigorous prosecution?

It is sometimes said, that Congress must vote the supplies, and then hold him responsible! Where is the gauge and measure of responsibility for an impious war? Who can compute the responsibility for all the accumulated deaths and sorrows of the present contest? Where is the scale by which it can be determined? It is a fearful responsibility. Who can say, in view of our history

in which they can give themselves deliverance. They could not, however, deny the statement; that was too sweeping; nor could they carry the exclusion of the whole subject.

Dr. Peck was in favor of some such course of action as the adoption of the articles, and had long been so. They must separate themselves from a class of slaveholders. He could not tell how many were of that class, but they were very numerous, and when he met a slaveholder, he wished for some evidence that he was an exception. He would not, however, abandon position as an Abolitionist, by the articles proposed. He that looked forward by the articles proposed, thought that if they wished to have the Alliance make any some expression on slavery. Dr. Peck then went into an account of the origin of the articles relating to slavery. They commenced much deliberation, had at first decided to say nothing about slavery, but they had received many letters from all parts of the country, and on subsequent consideration, they had felt bound to introduce some moderate resolutions on the subject of slavery, as without that, they would not get out to sea at all. After receiving all of these communications, he could not doubt that it was necessary to say something. The state of opinion required it. Notwithstanding they had, from many different quarters, objected to the introduction of the subject in London, they could not refrain from taking it up here. Perhaps they might not be able to form any Evangelical Alliance; they would have any moral influence and power that could do much good, so great was the division of their views. But he believed that by taking a notable position, they might write the great body of judicious Christians. How far he was right, only experience would show. But if they took such ground as the articles imply, how many persons would refuse to join them because they declared slaveholding for gain to be a sin, they would put him in the Christian Church, should they make a discrimination? They could institute no inquisitorial tribunal. They could tell with what mental reserves their doctrinal basis might be signed, or how signers might qualify the doctrine of the Divinity of Christ, for instance. An Arian might use their language. They must leave the matter to professions of individuals. He believed that such a declaration would exclude slaveholders. The wicked would not wish to become members, if they said anything at all about slavery. The good slaveholders could not become such, unless they were uncommonly conscientious, and did not fear to be hooted at. He was also in favor of the proposed action, because it would secure the union of the British and American Alliance. He could not agree with the suggestion, that they might form an Alliance without British brethren of this Divine one. He was an American by birth, by preference, and by prejudice. But he would not have his Christian sympathies bounded by national lines, and if they should be separated from the Christian fellowship of their relatives—descended from the same stock as themselves—in England and in Scotland, he rather should they go.

On the conclusion of Dr. Peck's remarks, the Conference took a recess for dinner.

AFTERNOON SESSION.—The proceedings of the afternoon were commenced in a speech of some length by Dr. Lewis, who earnestly deprecated action on the subject of slavery, as alien to the purpose of the Alliance. If they made no declaration at all, the debates which had already taken place would be enough to satisfy any pledge expressed or implied, to act against slavery. These debates would be published to the world. Every one of the principal arguments used here would be presented to the world in the public prints by reporters who were present. So too slaveholders would feel themselves excluded by the same thing. According to his views and feelings, harmony would be most promoted by laying aside every topic but Christian union and brotherly love. He entreated them to take a course which should be productive of so much harmony as that taken in London.

Rev. G. B. Adams would present the reasons for his opposition to the introduction of the subject of slavery at all. He dissented entirely, with great respect, from the impression of his brother Peck, as to the implication of any pledge made to the British brethren to bring slavery into the American Alliance, meaning thereby to exclude slaveholders. He knew of no such pledge at all, and should, he thought, be able to establish the position that there was no such pledge. To the so much vaunted support of the convention the printed protest of the American clergy against the introduction of the slavery question into the London Conference, further, if there been any private action of the American brethren in Committees at London, by which the American Alliance was pledged, who was the authority for doing this? Was it divine vision, and so very many others, when this subject of slavery entered the Christian Alliance, the Alliance entered the penumbra of our eclipse, and when it should get out, did not appear. There were other agencies through which they might speak against slavery. The principle of division of Christ's Church in connexion with promoting Christ's Kingdom as in a cotton factory. The Alliance ought not to be the animal to carry every burden that should go into the gates of Jerusalem. He agreed entirely with what Dr. Peck said yesterday, that Christian Union alone was object enough. Unless they devoted themselves to that alone, there was danger that the whole enterprise would fail. One word as to the philosophy of exclusion. He did not read that Christ or the Apostles practised the exclusion of those who were guilty of any sin. Even Judas was not rudely driven away by his Lord.

Dr. De Witt would not speak, were he not compelled to leave soon, otherwise he should leave the floor to the occupation of those who held views opposite to those expressed by the last speaker. The speaker then gave a brief account of the origin of the Alliance, and of the mode in which the American churches became connected with it. Had they known at the very outset that the British brethren intended to set up a test of Christian union on the subject of slavery, they would scarcely have joined in the movement. In the London meeting, there was a spirit of devotion and harmony in the religious exercises before the subject of slavery was introduced, and he believed that to have been a conservative spirit without which the Alliance would have been an agitating one. If they introduced slavery, other things must come up. Brother March might come in, and insist on their including Temperance as a test, and so on their throwing the influence of the Alliance in behalf of that cause, and so of other causes. He trusted he would have credit when he said he was a Abolitionist, and a friend of the principle, but if they were to adopt any rule to exclude slaveholders, he, for one, must stand by the men at the South, who were laboring with the burden of their souls, who were crying for deliverance and praying over it. God raise up thousands of such men, for by them something might be done to set in the foundation of the prison of the Christ's Kingdom. Christian Unity was a hallowed act. There were other methods of reaching other objects, but let this one be kept sacred to Christ.

Dr. Peck wished to make some explanation. His brother Abbott had brought out a paper with a great deal of formality, as if he intended to convict him of misrepresentation. (Mr. Abbott here rose, and denied any such intention, and Dr. Schmucker who had listened attentively to his remarks, said that he had perceived no such intention in them.) Dr. Peck then went on to explain his reasons for his signing the printed protest read by Mr. Abbott, and to argue against the views taken by the Conference. As to pledges to English, he could not say where such were given, nor did he know personally that there were, but he gathered from what had been said by the Bishop and Sir Culling Eardley, that they had inferred such a pledge from the general range of reasoning on the subject.

Chief Justice Hornblower would offer something by way of compromise in the present crisis. He was, he believed, the only layman in the Conference, and as such felt great diffidence in presenting his opinions on a theological and ecclesiastical subject so intimately concerning the interest of religion. He was born when Slavery was the law of the land in which he had his birth. His parents were slaveholders, and he grew up as such. He was not an advocate for Slavery, for then there was no opposition to Slavery, and he was accordingly focused for it. Now he hated Slavery, and in the language of Dr. Bond, he loved to hate. He came to this meeting with the impression that if they were to form a Christian Alliance, there must be something to limit it to those with whom they could fraternize, believing them to be truly Christians. He had been greatly instructed by the remarks of Dr. Bond, and while nothing could lighten his opposition to Slavery, he felt even more strongly than before that they might take more decided action on this subject of Slavery. But when he listened to the venerable and trembling voice of another father (Dr. Lewis,) he felt that they must agree, and for this they must compromise. Many estimable men were convinced that they ought not to bring this subject prominently forward. That they should say nothing, it would be a triumph of pro-Slavery. The upholders of Slavery knew that the Conference had been discussing the subject, and had voted it down; they would regard it as a victory in behalf of the horrible system they supported. The Press had published the proceedings of the Conference, and spoken of it in wide over the land. [Here the distinguished speaker digressed to speak in very high terms of the reports of the Tribune, as being faithful, fair, and impartial (loud cheers of the Conference.] The speaker then read a paper containing a substitute for the fifth article, and Mr. Chaney's amendment.

The resolution and amendment having been postponed, the substitute of Chief Justice Hornblower was read, as follows:

"Without arresting freely and fully discussed the fifth article of the proposed additional principles of the American Alliance, and the amendment thereto offered by Rev. Mr. Chaney, on motion, it was resolved unanimously, in the sense of this Conference, that it is inexpedient to adopt any other principles as the basis of the American Evangelical Alliance than those which were adopted by the Convention held in London in the month of August last; provided always, and it is hereby unanimously resolved, that the determination of this Conference to refrain from taking any action on the subject of Slavery, and to adhere strictly to the one object of this Evangelical Alliance, namely, the promotion of Christian unity and love, and the advancement of the Redeemer's Kingdom, is not to be allowed or taken as evidence that any member of this Conference is favorable to the institution of Slavery, or feels any indifference upon this subject, or that they can approve, sympathize or mingle in Christian fellowship with those who are slaveholders for their own advantage."

Dr. Bond made a statement of reasons why he could not vote for the substitute proposed. Among other things, he expressed his gratification at the spirit of the meeting. They had discussed for two days the most delicate subject without unkind feelings—a thing never known before. He was no compromiser, and should go with them, whatever course they took. But he desired above all things to preserve the Ecumenical character of the Alliance. This could only be done by making a distinct expression on Slavery, as without such an expression, the American Alliance could not come into fraternity with the British.

Dr. Peck explained that in his speech in the forenoon, he did not mean to say that all the slaveholders would necessarily be excluded; he only meant to say that the wicked slaveholders would be excluded, and that the innocent might be.

Rev. Mr. Chaney followed in a speech at some length on Slavery, in favor of the total exclusion of slaveholders from the Alliance, which the already great length of our report prohibits our giving a minute account. He thought the course of his brother was called to order by the Rev. Mr. Wm. Wilson of Cincinnati, of the Reformed Presbyterian Church, who objected to his going into special reasoning on the subject, as if there was a pro-Slavery party in the House. The Chair decided that he was in order.

Rev. Mr. Cheever objected to constant discussion of Slavery. The more he listened to the discussions of the House, the more he was convinced that they were turning the Conference into an Anti-Slavery Convention, and if the discussion should be continued, he should feel bound to withdraw from the Conference.

Mr. Chaney, after some conversation and several interruptions and calls to order, yielded the floor with his speech unfinished, and only some twenty-five persons present, the Chief Justice moved to vote on the substitute of Chief Justice Hornblower.

Dr. Patton spoke against this. He would not have so grave a subject disposed of at the fag-end of a meeting.

Rev. Mr. Wilson also spoke against it, and against the whole introduction of Slavery, earnestly and forcibly.

From the Boston Courier.

SLAVERY IN MASSACHUSETTS.

Respect for the delicacy which shrinks from public notoriety would have induced us to change the style of the following letter, and to throw it into the form of an editorial, could we have done so without impairing the weight of its evidence against the monstrous institution of Slavery, *the very vice abolished in Massachusetts rather by accident than design.* We trust that the writer,—one of those ministers of Christ, who "fear God and honor the king," and blush to find it *some*,—will accept this apology for laying his communication before our readers without abridgement or alteration:

TO THE EDITOR OF THE BOSTON COURIER.

My Dear Sir,—I have seen in your paper, which I read with great pleasure, some statements respecting the introduction of a certain clause into the first article of our State Constitution. I have the authority of my late brother, John Lowell, for saying that he *knew that his father*, the late Judge Lowell, who was on the committee, *introduced this clause* for the express purpose of settling the question about slavery in the State, and that, as soon as the constitution was adopted, he declared that every black in the State was free, and offered his services, gratuitously, to any such person whose right to his freedom was contested. My brother further told me that he believed my father wrote that article himself. Your friend, as you say, was then not accustomed to assert what he did not believe to be true; and in this case, he was qualified to know the facts, by his intimacy in law with his father, and was his confidential friend.

I well remember, myself, when I was a boy at Andover Academy, being called out of my intellectual sphere, to see a man sold into bonds, that my father was the friend of the blacks, and the cause of their being freed, or something to that effect, and that I often had and heard discussions on this subject.

I may further state that in October, 1773, an action was brought against Richard Greenleaf of Newburyport, by Caesar (a negro,) claiming to be a person held in bondage, and to be his slave, for holding him in bondage. He laid the damages at fifty pounds. The counsel for the plaintiff, in whose favor the jury brought in a verdict, was Mr. Lowell; him eighteen pounds, damages and costs, was John Lowell, Esq., afterward Judge Lowell. This case excited much interest, as it was the first, if not the only one of the kind, that ever occurred in the country.*

I have a repugnance to the introduction of my name into the public prints as the author of a communication, (and I do not write anonymously,) but consent to its being done on the present occasion, if you think there is any delicacy in withholding it, and it is important to give any authority to the statements. If it may be avoided, I should prefer it.

I am, respectfully, dear sir, &c.

Your friend and servant,

May 17, 1847. CHAS. LOWELL.

* Coffin's History of Newbury, p. 239.

NEW-ENGLAND A. S. CONVENTION.

The Anti-Slavery Convention was, of course, the grand centre of attraction, as the evil which it assembled to discuss is the giant evil of our country. The business of attendance was unusually large, and the spirit manifested on the part of the speakers and listeners excellent. There was some disturbance in the Tuesday evening meeting, but in the main the sessions were distinguished by quiet and order, and were devoted to the earnest consideration of the enormity of slavery. The convention was organized by the choice of Frederick Douglass as President, but to the regret of all he was unable to be present, being detained at home by a severe attack of sickness. The speaking was as usual of a high order, and had reference to the war, church and state, Evangelical Alliance, and the southern tour of Daniel Webster. Wendell Phillips delivered a peculiarly elegant and convincing speech upon the course that Mr. Webster has seen fit to pursue in Charleston, S. C.—he craved convenience to quote it in full. On the day, when the State of Massachusetts was insulted in the person of Hon. S. Hoar, in not uttering a word of condemnation of the outrage, Wendell Phillips had displayed in assuming to represent the people of this State when he was afraid to utter their universal opinion upon that matter. Several new speakers appeared in addition to the old standards, amongst whom J. C. Hathaway, of New York, was prominent as an excellent orator. This Anniversary will be regarded as an eminently successful one, calculated to exert a good influence.—*Boston correspondent of an exchange paper.*

THE LIBERATOR.

BOSTON: FRIDAY, JUNE 4, 1847.

NEW-ENGLAND A. S. CONVENTION.

The three days' sessions of this large and spirited Convention were brought to a close on Thursday evening of last week. The official proceedings are on the last page, but those journals which confine the Conference which were presented for consideration, to enable those who were not present to form an idea as to the nature and scope of the discussions. We have copied from the Post a pretty fair, though still meagre report of the many interesting speeches of the Convention. Unfortunately, it was great was the difficulty of being heard in the hall, on account of the absence of the gallery, that, of the vast throng constantly in attendance, comparatively few could hear any of the speakers uninterruptedly and connectedly. Yet always some interest fell on minutes in all that was said and done; never were there better speeches delivered on any platform; never was there a more choice collection of the unfaltering friends of the slave. When such men as Wendell Phillips, W. H. Channing, Theodore Parker, Charles Sumner, Edmund Quincy, C. L. Remond, W. W. Brown, Parker Pillsbury, S. S. Foster and J. C. Hathaway, and such women as Lucretia Mott (almost the paragon of her sex) and Elizabeth Jones, stood forth to address the assembly, how could there be a failure on the score of talent, eloquence or earnestness?

To the disgrace of the city, we are sorry to add that the evening meetings were greatly disturbed by well-dressed rowdies, and that, on the last evening, a large number of the seizes were destroyed or badly injured by them. Such behavior, like hissing, is the mode and reptiles, alternately bellowing and hissing, let who would attempt to speak, whether a Channing, a Parker, a Phillips, or a Mott.

LIBEL ON FREDERICK DOUGLASS.

In this week's "REFUGE OF OPPRESSION," a department which has long been the receptacle of all that is abominable and dastardly in the conduct and language of the enemies of the anti-slavery cause, is an article from the pen of the notorious Mrs. Mary Maxwell, which we find in his paper, the "Subpoena," in which Mr. Douglass is called "an impertinent black vagabond," a "semi-baboon," "a most repulsive looking darkey," a "sooty paramour," a "thick-lipped Lothario," &c., and charges are made affecting his moral purity, as well as that of one of the best women in the country, connected with the Society of Friends—winding up with the declaration, that abolitionists are "hypocritical and senseless knaves," and that their annual gatherings are composed of "sly, sneaking blackguards, both male and female, congregate for the vilest and most revolting purposes!"

We at first hesitated whether to copy an article so filthy, malicious and devilish; and we were induced to do so, solely to show our trans-atlantic friends how fiendish is the spirit which prevails in this country against complexional equality. It is no credit for us to add, that there is no truth in this article, except that a state room was secured for the sole occupancy of Mr. Douglass, by an estimable friend; (without stating to the captain who was to be the occupant of it,) in order that he might not have his health and life exposed by being driven forward among the steerage, (the place of goods) and out of the humane act has this miserable creature Walsh manufactured his budget of lies. He seems anxious to be thrust again into prison for his malevolent conduct. To think of such a man standing at the head of the laboring classes in New-York!

NORFOLK COUNTY AMERICAN.

One of the best conducted and most independent journals on our list of exchanges, is the *Norfolk County American*, published at Dedham, and edited by E. D. Keyes, Esq., the author of the admirable Report on the Mexican War, which was presented to the Massachusetts Legislature at its last session, and the publication of which we have nearly completed in the columns of the Liberator. Although Mr. Keyes is a Whig in his views of the true policy and action of the national government, yet he is not so far a partisan as to forget his individual responsibility, or that the triumph of Right is of much greater consequence than the success of a Party. Though the 'Liberty party' had several representatives in the Legislature, when they said or did in aid of the anti-slavery movement, we have yet to learn from any quarter. They were as inert and as useless as the codfish that hung over the Speaker's chair in the House of Representatives. It is, we believe, simply awarding credit to whom it is due to say, that Mr. Keyes solely belongs the honor of having induced the Legislature to express, in unequivocal language, its condemnation of the war with Mexico, as characterized by the most revolting features, and waged expressly to give extension and perpetuity to slavery.

In the last number of the American is the following notice of the valuable little work, just published by LORING MOODY, entitled 'FACTS FOR THE PEOPLE—showing the Relations of the U. S. Government to Slavery—embracing a history of the Mexican War, its origin and objects, and compiled from official documents:—

This little volume contains a great amount of information in reference to the influence of slavery upon the policy of the Government. It shows that our national legislation has been chiefly devoted to the interests of slavery; that the South has uniformly held sway in the Administration of our public affairs, and that all questions of public and party interest have been made to bend to the one grand design of securing the safety and well-being of the peculiar institution. It contains much information in regard to the Seminole, Texan, Florida, and other several wars which have been carried on at the expense of the North, for the purpose of enriching runaway slave-holders, and extending the area of refuge to the United States. It contains, also, public documents, and extracts from public papers, which are useful for reference. We should be read by the people. These facts have been long and studiously kept from them, and it is a well-known truth that the mass of the people at the North are hitherto ignorant of the bearing of anti-slavery movement in exact proportion to their ignorance.

The publication of Mr. Moody's work is most timely, and it is to be hoped it will find a rapid sale, and obtain a careful perusal. It is crowded with just such 'FACTS' as THE PEOPLE need, and of which a large portion of them are profoundly ignorant. For sale at 21 Cornhill.

In the same number, we find the following notice of an able Review of the Rev. Dr. Putnam's Fast Day Sermon, entitled 'God and our Country':

The writer of this Review seems to think that the Sermon should have been entitled—'God or the Devil.' We think it might have been more appropriately called, 'Our Country and not God,' for, if we understand it, its tendency is to throw all the blame of the political evils which exist in the country upon God, and to point out the way by which men can escape all responsibility, without troubling themselves to do aught. There are sentiments in the Discourse conflicting with this view, but its general tenor is denunciatory towards those who are sincerely devoted to the abolition of the institution which is daily producing far more evil than all the ministers in the land can remedy, even if they should exhaust their efforts in attacking it, rather than in belaboring up its causes. Dr. Putnam would have people 'learn to look calmly upon an institution which *Providence* has permitted to exist almost ever since the formation of civil society, &c.' The members of his society need any such caution as this, may *Providence* have mercy upon the three millions of our countrymen, who get stripes in lieu of 'gospel privileges.'

RESISTANCE TO SLAVERY.

Resistance to Slavery every Man's Duty. A Sermon preached on American Slavery, and to the Worcester Central Association, March 2, 1847. Boston: Wm. H. Crosby and H. P. Nichols, 111 Washington-street.

This Report was presented by the Rev. GEORGE ALLEN, as Chairman of the Committee of the Association, and is undoubtedly from his pen. The Association voted, unanimously, that in their opinion, it contains facts, arguments and illustrations, worthy of the consideration of all the friends of humanity; and that, in order to promote the dissemination of its truths, the Association request him to publish the same, in such form as he may deem most suitable. As a specimen of its style and power, we gave an extract from it, in our last number, on the omnipresence and omnipotence of the Slave Power. It is a finished production, such as might be expected from its author. Mr. Allen is one of the best writers in the country. In these days of transcendental affectation, and German imitation and mannerism, it is refreshing to read a piece of composition so terse and clear, so dignified and impressive. The magnitude of the crime of Slavery is exhibited with great effect, and an emphatic testimony borne against it. Justly does he say:—It is by no means true, that the most monstrous vices are therefore the most hated. Nay, it is but too often the case, that their magnitude is their immunity. Their wide prevalence not only makes them feel secure, but arrogates for them the qualities of virtue. *Magnificent sins are magnificent delusions.* Slavery, in the day of its fierceness, when its political influence was comparatively unimportant, and its pecuniary value of little consideration, Slavery was every where represented to be an evil, a curse, and a calamity; but, now, it is had even come to this, that Slavery is spoken of as a system of the most excellent wisdom and worth, to be cherished, extended and perpetuated for the greatest good of its victims, and as the safeguard of general liberty, the nurse of magnanimous honor, and the source of the most effusive happiness! Such is the *progress* of this nation and of its Declaration of Independence since it came into the world.

We have already stated that this Report was published at the request of the Worcester Central Association. This association is mainly, if not exclusively, composed of ministers of an 'orthodox' type; not one of whom, we suppose, would be willing to be regarded as a 'Garrison abolitionist,' or to stand upon the platform of the American Anti-Slavery Society. We cannot except Mr. Allen himself; for, though he once stood by our side, battling manfully against the enemies of our cause in the trying times of universal supineness, he was among the seceders who left us in 1840, and has ever since refused to be identified with us. These facts are not without their value. We believe that, in due time, every position that we have assumed in regard to the proper mode of dealing with Slavery and its abettors, whether relating to Church or State, will be regarded as the just and proper, even by those who have allowed themselves to be the most widely alienated from us. For no one act have we been so strongly censured, nay, so fiercely maligned, as for our impeachment of the American church as the stronghold of Slavery, and hence as antagonistic to the kingdom of Christ. This has cost us much religious reputation, and subjected us to the senseless charge of infidelity; but we have made the sacrifice with great cheerfulness, for Truth's sake, believing with an apostle, that it is a small thing to be judged of man's judgment, and that our sufficiency is of God. We have cared little, though high in the estimation of the church—occupants of the pulpit, who are anxious to maintain both their character and their places—are coming forward, and testifying to the verity of all that the 'come-outers' have affirmed, in relation to the proslavery position of the American church. Witness the Report on this subject! 'SLAVERY HAS PUT ITS HAND UPON THE CHURCH AND ITS MINISTRY.' After making the most liberal concessions for the anti-slavery fidelity of many ministers—the most charitable allowance for the good intentions of others, who have hesitated to act in public against Slavery, from a mistaken apprehension of an effect injurious to the interests of the slave—still, the Report declares that 'a temporizing expediency' has 'suppressed the voice of the churches and of the ministry.' In those cases where Slavery sits down to its meal, it is too sacred for the instrument of her feet, no thing too holy for her sacrilegious use, no minister of religion so consecrate to God as to feel safe without the imposition of her impious hand. *The church is both her city of habitation and of refuge: its pulpits are her watch-towers, its sacred scriptures and the Bible is her banner, its ministry her arbitrary faith and practice.*

'In the free States, the religious not less than the secular press abhorred so much of the subject as favored the slave, and countenanced that only which expressed the sentiments of the master. The scribes of the prophets were slaves to the lifeless pulse-less sympathy for the slave within their holy precincts, and young men in every stage of education for the ministry had more moral courage than their teachers approved, if they dared to be suspected of an anti-slavery taint. *The keeper of God's temple would not forgive such a heresy in the outer court of the Gentiles. . . . Ecclesiastical bodies, the small and the great,* were under the same pervading mastery. Associations, Presbyteries, Synods, General Assemblies, Classes, Conferences and Conventions, *all refused to make any, and carefully shunned every occasion to bear testimony against the greatest and least offensive,* against a crime which imbruted millions of their country men, and EXTINGUISHED FOR THEM THE LIGHT OF IMMORTALITY.'

Now, we challenge the most interested of all our accusers, even those who have been the loudest in their hue-and-cry of 'infidelity' against us, to say when and where we have impeached the American churches and ministers, North and South, in severer language than this,—in a manner more deeply affecting their religious pretensions. We defy them to cull from the pages of the 'Brotherhood of Thieves,' by Stephen S. Foster—or from those of 'The Church as it is,' by Parker Pillsbury—or from any of the speeches made by any of the anti-slavery agents—any assertions more sweeping, any charges more damatory, any imputations more degrading, than those which we have quoted from the Report of this Report. The testimony of the Report on this point, is regarded by Mr. Allen and the Association as so palpably correct, that the interrogation is put, 'Who questions the truth of all this?' Let such journals as the New-York Tribune, the Boston Courier, the Christian Watchman, the New-England Puritan, and the Portland Mirror, answer! They are not now dealing with 'fanatics,' or 'disorganizers,' or 'come-outers'; but with clergymen of their own faith, and members of churches, in good and regular standing.

Able as is this Report, and worthy as it is to be read throughout the length and breadth of the land, is nevertheless lacking in that point which the exigency of the case imperatively demands. It is not enough to describe, in graphic language, the rise, growth and supremacy of Slavery in this country; nor even to acknowledge, in general terms the guilt of the American church and ministers. Something more than this is required to agitate the public mind, and to give an impetus to the cause of emancipation. True, in reply to the general question—'WHAT CAN BE DONE?'—the Report forcibly replies, '*Truth, brought to bear, resolutely and perseveringly, on any religious interest, will subdue it*—and it adds, 'Let, then, the Christian ministry do its duty, and the churches will not fail to do theirs; and when *their moral power is united in earnest effort*, SLAVERY WILL RESPECT WHAT IT CAN NO LONGER CONTROL.' All this is undeniably true, and implies every thing of right and consistent action. Still, the language is sufficiently indefinite to excite no alarm, to give no offence, and we fear to lead to no efficient measures. If, in this Report, the doctrine had been distinctly affirmed, that slaveholding is under all circumstances a heinous sin against God—MAN-STEALING;—that no slaveholding association ought to be recognized as the church of Christ;—that no religious fellowship ought to be withdrawn from every church, North or South, which does not demand the immediate emancipation of the slave; we are quite certain it would have been much more effective, and the occasion of no ordinary excitement in the religious community. Otherwise, complication it must come at last. As it is, we wish to see this Report universally read, and seriously pondered.

THEOLOGICAL.

Justification. A Sermon preached December 13, 1846. By Thomas T. Stone, Minister of the First Church in Salem.

This is a rational and philosophical statement of the long contested and widely misapprehended doctrine of Justification. It is a refutation of the popular theological dogma, respecting the vicarious sacrifice and imputed righteousness of Christ—a dogma, which represents God, in Christ, as generally distinct, the divine efficiency which produces in man the life of justice. It wraps righteousness about him as a robe; it does not inbreathe it as a spirit. It binds it to him as a shield protecting him from wrath; it does not impart it as a power victorious over sin. Justification is made one with its regenerative energies. It declares justice imputative, and denies it infused,—referring it exclusively to the righteousness and merit, the obedience and satisfaction of Jesus Christ. This is justification extrinsic and foreign, not intrinsic, and indigenous, dwelling and operating immediately within the soul.' The true and scriptural view of it, Mr. Stone represents to be this:—'Christ stands before us, not as compensating for our defects and our ill desert, by attaching to us an extrinsic merit; he raises us to vital and effective participation of his spirit and his life, salvation is restored from sin. His gift is holiness, God's own life in the soul. . . He is of God made unto us Righteousness. Nor is he such barely as the Ideal, the archetype, but as the communicative Power;' &c. &c.

It is not our province to go into the wide field of theological discussion. We are pleased both with the spirit and the argument of this sermon. Mr. Stone is well known for his deep interest in the anti-slavery movement, and the various reforms of the age. He has no regard for that form of religion which separates faith from works, but is earnest in practicing the spirit of Christian character and true devotion.

HOWITT'S JOURNAL.

The last monthly of this Journal of Literature and Popular Progress contains six engravings by Messrs. Mason and Linton, namely, Genevieve Elliott, the Sheffield poet, by Miss Gillies; the Month in Prospect—April; Madonna, a beautiful picture, by Murillo; The Rivals, by Sonderland; Morning, by Sant; Engraving of a French Medal. It has a great variety of valuable original papers, from the pens of William and Mary Howitt, Franklin Fox, Ferdinand Freiligrath, Dr. Wm. B. Carpenter, Ebenezer Elliott, Mrs. Hodgson, William Lovett, Miss Pardoe, Mrs. Horne, &c., &c. In the number for Saturday, April 24, we find the following paragraph:—

Frederick Douglass and the Steam Press.—Whatever may be the fate of the Liberator, of April, has been acted upon. Everywhere the recent outrage to this noble-minded man, to the whole colored race, and to the free Press of England, has been felt on board the Cambria, has roused the friends of Freedom. Lists for subscriptions are already rife, and many have signed the Liberty Paper. They are for subscriptions of from one shilling upwards. Let every slave, let every friend of the free Press, let every man who is willing to pay tribute to the oppressor and the scorner of colored men, and of support to a true champion of his brethren's cause, let such subscribe, and let it be the very heart of the slavery system. By this means, Frederick Douglass would be placed in a situation (for money is power in this world) to make a reply to the Anti-Slavery cause. *A list will lie at our office for signatures.*

In the same connexion, it is stated that a series of papers, under the head of *Monthly Illustrations of American Slavery*, is issued by the friends of the Anti-Slavery cause in Newcastle, and that they abound with the most striking facts.

The Journal also states, that on the 19th April, Mr. J. P. Parker delivered a lecture on the subject of the *Anti-Slavery League and Temperance Societies* at the Star of Temperance Hall, and that a large number signed the American Slavery will lie for signatures at every Temperance meeting throughout London. In an admirable Address to the Members of Temperance Societies in the United States, reference is made to the colored supporters of the Temperance cause in this country, and it is added—

'We have been told that these were not represented at our Temperance Convention, because they feared test, the color of their skin being different to ours, we should not have received them as our brethren. Will the Christian world should have been the case; we should have hailed their appearance with joyful acclamation; we should have received them with the kindness of brothers, and felicitated to their statements or suggestions with profound respect. With us, there is no respect of persons, whether white, or black, or red, or yellow; all men with us are brothers, children of the same Almighty Parent, the offspring of the same common Father.

'There came with one of the delegates from your highly-favored land, a man who had been, as we were informed, a slave in one of your southern States—his name Frederick Douglass. He stood on our Temperance platforms at our largest places of assembly, and we rejoiced to hear him speak of what our principles had done for his colored brethren of men. We recognized in him a triumphant refutation of that vile calumny which had declared the negro to be an unintellectual and inferior being. He stood, a man distinguished by his natural eloquence, among men long acknowledged by us as talented and eloquent, and from them and from us he received the respectful and cordially offered right hand of fellowship and affection.

'Our ministers, our statesmen, our men of literature and learning, our merchants and mechanics, our men of wealth and of society, stood in a ring around that noble specimen of colored humanity, and with united voice declared him to be one of nature's aristocracy.'

We shall try before our readers the whole of this address in our next number.

AN EXTINGUISHER. The letter of Frederick Douglass, on our last page, in reply to a scurrilous attack upon him by the New-York 'Sun,' is highly humorous, and puts an extinguisher upon that paper forever. We should have thought suffice for all the laminary, 'Sun' of the world,—at least until its New-York rival shall be able to light up again.

A NEW REASON FOR THE WAR. Gen. Scott, in an extraordinary, absurd and incomprehensible Proclamation to the people of Mexico, tells them that the grand cause for the war waged against them by the United States, was an apprehension that a plot was forming to establish a monarchical form of government in that country!! What next!

EVANGELICAL ALLIANCE. We hope our readers will carefully peruse all that was said by this body of unprincipled men, assembled at New-York, on the subject of slavery. The incoherency of their speech is surpassed by nothing but the cowardice and duplicity of their spirit. Next week, we shall give the last day's proceedings in full.

VOLUME XVII.—NO. XXIII.

FREDERICK DOUGLASS.

Agreeably to previous notice, a meeting of the friends of Frederick Douglass was held in Liberty Hall, at New-Bedford, on Sunday evening, May 23d, to welcome his return from his mission to Great Britain.

The meeting was called to order by John P. Emerson, when, on motion, Jeremiah B. Sanderson was chosen to preside, and Wm. C. Coffin appointed secretary.

The following resolutions were then offered, and some very appropriate remarks made by the chairman, who introduced Mr. Douglass to the audience, and welcomed his return among us:

Resolved, That we cordially extend the right hand of fellowship to our friend and brother, Frederick Douglass, and welcome him back to the land of his nativity, and the birth-place of his name:—a name that strikes the same sense as to the heart of the American slaveholder, as did that of the black Douglass of Scotland to the foes of his country.

Resolved, That we recognize the hand of Providence in overruling for good, the wicked intent of evil-disposed men, in excluding FREDERICK DOUGLASS from a cabin passage in the steamer Cambria, that we do not regret the act, because, as it has kindled the fires afresh on the altars of Liberty in Great Britain, which will not cease to burn until they have consumed the hay, wood and stubble of American prejudice against color.

Resolved, That we view with perfect satisfaction, the attention, kindness and honors bestowed on our friend DOUGLASS by the friends of freedom in Great Britain, and tender to them our warm and sincere thanks for the same.

Resolved, That we have observed with satisfaction, the noble and dignified manner in which FREDERICK DOUGLASS has sustained himself, and that while he has been honored by all classes of society, he has not been moved from his integrity, but has at all times maintained it, in advocating the cause of equal rights of all men, under all circumstances, compromising with no one party or party.

Resolved, That in the circumstances of his leaving the valuable social and pecuniary inducements held out to him by the people of Great Britain, for the purpose of returning to America, to again identify himself with the suffering slave, and with those who are laboring against great odds, to prove his liberation, we see fresh indications of his truth, fulness, fresh reason for confidence in him, as one who had rather labor and suffer with the tradured abolitionists at home, than enjoy kindness and honors abroad.

Mr. Douglass then came forward, and addressed the large assembly, giving an account of his labors and treatment abroad—after which, the meeting adjourned. WM. C. COFFIN, Sec'y.

New Bedford, May 25th.

ANDREW HUNTER.

NEWBURYPORT, May 31, 1847.

BRO. GARRISON:

In your paper of the 30th April, appeared a few remarks concerning the above named individual, and saying that any one who would throw any light upon the subject, you should be glad to receive it. I think I can do so. About three weeks since, I went into a shop, and saw a colored man whom I did not know. He commenced talking upon the subject of slavery; and after talking some time, berating the old organization movement and Mr. Garrison in the most bitter manner, as the Liberty party, it occurred to me that it might be Andrew Hunter. I asked him if his name was not Hunter. He said yes. I said, perhaps you are the one whom Mr. Garrison spoke of in the Liberator. He replied, that perhaps he was. I then took the Liberator, which he had read, and which contained your remarks concerning him, and read them to him. This seemed to wake up the lion within him, and such a volley of abuse as he poured upon you, I have not heard for some time. He said that you was a hypocrite before God and man, and had been, and still was, deceiving the cause of the slave. He likewise took occasion to abuse Frederick Douglass, in about the same manner. He then said that it was a false assertion that he burnt the letter, and took from his pocket a letter which he gave me to understand was the one alluded to. I told him that he had read it to me, and that it was addressed Elder Pike, who says that when he entered the Post Office, where Hunter was reading a letter, he had got nearly through with it, and he heard nothing that he can remember respecting yourself. He likewise asked Mr. Colby, before whom it was read, and he did not remember any thing of the kind. When he drew the letter from his pocket, I asked him to let me see it. He said he would not let a Garrison abolitionist 'see it—neither would he read it to him.

In view of these facts, I am inclined to think that the old organizationists are the only reliable friends of the slave:—whether he is a Garrisonian or not—and what he thinks of your veracity for truth respecting the burnt letter.

Your co-worker in the cause of the slave,

JOHN L. LORD.

☞ The man HUNTER says we have told a lie in our remarks, and our anti-slavery friends in the various towns of this section of the country will be wishful to see that no countenance is given to him. His assurance and duplicity are quite extraordinary. The Emancipator has already expressed the idea, that the Liberty party, in some service he was for a time engaged in, was not of him. It is sad to see a colored man behaving in this manner, but it proves his identity with the human race, even the white portion of it:—*Ed. Lib.*

PEOPLE'S JOURNAL.

W. L. GARRISON:

DEAR SIR:—With great delight, there few days past, I have been reading the early numbers of the 'People's Journal.' The evidence they give of the upward and onward movement of the laboring class is cheering beyond description; and delightful is the evidence they have furnished, that the darkest day of the toil-worn laborers of Europe has passed, and that the dawn of a brighter one has blessed their longing vision. The various writers appear to be induced by the love of man as man, and are therefore fitted to lead the people to redemption.

We have found, through your paper, to suggest to them to avoid a comparison of the condition of their working classes, which would, in any way, allow the idea that the slave is not, in EVERY particular, in a worse situation. Take the laborer of Europe in his worst estate, and you will find the slave bearing the same evils, with the additional ones peculiar to his condition. One writer speaks of drunkenness as a thing done far worse than that of negro slavery. Another of the 'English factory population,' who are worse off than the African slave. A third, of the victims of lust as 'suffering more than the slave,' and so on in repeated instances.

Now, it is not to be supposed that these writers mean to palliate slavery; far from it; yet in the minds of many readers, such comparisons are taken as a palliation of that system, which is truly styled 'the sum of all villainies'; for take any one of a thousand instances of degradation and suffering, they partially abound among the victims of slavery; and for the latter is the added misery that they *suffer by law*, the latter and the *strength of a nation* is pledged to keep them in this state of utter helplessness and woe.

May instrumentalities for the good of suffering man—such as the Liberator and People's Journal—increase and prosper. Yours truly, P.

☞ The People's Journal and Howitt's Journal, for April, are for sale by Crosby & Nichols, 111 Washington-st.—both filled with valuable articles.

SKETCHES OF THE SAYINGS AND DOINGS AT THE N. E. ANTI-SLAVERY CONVENTION.

[Reported for the Boston Post, by Thomas Gill, Esq.]

TUESDAY MORNING.

Joseph C. Hathaway, of Farmington, N. Y., was the first who rose to make an address, and, after hitting the American board of foreign missions under the fifth rib for its coalition with slaveholders, he described at some length upon the superiority of moral over military courage, and proceeded to show how, in consequence of lack of the former, Cassius M. Clay had become a soldier in Mexico, and engaged in war in support of slavery. He also had much of the same sort to say of Mr. Winthrop, our member to Congress, because he had voted for supplies for carrying on a war which he said he did not approve of.

The stand was next taken by William W. Brown, who, according to his own story, is a fugitive slave from Missouri, but whose home is now in the western part of New York. He was glad to have an opportunity to speak in the Athens of America; and, saying that, being a fugitive slave, he was, in the eyes of the law of Massachusetts and of the other free states, not a man, but a human being, but a chattel, a piece of property, a saleable commodity, claimed to be heard in behalf of three millions of chattels. He remarks had the merit of relating to the question proposed to be discussed, 'and nothing else.'

Mr. Garrison, after some remarks about business, touched on the declension of the church on the subject of slavery, and, referring to the remark made by Brown about the Athens of America, said that Boston did at least resemble Athens in one respect —We do not know and do not worship the true God.

The Rev. Mr. Grew, of Philadelphia, and Chaplain of Rhode Island, followed with some general reflections upon those who yet find excuses for slavery.

In the afternoon—Rev. Mr. Grew spoke to the resolution about the Evangelical Alliance, fully supporting it.

Mr. Wendell Phillips then opened the ball in earnest, and blared away at the Rev. Hubbard Winslow, Rev. Edward Beecher, Harrison Gray Otis, who once spoke of the abolitionists as too mad enough to put the Bible down, the institute book, and St. Calhoun, and the Gospel of South Carolina, according to George M'Duffie. Thus far he spoke without exciting any opposition. But when he proceeded to speak of 'scoundrels like James K. Polk, or any number of cowards like Daniel Webster,' some began to disapprove. These marks of disapprobation had the effect of concentrating the speaker's attention upon Mr. Webster, who, he said, had sold his soul for an empty nomination—for the mere jingle of the seals of office. He was, a friend had suggested, a northern fox caught by a southern goose. After contrasting the tone of Mr. Webster's Plymouth oration in 1820 with that of his recent speech at Charleston, Mr. Phillips instituted a parallel between him and Charles James Fox, of England, who, he said, he equalled in genius, and resembled in his vices, and might, but for his hopeless aspirations for the presidency, have resembled in his virtues as a public man. He then passed to the baseness of political parties in Boston, and the Rev. Dr. Pulsam, of Roxbury, who backs them. He next defied a Yankee's conscience in the matter of continuing the giant sin of taking the oath of office to support the constitution of the United States in public, and then endeavoring to keep well with the opponents of slavery by saying privately—'I don't mean to do anything towards restoring fugitive slaves.' Having said that the abolitionists of twenty years would have scouted the society of a modern slaveholder, he stated why he considered a pirate superior to the slaveholder. Then, recurring to Mr. Webster, he said he did not wish to be considered unfriendly to him. On the contrary, he came to the convention to serve his best interest—to preserve his early fame; to restore to him his voice—to emancipate the honorable Daniel Webster. Even now, he believed him to be as good a man as George N. Briggs, and perhaps a better man than our representative to Congress from Boston. But he had not represented Massachusetts at Charleston. He had not represented her feelings at the treatment of Samuel Hoar. He should not have gone there, if he did not feel equal to the crisis of speaking for Massachusetts, in reference to the treatment of that individual. His coward lips should not have taken on the name of the honored State, which he had not the courage to represent faithfully. He had acted the part of the fawning sycophant, and not that of a true representative of Massachusetts sentiment. But Daniel Webster was born in New Hampshire—thank God for that! After some further remarks about double-tongued hypocrites, speaking still in reference to Mr. Webster, Mr. Phillips alluded to the progress of anti-slavery views in New Hampshire, and then sat down.

A fugitive slave from Louisiana was introduced to speak, by the Rev. Mr. Lovejoy, but he could not write large 'a and b's enough to satisfy the eyes of Lewis Hayden, another fugitive, who stated that he had gained his liberty through the instrumentality of Calvin Fairbanks and Delia Webster. He made out very well, and his success emboldened the other negro to back again, and he came up to the work bravely, saying he wished the hill was five million times larger than it was, and that his voice was like ten million thunders to fill it with. They took particular pleasure in repeating what the English have had to say about slavery in this country.

William A. White, Esq., of Worcester, followed, on the tracking of Massachusetts, the craven spirit of her congress men, and Gov. Briggs, and the public press.

In the evening, the chapel was crowded, and discussion was resumed by the Rev. Thomas Williams, of Rhode Island, who, after speaking of the war spirit of his father and mother in the days of the revolution, proposed 'that a committee be raised to report declarations or offer resolutions on this question—is it not right and proper, to adopt immediate and decisive measures for military preparations for the removal of slavery from these southern states of the United States of America?' He maintained that a war for such a purpose would be justifiable; and that God would be on the side of those who drew the sword for the liberation of the slaves.

Charles L. Remond, of Salem, and James N. Buffum, of Lynn, well known anti-slavery speakers, addressed the convention, and pleaded themselves as fair at the business.

Stephen S. Foster was allowed to speak without opposition until he said, 'If we had men instead of mewlings in Massachusetts, she would not for a moment longer preserve even the form of union with such a State as South Carolina.' He continue the hissing and stamping caused by this remark, but he soon after raised a breeze, by saying —'Shame on Massachusetts—shame on Massachusetts, the meanest State that lives.' He maintained that England or France had as much right to interfere for the liberation of the slaves of the south, as we have to send out missionaries to other countries for the purpose of changing the religions professed in them, and of converting the pagan political institutions connected with and depending upon those systems of religion.

The Rev. Mr. Willis, from New Hampshire, next spoke for fifteen minutes, without arousing any antagonism, and then the convention, on motion of Mr. Garrison, adjourned till half-past nine on Wednesday morning.

Wednesday Morning.

William W. Brown, the fugitive slave, defended the principle upon which the anti-slavery league in England is formed, and justified it by the examples set in this country by the organizations which were formed in behalf of the Greeks and Poles, and by existing societies here now. Ireland is to aid the people of Ireland in an amelioration of the political institutions of that country. People in Europe had just as much right to hold meetings to aid the slaves of America, as the people here have to hold meetings in aid of the amelioration of the condition of those countries. He said, so far as the prevailing sentiment here on the subject of slavery was concerned, the term Cradle of Liberty, as applied to Boston, was a mockery. If it ever was the cradle of liberty, the child had been murdered in its cradle. He concluded by some examples of the common clap-trap of the whig papers about President Polk's war, terminating in a string of puns upon the name of the President.

The Rev. Mr. Grew, of Philadelphia, made a speech against using the products of slave labor. It was as wrong to purchase such products as to purchase or to receive goods knowing them to have been stolen.

At 11 o'clock, on motion of Wendell Phillips, the financial affairs of the American Anti-Slavery Society, of which the New-England societies form a portion, were taken up and considered.

Mr. Phillips, in stating the obstacles to be encountered in urging onward the cause, said that its friends had been denounced as traitors to the Union, and infidels to the church. We allow it, said Mr. Phillips, and declare it our intention to destroy both as now organized and constituted, believing their destruction to be absolutely necessary in order that we may accomplish our grand object of abolishing slavery in this country. Having thus set themselves in opposition to all parties, institutions which acknowledge the constitution and the laws springing from it, and against all the churches which recognize any authority in the constitution, the society could expect no aid from either of these classes of the community. In general, the public presses had reflected the sentiments of existing political parties, or religious organizations, being dependant upon them for support, and therefore would not risk their pecuniary interests by espousing principles adverse to the ascendancy of their supporters, or even by giving them publicity in their columns. It was therefore because necessary for the friends of anti-slavery principles to make great sacrifices in furnishing means to maintain presses, and to meet other necessary expenses of carrying on the agitation.

J. N. Buffum, of Lynn, Stephen S. Foster, of Massachusetts and elsewhere, and James C. Jackson, of N. Y., also spoke in the same strain, and severally gave an account of the progress of the cause in different sections of the country.

By the time the last speaker had concluded his remarks, the business committee, spread throughout the hall, had collected 700 dollars, the general contribution being $200. There was one for $70, and another for $50, and quite a number for $10.

Mrs Mott, her resolutions having been read, proceeded with her speech in support of them, and quoted the opinions of Messrs. Hayne, Cooper and Calhoun, severally of South Carolina, that the Southern planters are but the agents of the North in maintaining the slave system, the North making much of their wealth out of the products of the South, while slaveholders do not keep up with the North in the accumulation of property. She then forcibly agreed with her friend Mr. Grew, that the receiver is as bad as the thief.

Mrs. Mott is said to be sixty-five years of age. She speaks in a clear, sweet, and musical, but not strong voice. Her matter was well arranged; her language simple, but critically correct; and she pinched an opponent in opposition as adroitly, yet calmly, as if she were at home knitting a pair of socks for her sleeping grandchild, while she gently jogged its cradle with her well-employed toe.

Dr. Snodgrass, of Baltimore, was now introduced to the convention by the president, who said that he was the editor of the Baltimore Saturday Visiter—a paper which the last legislature of Maryland proposed to have prosecuted as a public nuisance.

Dr. Snodgrass replied that it was not the last legislature which proposed to prosecute him, but the preceding one. Unfortunately for him, the last legislature had made no such attempt. If they had, he would not have been obliged to give up his paper for want of support. When the former legislature began to make demonstrations against his paper, their course aroused six friends and the friends of human rights, and they came forth to his succour, but they fell off as the danger died away, and he was obliged to abandon his paper to other hands.—Having said so much of the fate of his paper, he proceeded to recount the history of his conversion to the anti-slavery cause, he being the son of a slaveholder. He attended an anti-slavery meeting in Baltimore, which was to be addressed by Mrs. Mott, for the purpose of reporting it, and blowing it up; but her remarks had such an effect upon him, that he went back to his office that night an altered man. The seeds of truth she scattered around her that evening with Christian earnestness and sincerity took into his bosom, and found there a soil adapted to its growth. He rather favored the notion of abstaining from the products of slave labor. [No.]

During the afternoon session—

Stephen S. Foster made a long speech upon the impracticability of carrying out the principle of abstaining from the productions of slave labor, and annoyed by his remarks the reverend and really venerable Mr. Grew, who had introduced the topic.

Nathaniel Southard, of Vermont, admitted the difficulties suggested by Mr. Foster, but yet sided with Mr. Grew, and, to illustrate his position in relation to the question, supposed the occurrence of such an awful calamity as the upsetting of an applecart in Washington street; that some youthful vagabond should steal some of the liberated apples; that some pie manufacturer should buy the said apples, and put them into pies, and then, that some head of a family, knowing how the apples were come by, should buy one of the pies—would he not be as bad as the thief?

Wendell Phillips thought there was no principle involved in the question; and he also ventured upon the bolder proposition that, in such things as these, a little sin—evidently forgetting a remarkable passage in 'Midshipman Easy.' He said, so far as the fact of unrequited labor was in issue, he would as soon appear at the Great Judgment Seat in the cotton of South Carolina, as in the linen of Ireland.

A middle-aged lady, from the vicinity of Southwick, standing in the aisle on the left of the platform, uttered a few remarks on the question, which could not be heard.

Mr. Grew and Mrs. Mott replied in support of the principles announced in their respective resolutions.

Mr. Pillsbury proceeded to give his views of the church and clergy, past and present, and to show how the pulpit had always been but the mouth-piece of power for the time being, whatever might be it will, whether born with crosses, or bearing the cross, the perpetuation or support of any other gross wrong to humanity. He also touched upon the use which selfish and ambitious men had made of the church, and instanced a case where an acquaintance had confessed to him, that he only joined a church for the purpose of gaining the support of the members in an election for a political office, which he afterwards obtained. To show how much the pulpit was under the influence of the aristocracy, he related a conversation which he once had with a rich Universalist who was in the habit of attending an Orthodox church. He was the most wealthy member of the congregation. Whenever he found the preacher showing symptoms of bearing down on Universalism, he used to send him a barrel of flour, and then nothing was heard of Universalism for several weeks; and the moment Universalism was mentioned in the pulpit, he knew the barrel was about empty, and all he had to do was to send another, and the subject would be dropped. So it went on for years. Mr. Pillsbury referred to the great trumpeting that has lately been made about Henry Clay's joining the church, the admission of Gen. Taylor as a member of the Western Missionary Association, and Daniel Webster to the American Sabbath School Union—the latter honor being peculiarly conferred on the great defender in consideration of the respect he showed for the Sabbath, when, seven years ago, he made his great Sunday speech on the very important religious question, whether the whigs or democrats should be in office for the ensuing four years. He thought the Sabbath was having, in the late visit at Charleston, drank libations to slavery from the very spittoons of slaveholders.

The venerable Seth Sprague, of Duxbury, first vice president of the convention, spoke in a more moderate, but still decided tone, of the corrupting influence of the slave power upon the church.

Wednesday evening—

William W. Brown, the fugitive slave, spoke on the anti-union and anti-church resolve, said he had a slaveholding father, and roused a shower of hisses by saying—'No Northern man can travel South in safety, except as Daniel Webster is travelling there at this time.' He said he was for pulling down, not building up, the slave power to the feet of the slaveholders.' He, however, made a successful rally by an apt allusion to the men who got up the tea-party in Boston harbor, and came off with a round of applause. He said that every man who swore to support the constitution, consolidated the institution of slavery.

The Rev. Samuel May, Jr., of Leicester, accounted for the absence of the much-missed Frederick Douglass, President elect of the convention, by stating that he was laboring under severe indisposition. He, too, let go light and left at the hireling press and a faithless pulpit. As an unprejudiced witness, he would undertake to say that the great majority of the pulpits in Worcester county were indifferent to the sufferings of humanity, acting under the influence of the leading men who sat in the pews below them.

J. S. Sanderson, a colored gentleman, commenced his discourse by giving a definition of the word 'omniscience.' But he spoke well—quoted Solon and Pope—particularly the couplet which explains how it happens that there are so many mulattoes, though he did not cite it for that purpose—and went for justice, even if the heavens should fall.

Stephen S. Foster said that nothing less than an entire and total separation from the South, in Church and State, would answer the purpose. He said no man of common sense, who prayed, could ever pray to God to preserve the government of the United States. The prayer was, O God—Let *thy* kingdom come. But the kingdom of God cannot come while the government of the United States stands, the two things being morally incompatible. While uttering these declarations, he was repeatedly interrupted by hisses. He said the hisses did not come from the old Serpent himself, for he had too much sense not to see the palpable truth of what he had uttered. The hisses, therefore, must come from the wire moved puppets of some very stupid men. They appeared, he said, to be young men, and that might be some excuse for their conduct, if they plead it truly.

After much interruption, he got to work on his great proposition, that the constitution of the Union guarantees the laws of the States, and agrees to sustain them, including the slave laws. Our government differed from that of Russia in this: there one prince ruled 60 millions of people, but here 31 millions. Here fifteen millions of pigmy Nicholases governed three millions. In Russia, no man was without the protection of law. Here three millions were without such protection. There no man was prohibited from reading the Scriptures. Here it is a crime punishable with death to teach a man to read them.

Mrs Mott attempted to speak, but being interrupted by cries of 'louder,' became embarrassed, and was obliged to withdraw.

Wendell Phillips followed, sustaining the resolutions at some length, but reporting his conversation in the course of Daniel Webster, without much interruption. Adjourned.

Thursday Morning.

Mr. Sprague, of Duxbury, advocated the dissolution of the Union, believing that the time has arrived when the slave states may be peaceably separated from the free states.

Mrs. J. Elizabeth Jones, of Ohio, next ascended the platform, and was introduced to the audience by the president. Hardly knew how to address a Northern assembly on a subject so purely one of principle and humanity. In the log-cabins of her Western home, in the district school-house, and even in the temporary field booth, surrounded by the sturdy yeomanry of Ohio, she had been accustomed to speak her mind freely on slavery, and the obstacles to its abolition. But in New-England, the seat of priestly domination, of sectarianism, of prejudice, of precedents, she did not feel that confidence in rising to speak and advance ideas, which she knew must clash with the prejudices of the people she was to address. After rebuking herself for having been during the first year of her conversion but a philosophical abolitionist, she stated that she progressed in the faith until now it has become the absorbing idea to which all her energies are devoted. She then described the division of her powers in preference to all other evils, because it lay at the foundation of most of the suffering which extends throughout the world. The influence of slavery rendered America weak for the cause of humanity, but was weak for evil. A slaveholding president had been visited with fire and sword to preserve the institution within our borders. The freedom of speech has been struck down by the slave power—the liberty of the press utterly annihilated by that despotism. These were some of the reasons why the people of the Free States ought not to continue in the Union. While they remained within the pale of the Union, they were bound to aid in returning fugitive bondmen to slavery. A dissolution of the Union only could free the people of the free States. It was a shame to see the representatives of a free people fawning for their votes with slaveholders. How mortifying to see the Senators of free Massachusetts sitting by the side of Samuel Houston, General Samuel Houston, who left his country for his country's good, and fled to that land of rascals, Texas, 'to be with the Indians.' Congress he called the greatest villain among them all. The error which Cassius M. Clay had made was, not in going to the war. His mistake was, in undertaking to be an abolitionist, and still preferring to be in support of the government. He should have separated himself from the government when he hoisted the anti-slavery flag. While he acknowledged the government, it was his duty to go forth to the war when the government called upon him.—There was no half-way platform for abolitionists to stand on. Government was instituted to perform the duties required of a citizen of the United States under the Constitution; there are services to render to the slaveholder, and against the slave. Therefore, the only platform on which they could act freely, and consistently was—'No union with slaveholders.'

Mrs. Jones, a married lady, about 35 years of age, with an anxious look, which is accounted for by the fact that she edits an anti-slavery paper, the 'Bugle,' in Ohio. Her style was clear, and enunciation distinct.

Henry Watson, a fugitive slave from Mississippi, Rev. Adin Ballou, Rev. Henry Grew, of Philadelphia, J. B. Sanderson, colored, and Rev. Thomas Williams, of Rhode Island, were the next speakers, but said nothing very startling, or beyond what had been previously uttered on Tuesday and Wednesday.

Wm. Lloyd Garrison made an elaborate speech upon the unchristian requirements of the American government, necessarily resulting from the organic law which, it is founded. To illustrate the cruel operation of the law, he contrasted the spirit which gave birth to the relief expedition of the Jamestown to Cork, with the harsh repulses which the vessel being heard in the negative.

Mr. Garrison now read an address from the members of Cuffe-Lane Temperance Society, Dublin, to their countrymen in America, signed by Father Spratt, president, and 692 members.

James N. Buffum, of Lynn, made a statement about the continued ill-health of Frederick Douglass, the president of the convention, and spoke of the additional affliction he labored under in consequence of his having been unable to be present to meet his co-laborers in the cause, and exchange congratulations with them.

At the afternoon session—

William W. Brown, the fugitive, rose to speak on the general subject of slavery, and expressed much regret at the ignorance of the people on the subject, and the great trouble which that ignorance causes to those worthy persons who wish to wake them up to the enormity of the system. He passed to the slave of honor upon the legislation of the free States, and attributed to it the law of Ohio which does not allow a colored man to be a witness in a case where a white man is a party. This provision is continued in force out of complaisance to Kentucky. If colored people were allowed equal rights in Ohio, and near the slave States, its moral effect would be injurious to the slave interests in the other States, and the slaveholders know it. The injustice practised towards colored men was not the result of any prejudice against color. On the contrary, black was a very popular color for a thousand years. How happens it, he asked, if black is so unpopular a color, that a white dandy will give ninepence to have his boots blacked, when he could get them whitewashed for three cents?

G. W. F. Mellen, of this city, commenced a physiological dissertation on the subject in which the different organs of the human family are distinguished; but there was no disposition on the part of the audience to hear him, and the floor was made to send forth long continued rumbles of theatrical thunder. He, however, persisted in his purpose, and several rose to beg that he might be heard, and so many to oppose his speaking, that he left.

The chairman also attempted to get a hearing for Mr. Mellen, and, in asserting his right to be heard, so long as he should speak in order, said that he would be neither a gentleman, christian, nor honorable man, who would interrupt Mr. Mellen.

At last, Mr. Quincy came to the aid of Mr. Mellen, but in so doing wounded his pride more than did the obstreperous floor-scrapers, who drowned his voice by their noise. Mr. Quincy committed the outrage on Mr. Mellen's feelings by saying,—Mr. Chairman, I believe I cannot do more for this unfortunate gentleman, for I have often had to treat it in former years; and if I can be allowed to explain it to the audience, I have no doubt I shall be able to gain for him a hearing, and in so doing save the time of the convention. The fact is, our friend is full, and he must be allowed to discharge that he is so offer. He is a resolute man, and will stand where he is until he has had an opportunity to relieve his mind. Opposition will only increase the morbid condition which impels him to address the convention at this unpropitious moment.

Mr. Mellen replied, that he did not want the interference of Mr. Quincy in his behalf; and he particularly objected to the epithets 'unfortunate' and 'morbid' which Mr. Quincy had indiscreetly used. Having paid off Mr. Quincy, Mr. Mellen attempted to go on with his speech, lest his reckoning, got out of his course, and was prevented by the floor-scrapers and directed to sit down by the chairman. He at first, would neither obey the chair, nor appeal from the decision; but Mr. Quincy insisted that he should do one or the other, and the chairman at length put the question, whether he was correct in deciding the gentleman out of order. The vote was most emphatically in the affirmative, and then Mr. Mellen very coolly walked off the platform amid much laughter.

The chairman now, by request, read the resolution offered yesterday by Mr. Pillsbury, 'congratulating the country on the declining state of Ecclesiastical Christianity, &c.'

The Rev. Theodore Parker spoke to this resolve, and objected to the phraseology, suggesting the words, *American idolatry* for 'American religion.' He admitted that what is called religion at the present time is deserving of the condemnation in it. He then passed to the Mexican war and slavery, and temperance, saying that the latter had proved to be the pioneer in the great moral and religious reforms in progress.

The Rev. Caleb Stetson, of Medford, followed, bring a few rounds at the Mexican war, Southwick, Isaac and pirates, in his humble opinion. He admitted that the church had been asleep for more than a quarter of a century on the subject of slavery. The first sermon that he ever heard on the subject was one which he preached himself in 1837.

Mrs. Mott next took the platform, and expressed a hope that the spirit of the first resolve might be modified, lest it might sound the genuine religious sentiment of the community. She was of opinion that Christianity had done much to improve the orthodoxy of the present day.

During the evening session—

The convention was addressed with the utmost perseverance and intrepidity by the Rev. John C. Russell, of Boston, Rev. Joshua V. Himes, of this city, Charles L. Remond, of Salem, Rev. William H. Channing, Parker Pillsbury, of N. H., and Wendell Phillips.

While all but the last named gentleman were holding forth, there was a constant disturbance by a portion of the lower part of the hall, occasioned chiefly by the constant breaking of the settees—some by the weight of persons standing on them, and others by mischief-making young men, who discovered that it was an effectual method for disturbing the proceedings. The charge could be traced to business were detected and dragged out by the police.

Mr. Phillips was pretty attentively listened to, and when he sat down, the question was taken on the remaining resolutions, relating to American religion, the Mexican war, the treatment of Douglass, and Gov. Briggs, and they were adopted.

The chairman now called for 'three cheers for liberty,' which were given, and the convention was dissolved at ten o'clock.

An efficient force of police then proceeded to clear the hall, and there was no more disturbance.

☞ Considering how hostile in spirit, or policy, (?) is the *Boston Post* to the anti-slavery cause, it is certainly very creditable to its fairness and liberality, that it constantly employed its best reporter, Thomas Gill, to report the proceedings of the New-England Anti-Slavery Convention, who also deserve much credit for the manner in which he executed his task. We return him our thanks for this measure of justice—Ed. Lib.

AMERICAN UNITARIAN ASSOCIATION—SLAVEHOLDING OFFICERS.

MR. GARRISON:

From some correspondence, which took place in the Liberator the past winter, your readers may recollect that the Association above named, during the past year, was ascertained to have one or more slaveholders among its officers. At its business meeting, the Association, which occurred last week, I presented the three following resolutions, referring as will be seen to the above mentioned facts:

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession; and, therefore,

Resolved, That no slaveholder ought to be elected to any office or agency in this Association.

Resolved, also, That the public sentiment of slavery, in our view, stood red in the sin of slaveholding, at least equally with the slaveholder.

Objection was made, by one gentleman, to the expressions, *Christian profession*, and *apologist for slavery*, that they were so indefinite in their meaning, that he could not vote for them. I observed, With a view to obviate this difficulty, and induce an expression of opinion on the matter more immediately in controversy, I presented the resolutions in a new form, thus:

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, and entirely incompatible with the precepts and spirit of Christianity; and, therefore,

Resolved, That no slaveholder ought to be elected to any office or agency in this Association.

After some hours' discussion, I was induced to take the question on the two resolutions separately. The *first* was adopted, one vote only being given in the negative. The *second*, by a considerable majority, was laid on the table. In justification of this course, it was affirmed that, under the new Constitution adopted this year, and which, I believe, with the sticking some respectable apparel from her employer, and sentenced to be whipped with 21 lashes on her bare back!

The California of Feb. 13, says it learns by an arrival from Yerba Buena, that a party of emigrants, 60 in number, left on the other side of California mountain, had suffered severely. Nineteen started for the valley, but only seven arrived, having been compelled to eat the dead bodies of their companions to save themselves from starvation. Among the survivors were two girls.

Laborers Wanted.—Two thousand able-bodied men, it is said, can obtain employment as common laborers along the line of the Erie Railway between Otis-ville and Binghamton. The wages offered is ninety cents per day.

A little colored girl, about 2 years old, was kidnapped in the village of Salem, Columbiana county, on the 25th ult. and carried into Virginia. The act created great excitement in the town and county, and pursuit was made, but rather too late.

Frederick Riedel, a German, sentenced to be hung for the murder of his wife, in Pittsburg, hung himself the night before he was to be executed.

More than 20,000 emigrants to Africa and the West Indies have subscribed toward the statue of their benefactor, Sir T. F. Buxton.

On Wednesday afternoon, the crew of the Jamestown, 77 in number, visited, by invitation, the residence of Capt. Mackay, in Dorchester, and par took of a splendid collation.

Hung.—The negro who committed a rape on a German woman in Franklin county, and afterwards attempted to kill her and her children, hung on Thursday last by a mob of the citizens, who forced the jail, and dragged him forth to summary punishment.—*St. Louis Revelle.*

NOTICE.

The annual meeting of the Bristol County Anti-Slavery Society will be held in Taunton, on Friday, Saturday and Sunday, June 12th and 13th. Joseph C. Hathaway and Wm. W. Brown, of western New York, Frederick Douglass, J. N. Buffum, C. L. Remond, and other speakers, will be present. Let there be an unprecedented gathering.

ANTI-SLAVERY CONVENTION AT ABINGTON.

An anti-slavery convention will be held in the town hall, in Abington, commencing on Saturday evening, and ending on Monday evening, June 15th and 20th. J. C. Hathaway and W. W. Brown of western New-York, Frederick Douglass, C. L. Remond and other speakers, will be present as speakers. The friends of freedom in Abington and the adjoining towns are earnestly called upon to give a full attendance. The attraction held out is a powerful one.

ANTI-SLAVERY CONVENTION IN WORCESTER.

Joseph C. Hathaway and William W. Brown, of western New-York, Frederick Douglass and J. N. Buffum, of Lynn, Charles L. Remond of Salem, will address the inhabitants of Worcester on Sunday, on Saturday and Sunday, June 5th and 6th, in Brinley Hall. All are respectfully invited to attend.

ANNUAL MEETING OF THE ESSEX CO. A. S. SOCIETY.

The annual meeting of the Essex County Anti-Slavery Society will be held in Lyceum Hall, Salem, on Thursday and Friday, June 17th and 18th.—Hathaway, J. C. Hathaway, of Wilson, W. W. Brown, of western New-York, C. L. Remond of Salem, Frederick Douglass and James N. Buffum of Lynn, will be present.

RUTH BUFFUM, Secretary.

ANTI-SLAVERY LECTURE.

Mr. Lorenzo Smith will deliver an Anti-Slavery Lecture at the Railway meeting house, Milton, on Sunday, June 6th, at half past 6 o'clock, P. M. If the weather should be unfavorable for the meeting will be deferred to the first pleasant Sunday following.

☞ The Quincy Patriot will please copy.

NOTICE.

There will be a meeting next Sunday, in Abington Town Hall, commencing at 11 o'clock, and continue through the day. Henry Watson, a fugitive slave, will give his narrative; Charles Stearns of Boston, will also address the meeting.

QUARTERLY NON-RESISTANCE MEETING.

A Quarterly Meeting of the New England Non-Resistance Society will be held in the Adams Chapel, Weymouth, on Wednesday, commencing on the 16th day of June, at 10 o'clock, A. M., and closing with the afternoon of the same day. All friends, and inquirers are affectionately invited to attend. ADIN BALLOU.

EULOGIUM ON CLARKSON, by the Rev. Alexander Crummell, and a POEM ON FREEDOM, by Mr. Charles L. Reason. This whole pamphlet, of two and a half octavo pages, is now for sale at the Anti-Slavery Office, 21 Cornhill, at the reduced price of 12½ cents per copy.

☞ Abolitionists of Massachusetts! remember the time and place of each County Anti-Slavery meeting that is advertised, and rally in full strength.

WILLIAM B. LOGAN,
DEALER IN FASHIONABLE BOOTS AND SHOES, 20, PURCHASE-STREET, NEW BEDFORD.

W. B. L. keeps constantly on hand a good assortment of the best of boots and shoes for cash. Strict attention paid to custom-made work, by Messrs. Parker & Davis. New-Bedford, June 1.

PATRONIZE HIM. We recommend to the patronage of our anti-slavery friends in New-Bedford, and all others, Mr. WILLIAM B. LOGAN, who is an enterprising young man of color, and who has been in the office of the Liberator for several years past, and to whom we wish great success in the business in which he has recently engaged. Remember the name of the street—it is very significant—Purchase-street.—Ed. Lib.

DONATIONS FOR THE STARVING PEOPLE OF IRELAND.

A friend in Boston,	$1 00
A friend in Dorchester,	2 00

Bundle of clothing from Lucon Bixby, Boston.
Half barrel, closing per cohr. Elvira D., by Otis Fisk, of Middletown, Ct.
Bundle of clothing from sewing circle in Brimfield, Mass., by Mr. Nebell.
Box of clothing from friends at Valley Falls, R. I.
Two cases clothing from friends at Newburyport, containing 230 garments, by Wm. Ashby, Jr.

FRANCIS JACKSON.

The Royal Mail steamship Britannia, Capt. Harrison, left Boston for Halifax, Liverpool, Glasgow and Liverpool, with 96 passengers for the latter, and 8 for the former. Her mail bags contained about 40,000 letters, and an unusually quantity of newspapers.

The new U. S. mail steamship Washington, Capt. Hewitt, left New-York Tuesday, for Bremen, via Southampton, England. This will afford an opportunity to test the relative speed of the Washington and the Britannia.

STEAMBOAT RACE.—The Oregon beat the Vanderbilt in a race on Saturday, from Boston to Portland and back, a distance of 72 miles, two and a half minutes; running time, three hours and nineteen minutes.

Cheap Travelling.—It is stated that the travelling fare from New York to Montreal is now but one dollar and fifty cents,—the same as to New Haven. The usual travel from Boston to New Orleans, by a recent travelling, was $47. Ten years ago, it fell little short of $100.

Six hundred and fifty-two emigrants arrived at Boston on the 22d ult. and one hundred and seventy-on Sunday. Eleven died and two were born on the passage.

The Connecticut House of Representatives have refused to amend the State Constitution so as to give colored men the privilege of voting. A two-thirds vote was necessary. The question was decided by yeas 142, nays 66—2 short of the requisite number.

Barbarous.—A young women, aged 18 years, was convicted at New Castle, Delaware, last week, of stealing some trifling apparel from her employer, and sentenced to be whipped with 21 lashes on her bare back!

The California of Feb. 13, says it learns by an arrival from Yerba Buena, that a party of emigrants, 60 in number, left on the other side of California mountain, had suffered severely. Nineteen started for the valley, but only seven arrived, having been compelled to eat the dead bodies of their companions to save themselves from starvation. Among the survivors were two girls.

Laborers Wanted.—Two thousand able-bodied men, it is said, can obtain employment as common laborers along the line of the Erie Railway between Otisville and Binghamton. The wages offered is ninety cents per day.

A little colored girl, about 2 years old, was kidnapped in the village of Salem, Columbiana county, on the 25th ult. and carried into Virginia. The act created great excitement in the town and county, and pursuit was made, but rather too late.

Frederick Riedel, a German, sentenced to be hung for the murder of his wife, in Pittsburg, hung himself the night before he was to be executed.

More than 20,000 emigrants to Africa and the West Indies have subscribed toward the statue of their benefactor, Sir T. F. Buxton.

On Wednesday afternoon, the crew of the Jamestown, 77 in number, visited, by invitation, the residence of Capt. Mackay, in Dorchester, and par took of a splendid collation.

Hung.—The negro who committed a rape on a German woman in Franklin county, and afterwards attempted to kill her and her children, hung on Thursday last by a mob of the citizens, who forced the jail, and dragged him forth to summary punishment.—*St. Louis Revelle.*

NOTICE.

The annual meeting of the Bristol County Anti-Slavery Society will be held in Taunton, on Friday, Saturday and Sunday, June 12th and 13th. Joseph C. Hathaway and Wm. W. Brown, of western New York, Frederick Douglass, J. N. Buffum, C. L. Remond, and other speakers, will be present. Let there be an unprecedented gathering.

ANTI-SLAVERY CONVENTION AT ABINGTON.

An anti-slavery convention will be held in the town hall, in Abington, commencing on Saturday evening, and ending on Monday evening, June 15th and 20th. J. C. Hathaway and W. W. Brown of western New-York, Frederick Douglass, C. L. Remond and other speakers, will be present as speakers. The friends of freedom in Abington and the adjoining towns are earnestly called upon to give a full attendance. The attraction held out is a powerful one.

ANTI-SLAVERY CONVENTION IN WORCESTER.

Joseph C. Hathaway and William W. Brown, of western New-York, Frederick Douglass and J. N. Buffum, of Lynn, Charles L. Remond of Salem, will address the inhabitants of Worcester on Sunday, on Saturday and Sunday, June 5th and 6th, in Brinley Hall. All are respectfully invited to attend.

ANNUAL MEETING OF THE ESSEX CO. A. S. SOCIETY.

The annual meeting of the Essex County Anti-Slavery Society will be held in Lyceum Hall, Salem, on Thursday and Friday, June 17th and 18th.—Hathaway, J. C. Hathaway, of Wilson, W. W. Brown, of western New-York, C. L. Remond of Salem, Frederick Douglass and James N. Buffum of Lynn, will be present.

RUTH BUFFUM, Secretary.

ANTI-SLAVERY LECTURE.

Mr. Lorenzo Smith will deliver an Anti-Slavery Lecture at the Railway meeting house, Milton, on Sunday, June 6th, at half past 6 o'clock, P. M. If the weather should be unfavorable for the meeting will be deferred to the first pleasant Sunday following.

☞ The Quincy Patriot will please copy.

NOTICE.

There will be a meeting next Sunday, in Abington Town Hall, commencing at 11 o'clock, and continue through the day. Henry Watson, a fugitive slave, will give his narrative; Charles Stearns of Boston, will also address the meeting.

QUARTERLY NON-RESISTANCE MEETING.

A Quarterly Meeting of the New England Non-Resistance Society will be held in the Adams Chapel, Weymouth, on Wednesday, commencing on the 16th day of June, at 10 o'clock, A. M., and closing with the afternoon of the same day. All friends, and inquirers are affectionately invited to attend. ADIN BALLOU.

EULOGIUM ON CLARKSON, by the Rev. Alexander Crummell, and a POEM ON FREEDOM, by Mr. Charles L. Reason. This whole pamphlet, of two and a half octavo pages, is now for sale at the Anti-Slavery Office, 21 Cornhill, at the reduced price of 12½ cents per copy.

☞ Abolitionists of Massachusetts! remember the time and place of each County Anti-Slavery meeting that is advertised, and rally in full strength.

WILLIAM B. LOGAN,
DEALER IN FASHIONABLE BOOTS AND SHOES, 20, PURCHASE-STREET, NEW BEDFORD.

W. B. L. keeps constantly on hand a good assortment of the best of boots and shoes for cash. Strict attention paid to custom-made work, by Messrs. Parker & Davis. New-Bedford, June 1.

PATRONIZE HIM. We recommend to the patronage of our anti-slavery friends in New-Bedford, and all others, Mr. WILLIAM B. LOGAN, who is an enterprising young man of color, and who has been in the office of the Liberator for several years past, and to whom we wish great success in the business in which he has recently engaged. Remember the name of the street—it is very significant—Purchase-street.—Ed. Lib.

POETRY.

From the Morning Star.

A DREAM—WHEN AWAKE.

THE SLAVE.

I thought I beheld him all seated alone,
The toils of the day being closed:
Tho' wearied with labor, the slave could not sleep,
While others around him reposed.

His heart I perceived was a fountain of wo,
For deeply, most deeply he groaned;
The scarf of oppression had entered his soul,
And thus his hard fate he bemoaned.

Oh! God, said the negro, how can I survive!
My life is a burden to me;
The day that they robbed me of all I hold dear,
Ah! why was I suffered to see?

My wife they have torn from my loving embrace,
Most basely insulted and sold;
Our children—my nature recoils at the thought—
Were shamefully bartered for gold.

O, what but the heart of a demon, unmoved
Could witness our anguish that day?
But demons were there in the likeness of men,
And well did their malice display.

Our prayers and entreaties but met the rebuke
And scorn of our merciless foes;
They brandished the whip with infernal delight,
And mocked and derided our woes.

Thus rifled of all that afforded delight,
I labor and weep all alone;
Then why should I live, since there's nothing on earth
Worth a thought I can claim as my own?

I have but this far, when he rose from his seat,
And gazed for a moment upward,
Then lifted his eyes up to heaven in prayer,
As meekly he knelt on the ground.

He poured out his soul with an eloquence there,
Which nature alone could impart;
And fifth gave a pathos divine to his prayer,
That forced a response from my heart.

Then springing great, on his feet stood the slave,
And raising his fettered hands on high,
He swore by his Maker heneefoth to be free,
Or, struggling for freedom, to die.

And as he looked upward, O holy North Star,
I saw his tears shine in thy light;
And girding his soul with the hope of release,
He fled with the shades of the night.

The hand of Omnipotence guided him through,
And planted him safe on that shore,
Where hypocites boast not of freedom in vain,
Where tyrants oppress him no more.

Almond, April 16, 1847. G. W. WEBB.

From the Signal of Liberty.

ARE YOU FREE?

I asked of an eagle that dwelt upon high,
On the lightning-wreathed mountain top, bathed in the sky,
Where the hoarse tempests growl, and the thunderbolts fly,
Are you free?

He turned down upon me one glance of his eye,
Then, shaking his pinions, he proudly pass'd by,
While a scream of contempt was his only reply.

I asked of a zephyr, gentle and bland,
That in musical murmurs swept over the land,
Breathing perfume upon every hand,
Are you free?

It roused up in anger, it whirled round in wrath,
And seizing a tall oak that stood in its path,
It snapped it asunder like the strong one of Gath;
And bearing it upward high into the air,
It scattered its leaflets and branches afar,
Then, shaking down temple and palace and cot,
It raged on in fury, but answered me not.

I asked of an owl, as he dozed on a bough,
Like a world hating hermit fulfilling his vow
Letting others feel pain, he didn't care how,
Are you free?

He oped his dull eyes, as if he would know
The being that ventured to question him so,
Then, rising indignant, he sailed away slow,
And sent back for answer, a shrill Te-hoo.

I asked of a comet mighty and vast,
As on his long journey he went whizzing past,
Outspeeding the tempest in his mightiest blast,
Are you free?

He grew red with wrath, and shook his long tail,
And made all the nations with terror turn pale,
Expiring a tempest of red fiery hail—
Then, wheeling and whirling, he sped him in flight,
And quick in the distance was lost from my sight.

I asked of a roe-buck that lived in the wood,
That slept on the bank of the swift rolling flood,
And grazed for his living the pastures of God,
Are you free?

He deigned not to answer a question so vain,
But tossed up his horned head in proudest disdain,
And speedily bounded away at the plain.

I asked of a man with an immortal soul,
That must live when the sky shall depart like a scroll,
Are you free?

He showed me his face, by his fellow-man marr'd,
He showed me his back, by the knotty lash scarred,
And sighed that his fate was so cruel and hard.

Ye seraphs that stand round the throne,
And gaze on the glories of God,
In the bright world of light make it known,
Proclaim the sad tidings abroad—
Tell angels, tell devils, let all beings see
That man, a poor victim to man, is not free!

HOW LONG! O, HOW LONG!

How long will the friend of the slave plead in vain?
How long are the Christian will loosen the chain?
If he, by our efforts, more hardened should be,
O, Father, forgive him! we trust but in thee.
That we will fear and pray, have wakeless the cry,
While millions in bondage are groaning so high!
O, where is our freedom? equality, where?
To this none can answer, but echo cries where?

O'er this stain on our country we'd fain draw a veil,
But history's page will proclaim the sad tale,
That Christians unblushing could shout twice are free!
While they the oppressors of millions could be.
They feel for themselves, for the Pole they can feel,
Towards Afric's children their hearts are like steel,
They are deaf to their call, to their wrongs they are blind;
In error they slumber, nor seek truth to find.
Though scorn and oppression on our pathway attend,
Despised and reviled, we the slave will befriend;
Our Father, thy blessing! we look but to thee,
Nor cease from our labors till all shall be free.
Should mobs in their fury with missiles assail,
The cause it is righteous, the truth will prevail;
Then heed not their clamors, though loud they proclaim
That freedom shall slumber and slavery, reign.

FAST DAY.

Well, yesterday was 'Fast Day,'
So, at least, the papers say,
And truly so it was, I think.
The fastest driving—fastest walking—
The fastest fighting—fastest talking—
Fastest work in victuals and drink—
All serve to make it out, quite clear,
The Fastest day in all the year.

THE LIBERATOR.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The New-England Anti-Slavery Convention met at the Marlboro' Chapel, on Tuesday, May 25th, at 10 o'clock, agreeably to public notice. The meeting was called to order by Francis Jackson, of Boston.

On motion of Edmund Quincy, of Dedham, voted that a committee of five be appointed to nominate a list of officers for the convention—viz., Wendell Phillips, Wm. Lloyd Garrison, Seth Sprague, Loring Moody, and Sydney H. Gay.

The chairman of the nominating committee reported the subjoined list, and the persons therein named were duly elected:—

President,
FREDERICK DOUGLASS, Lynn.

Vice Presidents—Seth Sprague, Duxbury; Francis Jackson, Boston; Edmund Quincy, Dedham; James Mott, Philadelphia; James C. Hathaway, Farmington, New-York; Nathan Winslow, Portland; Charles F. Hovey, Boston.

Recording Secretaries—Samuel May, jr. and Eliza J. Kenny, Salem.

On finance and the roll—James N. Buffum, Lynn; Joshua T. Everett, Princeton; Loring Moody, Boston; Addison Davis, Lynn; John M. Spear, Boston.

Business Committee—Wm. Lloyd Garrison, Sydney H. Gay, Wendell Phillips, Maria W. Chapman, Eliza Lee Follen, Lucretia Mott, Parker Pillsbury, Charles L. Remond, Anne W. Weston.

Opportunity being given, prayer was offered by Rev. Henry Grew, of Philadelphia.

Voted, That Wm. Lloyd Garrison be a committee to wait upon Frederick Douglass, and inform him of his appointment.

Wm. L. Garrison offered the following preamble and resolutions:

Whereas, it is a self-evident truth, that where there is a sin, there must be a sinner; and that when the sinner ceases to exist, the sin of which he was guilty ceases to be:

And whereas, American Slavery is not merely a 'sinful system' or institution, but a series of sinful acts, perpetrated by individuals, each of whom is separately responsible therefor:

And whereas, when slavery becomes law, and assumes the form and stability of a social institution, the individual is not in consequence released from his responsibility to obey the law of God, and to cease from doing evil; but is, on the contrary, laid under an obligation to bear testimony against the unrighteous enactment:—therefore,

Resolved, That we repudiate the doctrine, that slavery as a system, or institution, or thing existing in the form of law, is sin, while the slaveholder, for whose benefit the law or institution has been framed, and who is directly the perpetrator of the wrong, is innocent, and is entitled to be received into society, and even into the church, as a respectable and Christian man. In our judgment, this doctrine involves the monstrous principle, that sin ceases to be sin when sanctioned by human law, and intervenes with the texture of society—a doctrine which would, under similar circumstances, justify polygamy, piracy, idolatry, or any other sin that should obtain the sanction of a legal enactment, or be elevated to the dignity of a social institution.

Resolved, That we heartily agree with John Wesley, that 'men-buyers are exactly on a level with men-stealers'—that 'no man living has a right to use another as a slave, even setting revelation aside'—that 'neither war nor contract can give any man such a property in another, as he has in his sheep or oxen'—and that 'liberty is the right of every human creature, as soon as he breathes the vital air; and no human law can deprive him of that right, which he derives from the law of nature.'

Discussed by J. C. Hathaway and W. W. Brown, of Farmington, N. Y., L. Moody, W. L. Garrison, Henry Grew, and Elder Cheney of R. I.

On motion of John M. Spear, of Boston,

Voted, That all persons present, or who may be present, be invited to participate in the discussions of this convention.

Wendell Phillips, in behalf of the business committee, reported the following resolutions, viz:

1. Resolved, That we hail, as a good omen, the unanimous refusal of the clergy to link their names with the Evangelical Alliance,—a movement, the convulsive, inhreility, and time-serving of which, have made it the scorn and laughing-stock of the world; since we see in their conduct, the evidence that the Anti-Slavery cause has gained so sure a hold on the hearts of the people, that this, the most prudent class of the community, dare not risk its displeasure.

2. Resolved, That the speech of DANIEL WEBSTER at Charleston, South Carolina, in the very streets whence the venerable agent of the Commonwealth was so lately and so insultingly driven,—if it be looked upon as any thing else than the loose talk of a fawning office-seeker,—is grossly false, so far as it undertakes to represent the sentiments of Massachusetts, and is unworthy the worthy son of the State would have uttered, with the history of the last ten years fresh, as it should be, in his memory; that Mr. Webster's craven silence, there and elsewhere, on the great subject which now darkens the national horizon,—dreading to call things by their plain names, and seeking under cover of ambiguous phrase to avoid the censure of either section of the country,—marks him as unworthy the name of a statesman, and shows him a man willing to sacrifice his own self-respect, the welfare of the country, the claims of humanity, and the true honor of the nation, to his personal ambition and party success; and that his course, giving as it does the weight of his name to false ideas and false hopes, misleading the Southern mind, and buoying it with rash confidence in its base and cruel policy, stamps him not only a traitor to the principles of the Free States, but the real enemy of that Union which he professes to adore—as the one whose timid selfishness and false counsel contribute to its overthrow,—and this influence would be more extensive, but that his long and well known servility, while it has lost him the confidence of the North, has been met at the South with the contempt it deserved; and that his awkward hypocrisy, on the eve of a Presidential election, deceives no one but himself. Adjourned to meet at 2 1-2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, Francis Jackson in the chair, the President being absent.

The resolutions offered by Mr. Garrison were unanimously adopted.

The resolution No. 1 from the business committee was taken up, and discussed by Henry Grew and Wendell Phillips.

A fugitive slave was introduced by Mr. Lovejoy, who addressed the assembly, and also Lewis Hayden.

The following resolution was presented from the business committee:

Whereas, nothing in history is more certain than that the present war against Mexico is a war of aggression, invasion and conquest, wrongly expressed for the pigmies and infernal purpose of giving security, extension and perpetuity to the Southern slave system; therefore,

3. Resolved, That to rejoice over the victories won by the American forces in Mexico is to take delight in murder, rapine, robbery, and the most dreadful tyranny; and to applaud as heroes, those who are leading those forces to commit all these horrid crimes, is to hold out a bribe for men to become the monsters of their race, that they may be covered with laurels, and elevated to the highest station in the land.

Resolved, That treason to the country is seen in its blackest form, when she is countenanced in the prosecution of a war like the present, and that they are the most shameless traitors to the country—from the present occupant of the Presidential chair down to the lowest office-holder, whose profligate motto is, 'Our country, right or wrong.' Discussion continued by Wm. A. White and Wm. L. Garrison. Adjourned to meet at 7 1-2 o'clock.

EVENING SESSION.

Met agreeably to adjournment. Edmund Quincy, one of the Vice Presidents, in the chair.

The following resolutions from the business committee were submitted, viz:

4. Resolved, That there is no one form of iniquity, existing in the world, that so impiously defies Omnipotence, or so outrages all the rights of humanity, or so daringly challenges the homage of the nations, as the imperatively Presidential chair, which arrogates the interference of all people, in all climes, for its immediate extinction, as that of American slavery;—therefore,

5. Resolved, That we hail the co-operation of the friends of freedom throughout the world, in carrying forward the anti-slavery movement, and especially rejoice in the formation of the ANTI-SLAVERY LEAGUE on the other side of the Atlantic, the design of which is to enrol under its banner, in one irresistible phalanx, every opponent of slavery, wherever he may reside, without regard to geographical boundaries, and for the purpose of concentrating universal scorn and execration upon that bloody and polluted system.

Discussed by Charles L. Remond, James N. Buffum, Wm. L. Garrison, S. S. Foster, and Rev. Mr. Willis of Walpole, N. H.

Adjourned to meet half past 9 o'clock, A. M.

WEDNESDAY MORNING.

Convention met agreeably to adjournment; Edmund Quincy in the chair.

The resolutions under debate at the time of adjournment, were further discussed by William W. Brown and Henry Grew.

Wendell Phillips moved that the hour of 11 o'clock be assigned for the consideration of the financial condition of the cause. Adopted.

The hour having arrived, the subject of funds was discussed by Wendell Phillips, James N. Buffum, and S. S. Foster. The following resolutions were presented from the business committee:

Resolved, That the funds raised at this convention be delivered to the Treasurer of the American Anti-Slavery Society, to be expended in sustaining anti-slavery agencies in Ohio and New-York, and in support of a more extended circulation of the Anti-Slavery Standard.

6. Resolved, That the financial committee now part through the convention, and receive money and pledges for this purpose. Adopted.

Discussion continued upon finance by J. C. Hathaway. Resolution No. 5 adopted.

Henry Grew offered the following resolution:

Whereas, the purchase and use of the unrequited products of the coerced and cruel toil of our brethren in bonds, constitutes a commercial union with slaveholders, which is the pecuniary basis and a vital principle of the whole system of slavery; therefore,

Resolved, That the purchase and use of those products which we know and declare to be the fruits of robbery and oppression is a practical subversion of our own principle,—'No Union with Slaveholders.'

Discussed by H. Grew, Lucretia Mott of Philadelphia, and Dr. Snodgrass of Baltimore.

Adjourned to meet at 2 1-2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, Francis Jackson in the chair. The resolution upon free labor was taken up for consideration, and discussed by S. S. Foster, Nathaniel Southard, H. Grew, W. Phillips, Lucretia Mott, and Thankful Southwick. On motion of S. S. Foster, the resolution upon free labor was laid upon the table.

Wendell Phillips submitted the following resolution, viz:

7. Resolved, That the Union of these States, judged by the experience of fifty years, has worked mightily to corrupt the public sentiment, to change the former hatred of slavery into a cold indifference or even cordial love of the system; has done more than any thing else to charge the churches of the land into synagogues of Satan; has increased the burden and riveted the chain of the slave; and is now, in defiance of the sentiment of Christendom, unblushingly seeking to extend and perpetuate the atrocious system; and therefore it is the duty of every hater of slavery to seek the dissolution of so blood-stained a Union.

The subjoined resolution was introduced by Parker Pillsbury:

8. Resolved, That this Convention congratulates the country, particularly the Northern portion of it, on the declining state of American religion, the absence of its revivals, the decline of the supremacy of its clergy over the people, and the reviving of a pure religion, through the anti-slavery and other reformatory movements of the day.

Discussed by Parker Pillsbury, Seth Sprague, and Henry Grew, when on motion of Edmund Quincy, the Convention adjourned to 7 1-2 o'clock.

EVENING SESSION.

Convention met pursuant to adjournment, Edmund Quincy in the chair. Discussion resumed by Rev. W. W. Brown, Rev. Samuel May, Jr., J. B. Saunderson, S. S. Foster, Lucretia Mott, and W. Phillips.

Adjourned to meet at 9 1-2 A. M.

THURSDAY MORNING.

The following resolution was introduced by Isaiah C. Ray, of New-Bedford:

Whereas, the abolitionists have for the fifteen last years been endeavoring to remove the proscription and persecution of the free coloured population, as well as to remove slavery from our midst:

And whereas, as lamentable as it may seem to the toiling abolitionist, there are men among us who have fled from the slaveholder, and are now in this city, that refuse to wait upon their colored fellow-citizens, from the same platform of humanity, and by their action keep up a spirit of caste; therefore,

Resolved, That it is the duty of this Convention to speak against proscription in the barber's shop as well as on the deck of the Cambria.

On motion, this upon the table.

The resolutions under consideration at the time of adjournment were further discussed by Seth Sprague, J. Elizabeth Jones of Ohio, Henry Watson of Mississippi, H. Grew, Adin Ballou, J. B. Saunderson, Thomas Williams, Wm. L. Garrison, and Edmund Quincy.

Resolution No. 7 adopted.

Adjourned to meet at 2 1-2 o'clock.

AFTERNOON SESSION.

Met pursuant to adjournment, Francis Jackson in the chair. The resolutions before the Convention were further discussed by Wm. W. Brown, G. W. F. Blagden, Theodore Parker, Caleb Stetson, and Lucretia Mott.

Adjourned to meet at 7 1-2 o'clock.

EVENING SESSION.

Convention met agreeably to adjournment, Edmund Quincy in the chair. The series of resolutions, Nos. 1, 2, 4, were unanimously adopted.

E. Mac Phail, introduced the following resolution, at the request of William West:

Resolved, That chattel slavery, like wages slavery, is part of the organic law of the land; that it never can be peacably abolished until that law has been changed, by the legislative action of the legally qualified voters of the States in which slavery exists; and that to secure this action, it is the duty of abolitionists, first of all, to unite the cause of the chattel slave with that of the wage slave, and to seek the liberation of both by the same means—namely, *the redemption of the soil from the grasp of the monopolists.*

Negatived by a nearly unanimous vote.

The answer resolution from the business committee was unanimously adopted:

Resolved, That this convention marks with joy the progress of the cause as indicated by the increasing success of the BAZAAR for thirteen successive years, and earnestly urges the necessity of auxiliary efforts, that every section of the country may be represented at the fourteenth Bazaar, to open on Christmas week next.

Mr. Garrison, chairman of the business committee, presented the subjoined resolution, which was unanimously adopted:—

Whereas, since the last anniversary of this convention, that great and glorious pioneer in the cause of emancipation, THOMAS CLARKSON, has been removed to a higher and nobler sphere of existence, from the labors and sacrifices of more than three score years; therefore,

Resolved, That while we cannot mourn that the venerable Clarkson has 'fallen like a shock of corn fully ripe,' we desire to express the deep sense we entertain, in common with the friends of freedom throughout the world, of his eminent services, and to feel how large a vacancy remains to be filled in the anti-slavery ranks by the departure of so untiring and intrepid a leader in the warfare against the powers of darkness.

The following resolution was introduced by L. Moody:

Whereas, George N. Briggs, Governor of this Commonwealth, was the first man in the State to volunteer his services to carry on the war against Mexico;

And whereas, he, the said George N. Briggs, has recently signed the resolves of the Legislature, declaring, 'that the present war with Mexico has its primary origin in the *unconstitutional* assumption by the United States of the foreign State of Texas; that it was unconstitutionally commenced—that it is now waged for the dismemberment of Mexico, with the object of extending Slavery—that it is 'hateful in its objects—wanton, unjust, and unconstitutional in its origin and character;' and 'that he regarded the war as a war of aggression, against humanity, against justice, against the Union, against the Constitution, and against the free States;'

Therefore Resolved, That he has not only admitted, but fully and officially endorsed the truth of the charges made against him at the last New England Convention, declaring that, in sending forth his proclamation for the people of Massachusetts to volunteer to carry on the war against Mexico, 'he was perjured on his own principles,' and 'a traitor by his own showing.'

The following resolutions from the business committee were offered by Wm. L. Garrison, viz:

Resolved, That the conduct of the Rev. Joel Doolittle, from the cabin of the British Steamship Cambria, on account of his complexion, demonstrates the wide-spread influence of the spirit of American Slavery,—a spirit which, exalting itself above all that is called God, aspires to bring under its impious control, all human institutions and customs.

Resolved, That the universal expression of astonishment, disgust, and indignation, which this proscriptive act has called out from the press of England, and from all classes of society in that country, not only exonerates the British people from all participation in it, but reflects the highest credit on their promptness to disavow a procedure, which, while in this land of boasted liberty and equality it would be justified and applauded by an overwhelming majority of even the professed followers of Christ, they justly regard with abhorrence.

Resolved, That in the sentiment expressed to the public, by Mr. Cunard, that 'no one can regret, more than he does, the unpleasant circumstances respecting Mr. Douglass's passage,' and that 'nothing of the kind will again take place in the steam-ships with which he is connected,' we have a withering rebuke given to that religious prejudice against a colored complexion which prevails so extensively in the United States, to the disgrace of our national character, and the dishonor of our Christian profession.

Resolved, That the thanks of the friends of social, civil, political and religious liberty, are eminently due Capt. Lewis, the accomplished commander of the steam-packet Cambria, for his manly, independent and courteous treatment of our esteemed friend and eloquent advocate of emancipation and the rights of man, F. DOUGLASS, on his recent return passage from England.

These seven resolutions, together with those upon the Mexican war and the church, were discussed by the Rev. Mr. Russell of Hingham, C. L. Remond, Wm. H. Channing, P. Pillsbury and W. Phillips, and unanimously adopted.

Adjourned *sine die.*

FREDERICK DOUGLASS, *President.*
SAML. MAY, JR. } *Secretaries.*
ELIZA J. KENNY, }

From the New-York 'Ram's Horn.'

LETTER FROM MR. DOUGLASS.

MY DEAR SIR—I am at home again; and, in compliance with your earnest request, avail myself of this, my first opportunity, to send you an article for your gallant little sheet. I have to thank you for the file you sent me on board the 'Hendrick Hudson.' I have given much attention to its perusal, and have quite satisfied myself that you are on the right ground—of the right spirit—and that you possess the energy of head and of heart to make your paper a powerful instrument in defending, improving, and elevating our brethren in the (so called) free States, as well as hastening the downfall of the fierce and bloody slaveholding despotisms in the slave States. Blow away on your 'Ram's Horn!' Its wild, rough, uncultivated notes may grate harshly on the ear of refined and cultivated *chimes*; but sure I am that its voice will be pleasurable to the slave, and terrible to the slaveholder. Let your blast be long, loud, shrill, unmistakable sound. 'No compromise—no concealment'—no lagging for those who tarry—no 'slurs' for popular favor—no lowering your tone for the sake of listeners. I have given much thought to my discord with the ALMIGHTY. To be in harmony with God is to be in open discord and conflict with the powers of Church and State in this country. Both are drunk on the warm blood of our brethren. 'Blow on—blow on,' and may the God of the oppressed give effect to your blowing.

Through the kindness of a friend, I have before me the 'New-York Sun' of 13th May. It contains a weak, puerile, and characteristic attack upon me, in connection with the recent anniversary meeting, the American Anti-Slavery Society on the 11th instant. The article in question affords me a text from which I could preach you a long sermon; but I will neither trespass on your space, nor weary the patience of your readers, by treating the article in that way. I do not call attention to it, because I am anxious to defend myself against its malevolent contents, but to congratulate you upon the favorable change in the public mind which it indicates, and to enjoy a little (I trust innocent) sport at the expense of the editor.

We have been laughed at and ridiculed so much, that I am quite willing to see the tables, so to speak, turn the tables on our white brethren. The editor informs his readers, that his object in writing the article is, to protest against 'the unmitigated abuse heaped upon our country by the colored man Douglass.' Now, who will doubt the patriotism of a man who will venture so much on behalf of his country? The Sun is truly a patriot. 'The colored man Douglass.' Well done! Not 'nigger' Douglass—not *black*, but *colored*—not *mulatto*, but *man*—the *colored man* is Douglass. This, dear sir, is a decided improvement on the old mode of speaking of us. In the brilliant light of the Sun, I am no longer a *nonentity*, but a MAN—and, henceforth, I may claim to be treated as a man by the 'Sun.' In order to prepare the patient for the pill, and to prove his title to be regarded an unmixed American, he gilds the most bloody and detestable tyranny all over with the most holy and beautiful sentiments of liberty. Hear him:—*Freedom of speech in this country should receive the greatest LATITUDE.* This sounds well; but is it not a strange law, from which the sentence, immediately, is for putting down freedom of speech by *mob violence?* 'If men do not speak freely of our institutions, how are we to discover the evil, or reform their abuses? Why should any exist?' A pertinent question, truly, and worthy of the thought and study of the profound and philosophical editor of the 'Sun.' But we see a new, interesting, and the story of the 'cow and the milk pail'—blowing hot and blowing cold, and blowing neither hot nor cold. The editor says—*Thus far, we have defended this very freedom of speech. We cannot be permitted to go into a gentleman's house, accept his hospitality, yet abuse his fare, and we have no right to attempt a country, under whose government, we are safely residing and securely protected.*

Here we have it, all reasoned out as plain as logic can make it—the limit of freedom of speech accurately defined. But allow me to throw a little light upon the Sun's logic—if I can do so without entirely spoiling his sun. Poor thing, it would be a pity to hurt that. Does it not strike you as being first rate? To my mind, it is the best thing in the whole piece, and lacks only one point—but this point is important—the difference with the 'Sun'—it may be its chief merit, and that is, *likeness*—it lacks likeness. A gentleman's house and the government of this country are wholly disunited. Let me suggest to him—without meaning any disrespect to you, that a cook shop (a thing which there could be no danger of his forgetting) bears a far greater resemblance to the government of this country, than that of a gentleman's house and hospitality. Let cook shop represent Country—'Bill of Fare'—'Bill of Rights'—'Bill of Fare'—'Chief Cook'—Commander-in-Chief.—(I fancy I hear the editor say, this looks better.) Enters editor of the 'Sun' with his keen appetite. He reads the bill of fare. It contains the names of many palatable dishes. He asks the cook for soup, he gets 'dish water.' For salmon, he gets sprouts for beef, he gets bullfrogs—for ducks, he gets dogs; for salt, he gets sand; for pepper, he gets powder; and for vinegar, he gets gall;—in fact, he gets for what he expected to be something for which you ask, and which from the bill of fare, and loud-mouthed professions, you had a right to expect. This is just the treatment which the colored people receive in this country at the hand of this government. Its Bill of Rights is to practise towards us a bill of wrongs. Its self-evident truths are a tissue of falsehoods. Its freedom is unmitigated tyranny. The foundation of this government—the great Constitution itself—is nothing more than a compromise with slaveholders, and a cunningly devised complication of falsehoods, calculated to deceive foreign Nations into a belief that this is a free country; at the same time that it pledges the whole force, moral and Military power of the Nation to keep three millions of people in the most abject slavery. He says I abuse a country under whose government I am allowed to reside, and securely protected. I am neither safely residing, nor securely protected in this country. I am living under a government which authorizes Slaveholders to rob me of seven hundred and fifty dollars, and told me if I did not submit, if I resisted this robber, I should be put in dead. This is the protection given to me, and every other colored man from the South, and no one knows this better than the Editor of the New York Sun. And this piece of cant about the *rights of the Master*, and says that the English people recognised those rights by giving me money with which to purchase my freedom. The 'Sun' complains that I defend the right of invoking England for the overthrow of American Slavery. Why not receive aid from England to overthrow American Slavery, as well as for Slaveholders to invoke aid from England to feed the hungry? Answer me that! What would the 'Sun' have said, if the British press had denounced the Slaveholders for the ship-load of grain into Ireland, and denied the right of the American people to sympathize, and succor the afflicted and famine-stricken millions of that unhappy land? The Sun would have been denounced; the British public would have been branded as murderers. And if England had forbidden Captain Forbes to land his cargo, it might have been regarded just cause for war. And, yet, the interference in the one case is as justifiable as in the other. My Dear Sir, I have already extended this letter to a much greater length than I at first intended, and will now stop by wishing you every success in your noble enterprize.

Ever yours in our righteous cause,
FREDERICK DOUGLASS.

Lynn, Mass. May 18, '47.

From the London 'People's Journal' of April 17.

AMERICAN SLAVERY.—On the 31st of March, Mr. Frederick Douglass delivered a lecture on the subject of American slavery. The Philosophical Hall, the largest hall in Huddersfield, was crowded to excess, hundreds having to go away, unable to obtain admittance. Mr. Douglass was attended by several well-known philanthropists. Mr. Douglass spoke for upwards of two hours. We have been fortunate enough to listen to many popular and eloquent speakers, but we must certainly say that we never listened with more pleasure to any living man than we did upon this occasion. Mr. Douglass spoke with great eloquence, pathos, and an earnestness which went home to the hearts of his crowded audience; we seldom recollect a more enthusiastic reception of any lecturer, nor have we laid bare with the most masterly effect; his denunciations of those professing religionists, who profess so much, but who, by their actions, belray their want of earnestness or honesty, were well received.

Mr. Joseph Barker addressed the meeting in a few brief and appropriate remarks, after which a resolution strongly condemning slavery was passed with acclamation, and then the meeting separated.

Death on a Bottle.—Many remember a remarkable performer who used to performed great feats of strength, at the circus, named Ellsler. He was killed at the Theatre Porte Cabello. It appears that he was accompanying his son, who exhibited feat of standing on his head upon a pyramid of bottles, when one suddenly broke, and he fell, killing himself instantly by the fall.—N. Y. Sun.

Fatal Accident.—Mr. Wm. Dean of Easton, Mass, who was a passenger in the steamboat train which left the Worcester depot, in Boston, on Saturday afternoon, was killed by falling from the platform of the cars while under full speed, and, striking a post, was instantly killed. His body was shockingly mangled. Mr. D. has a young wife and a widowed mother to mourn his sudden demise.

Two daughters of Rev. James Weatherby, of Holly Springs, Miss., were riding in a buggy with their father, a few miles from home, when the horses frightened and ran off—killing one, and cruelly mangling the other. The father was also injured.

There was a great fire at Cincinnati on the 14th inst., by which William Powell's iron foundry and 14 houses were destroyed. The loss is estimated at $100,000.

A rencontre took place between John Park and J.J. Harris, a couple of young men, in which the latter received a stab in the arm, from which he died on Friday morning.—*Marietta, Geo. Heliean.*

The State Prison at Columbus, O., with a range of buildings adjoining, was consumed by fire on the 7th inst. Loss $20,000.

Rev. Wm. P. Tilden has resigned the pastoral office over the Tremont Street Society in Concord, N. H., and preached his farewell discourse last Sunday.

The New Orleans papers announce the death in that city, of Capt. Alexander J. Swift, of the U. S. Engineers, in the thirty-seventh year of his age. He served with distinction during the late war, and exposures during the investment of Vera Cruz.

Col. Wm. R. Milton was killed by James M. Hudson, in an affray at Eldorado, Texas.

An unusually large number of persons were proceeding to the Pacific Ocean, in Ireland for the United States, with all possible haste, and some were offering large sums for their passage.

A Medical Convention, comprising upwards of 500 doctors, has been in session at Philadelphia.

The amount of duties collected in five days at Vera Cruz, by American officers, was $100,000.

NORTHAMPTON WATER-CURE.

THE undersigned, gratefully appreciating the public patronage, which has attended his efforts, to make this establishment a Hydropathic Practitioner, and specifically inform the friends of Hydropathy, that his establishment is pleasantly situated in the town of Northampton, Hampshire Co., Mass., about 100 miles and a half from the centre of Boston, and 36 by 70 feet, three stories high, with a wing 30 by 40 feet, containing the bathing, shower, and dressing rooms, and gymnasium. There are also twenty lodging rooms, each furnished with a well ventilated, and conveniently furnished accommodation of two beds. Among the variety of baths in the establishment are the Shower, Douche, Cascade, and Plunge baths. The Plunge is 6 by 10 feet, 3 1-2 deep; the Douche, 6 feet 8 by 12, and 3 1-2 deep. The scenery in the vicinity is picturesque and romantic. There are a variety of pleasant walks passing near and to regions of pure water. The walks are sufficiently retired to allow invalids to walk out in paper as they should plainly dressed, enjoying their walks, without being exposed to public gaze or observation. Experiently of the last three years, has strengthened his opinion, that the condition of the skin clearly indicates the character of treatment, and the ability or inability of an invalid to bear the water treatment in its varied forms; also, the necessity of applying the dry woollen blanket, in wet sheet, or cold water evaporation or a wet, when either may be necessary; and from the success, which have followed his application of the treatment, he hesitates not to say, that the *diversity* of symptom of the skin indicates vitality, or power, and that a wet sheet, whose skin is not attended with this symptom, cannot be safely or successfully treated with water.

All patients who visit this establishment, for a course of treatment will furnish themselves with three common sheets, three woollen blankets, one large and three cotton sheets, two pillow cases, six bath towels, some well-worn linen to cut for bandages, an old chair, a chamber pot, and a syringe.

Terms for treatment and board at the establishment are, $5,50 per week, payable weekly. A private room, for the use of one occupies a room alone, will pay $6,50 per week. Invalids will be so kindly as to need extra attention and fire in their rooms, (except for warmth and purposes,) will procure their own nurses and fuel, or pay an extra price.

D. RUGGLES.

NORTHAMPTON, MAY 1, 1847.

N. B.—The advantages of a course of being examined in regard to their complaints, and of ascertaining the adaptedness of the water-cure in their particular case, should call on Tuesdays and Fridays.

D. R.

WANTED,

A JOURNEYMAN Barber—one well acquainted with the business, and of steady habits. Apply to BENJ. F. BARNETT,
May 28. 23 Endicott st.

ISAAC CALDWELL'S

Genteel Boarding House,

Removed from No. 20 Butolph-street, to No. 12 Belknap-street, near Cambridge-street.

C. would respectfully inform the public, that he has fitted up and opened the above house to accommodate with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. Terms moderate. April 16.

HITCHCOCK & HOLT,

DENTISTS,

Corner of Court and Stoddard-streets, Boston.

DR. HITCHCOCK has resumed his profession at his Old Establishment, where he may always be found, and is now associated with Dr. Holt, who is now his partner, as an assistant and student operator. During the absence of Dr. H. he has visited the cities in Europe, and has witnessed the best treatments which are so successfully practised by them. In addition to his tour to Europe, and the extensive practice which he has had, Dr. H. takes great pleasure in stating that, with the aid of his associate, in dental establishment is not to be surpassed by any in Europe or America, thereby rendering it an object to all wishing the services of a Dentist, to visit their office. Feb. 12

Abdominal Supporters.

NEW-ENGLAND

TRUSS MANUFACTORY.

JAMES FREDERICK FOSTER

CONTINUES to manufacture all the various kinds of TRUSSES at his old stand, No. 20 Washington street, opposite No. 254, entrance in Temple Avenue, Boston, where he has been for the last ten years, and from the extent of business, and both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more conveniences and better conveniences for his business than any other person engaged in it in this city or any other.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Suspensory Bags, Knee Caps, Back Boards, Shoulder Braces for deformed persons, and a great variety of other articles, which are so successfully practised by him. In addition to his tour to Europe, and the extensive practice which he has had, Dr. H. takes great pleasure in stating that, with the aid of his associate, in dental establishment is not to be surpassed by any in Europe or America, thereby rendering it an object to all wishing the services of a Dentist, to visit their office. Feb. 12

ALSO, Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Suspensory Bags, Knee Caps, Back Boards, Shoulder Braces for deformed persons, and a great variety of other articles, which are so successfully practised by him. In addition to his tour to Europe, and the extensive practice which he has had, Dr. H. takes great pleasure in stating that, with the aid of his associate, in dental establishment is not to be surpassed by any in Europe or America, thereby rendering it an object to all wishing the services of a Dentist, to visit their office. Feb. 12

CERTIFICATES.

From Dr. John C. Warren, of Boston.

Having had occasion to observe, that some persons afflicted with hernia have suffered much from the want of skillful workmen in accommodating Trusses to the peculiarities of the patient, I feel a pleasure in bearing testimony of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After examining the specimens of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments and evinces genious in accommodating them to the various peculiarities of the patient. I feel myself called upon to recommend Mr. Foster to the notice of the public, him to my professional friends, and to my patients as a person well deserving their confidence.

JOHN C. WARREN, M. D.

From Dr. Robbins, Roxbury.

Since the death of Mr. John Beath, I have used a preference to all other Trusses made by Mr. J. F. Foster of Boston.

P. G. ROBBINS, M. D.

From Dr. Green, Boston.

I have used many persons to be fitted with Trusses and Abdominal Supporters, by James F. Foster, and the instruments have been in all cases, to me, uniformly given full satisfaction in their application.

The benefit of such instruments is often lost, in consequence of their imperfect construction, and the neglect in properly fitting them; and in such cases, I am the habit of sending my patients to Mr. Foster, confidently believing that he will give them a good article, and see that they are properly fitted.

H. C. GREENE, M. D.

Boston, April 27, 1847.

The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture Trusses, the various kinds of Abdominal supporters, and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of other artists.

J. V. C. SMITH,
Editor of the Boston Medical and Surgical Journal.

AGENTS FOR THE LIBERATOR

NEW-HAMPSHIRE.—Leonard Chase, *Milford.*
EZEKIEL ROBINSON, *Northwood.*
MASSACHUSETTS.—Milton Bonney, *Lowell.*—Elias Adams, *Fall River.*—Isaac Austin, *Nantucket.*—Eliab Richards, *Weymouth.*—George W. Benson, *Northampton;* John Levy, *Merrimack.*
RHODE ISLAND.—Amaranzy Paine, *Providence.*—William Adams, *