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NO TAXES FOR TYRANNY.

NO UNION WITH SLAVEHOLDERS.

THE U. S. CONSTITUTION, "A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL."

☞ Yes! it cannot be denied—the slaveholding code of the South prescribed, as a condition of their adhesion to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of property in human flesh; the second, the secession clause; the third, the stipulation to surrender fugitive slaves—an enactment positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—*Dr. John Quincy Adams.*

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

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

VOL. XX. NO. 37. BOSTON, MASS., FRIDAY, SEPTEMBER 13, 1850. WHOLE NO. 5104

Refuge of Oppression.

From the Barre Patriot of Aug. 23.

GARRISON CO., IN BARRE.

Whenever a destructive storm or a malignant pestilence invades any place, we feel called on to make record of the occurrence. For the same reason do we now chronicle the advent of William Lloyd Garrison, S. S. Foster, and Samuel May, Jr., into our good town of Barre. The visitation lasted from Saturday evening until Monday morning. Public curiosity had been greatly whetted by the previous announcement that these men would speak to us on the novel subject of *anti-slavery*. That was all which we were led to expect. But as often happens in concerts and other entertainments, we got more than was in the bill. Indeed, the bills, as it proved, did the performances great injustice. It is customary for the histrionic gentry to call particular attention to the parts in which they most excel, by means of glaring capitals, and other devices. But these 'stars,' through a singular modesty, gave no intimation whatever of the characters in which they were to astonish us. In the programme, as we said, they were set down only as preachers of anti-slavery, but in the performance they showed that their *forte* lay in acting the part of defamers of the Christian church, the American Constitution, and Henry Clay. Without this, we should have had the old maxim once again—the play of Hamlet with the part of Hamlet left out. We might go into a minute description of the personal appearance of these men, but they are too well and widely known to make it necessary. Suffice it to say that Garrison looks like his portrait, May like a minister, (much against his will, doubtless,) and Foster like a—

May opened the ball, and Foster followed; Garrison not having yet entered the hall. This absence drew out one of the purveyors of the entertainment, who, while Foster was speaking, came forward, and with more facetiousness than politeness said, that, as many had come to hear *Mr. Garrison*, he would inform them that the individual was in town, and would soon appear. It was quite rich to see Foster closing in the shell and swallow this mouthful, but he got it down and went on, though with some loss of facial energy. Our surprise at the interruption ceased when we noticed that doubtless it was the way of the synagogue.

In the course of his remarks, Foster intimated that he was a non-resistant. One our acquaintance, a man, with his wife, confirmed his statement. It seemed to us, especially, that he did not resist the devil. When, for instance, the devil instigated him to call Deacon Hale an ass, and to blush his accusation in their faces, he did not resist. Nor did he resist, when the same great wire-puller moved him to impose upon his audience sophistry for sound reasoning; to put light for darkness, and darkness for light, and to represent himself as the true servant of God and the especial friend of man. In all this, and much more of the sort, he proved himself to be the devil's true non-resistant. And yet there were some things that seemed not to square exactly with the common notion of non-resistance. Most men think that a true non-resistant is one who not only does not engage in strife, but who does not *stir up* strife; one who not only keeps the peace, but who studies the things that make for peace; one who is sincerely disposed for peace as to refrain from indulging his own bad passions, and from appealing to the bad passions of others, knowing that out of strife spring wars, murders, bloodshed, and all violence. We say there were some things in Foster that did not seem exactly to square with this notion. He seemed to have a strange inspiration against such individuals and classes of individuals with his tongue. At such times, his voice would acquire unusual edge, his eyeglass with a more baleful fire, his mouth be brazened with a more knock-down swing, and his whole appearance would betoken what, in the old-fashioned vocabulary, would be styled a decided vindictiveness. Once he said to his audience, "If any slaveholder should treat your wives and daughters as he treats those among his slaves, you would put your knives to his heart with a relish!" and then he was though his fingers clutched an imaginary dagger to execute the conception of his brain. All this, we repeat, appeared to be somewhat at variance with the common notion of non-resistance, but doubtless it was nothing more than its negative aspect.

We have already intimated that this preacher of the gospel of peace seemed much concerned for the welfare of the churches, 'Unitarian, Trinitarian, Baptist and Methodist.' He thought that it would be a great God-letter to have them turned into debating clubs! that would be a species of worship much more acceptable to the Deity than the present style. The minister ought not to monopolize all the talk; there ought to be full license for any man in the assembly to interrupt him, and contradict him, and take his task for any statement. There ought to be liberty for any good brother to come forward in the midst of the sermon, as in the synagogue in the time, and tell the audience that they should have an opportunity to hear a smarter fellow pretty soon.

Sunday evening Foster seemed disappointed because the ministers of Barre were not present to fight him. He called for them once and again. Why, wouldn't they come and take a round with him? To be sure, one of them was there, but then he was there in open fellowship, and we thought Foster did his best to take much satisfaction in him. He wanted some opposition, and he got it, though in repeated challenges to this effect reminded us of a Worcester rowdy, who, at the time the circus was in this place, was wont to parade among the throng, and loudly challenged all creation to whip him in a fight. Nobody minded the poor fool, and also, nobody, minister or layman, was courteous enough to accept the challenge of the pugilistic Spencer.

Henry Clay got 'some,' and a little more. He was a fool and a robber and a murderer, and ought to be hung on the gallows! We have wondered that Foster didn't attempt to make a still stronger point by placing Washington there too. Only we believe in Henry Clay, but all men believe in Washington; to have made him out a robber, therefore, would have told upon the audience with much more general effect.

We find that we have used up a disproportionate space in noticing Foster, and have but little left for Garrison. But every one knows that, in a menagerie, the wildbeast and antics of the monkey always secure a larger share of attention than the heavy exhibitions of the elephant. Mr. Garrison is a giant in weight and substantial, while he is far less bulky than his humble co-adjutor. In manner, he approached very nearly to the standard of ordinary mortals. His matter was, of course, undiluted Garrisonism. He directly proved that the whole anti-slavery agitation, from the commencement of the Revolution, to dissolve the Union, to destroy the churches—this was his aim. For this he came to Barre. For this he asked the aid of our citizens. Let us write it down again, to prevent mistakes:—Mr. Garrison came to Barre, on the other day, to ask our citizens to join him in his efforts to destroy the American churches and the American Union. This was the form and substance of his mission.

We heard so little from Mr. May, that we must seem to do injustice to his performances. We had a remark of his, however, had so much point that it still sticks in our memory. As the people were dispersing on Saturday evening, he stopped them to remark, as Town Hall on the Sabbath, notwithstanding there was no *steeple* on it. The church steeple appears to give great offence to these men. It is the symbol, by pointing in a direction contrary to that in which their own feet are tending, it condemns their course?

We have not been round to learn what effect has been produced by these men. Whether any hearts of oak or tender saplings have been prostrated by the wind of their doctrine, we cannot say. But we have no great fears. Many of our citizens are indeed strongly opposed to slavery; but we trust that all are endowed with an ordinary share of discernment, and can sufficiently distinguish between anti-slavery and Garrisonism.

COMPLIMENT TO NORTHERN TRAITORS.

In a speech recently delivered in the U. S. Senate by Hangman Foote of Mississippi, this sanguinary advocate of eternal slavery bestowed the following complimentary epithets upon certain Northern Senators, who have most basely pandered to the Slave Power, and sacrificed the rights, interests and honor of their own constituents. Let a righteous retribution be meted out to all such traitors!

Now, with regard to the other Hon. Senator from New Hampshire, (Mr. Norris,) whose position has been known to be eminently just and safe, I am proud to say I could go before my constituents, and take the list of votes he gave under all circumstances, with a certainty that I could vindicate them, knowing that they would do honor to his head and heart; for if there is a man who has risked himself among his own constituents by his efficient championship of your rights among that people, that gentleman is one. I am not ashamed of such a man. I should scorn myself if I could refuse to confer with gentlemen, because they happened to live north of the Potomac. Sir, am I ashamed to go home and say that I consulted with the honorable Senator from Michigan, (Mr. Cass,) whose efforts, more than those of any other, in my judgment, have tended to bring about a salutary reform in the public opinion of his own State with reference to this question? No, Sir; I have attempted in my own humble way to vindicate his course in 1848; and now, during this session, he has given brilliant, almost unparalleled evidence of his sublime daring, lofty patriotism, and unswerving devotion to principle. I will go home to my constituents, confident that I have performed my duty, which I shall always perform, by vindicating his action in opposition to any man who shall attempt to bring blame upon it. I do not think any such person will be found in Mississippi; I know my colleague will not do it, because he entertains the same opinion that I do. So with regard to the honorable Senator from New York, (Mr. Dickinson,) who has voted against the almost united public sentiment of his own State, and stood up for the constitutional rights of the South against perils and difficulties which, I venture to assert, no man in the Republic has encountered, except himself. No man could have encountered them, without having received the execration of his own State of New York. It is not a great matter to have acted as he has done, in a small State of this Union; but he who was prepared to hurl the lion in the den, in the empire State, and who has, sword in hand, charged valiantly upon the enemies of the South, and achieved to some extent victories over our foes, deserves laurels of commendation that I could not use here, sir, without bringing a blush to the face of the Senator from New York, who is a modest man, and would not like to hear all the praise uttered in his presence that is due to him.

RARE IMPUDENCE.

[Washington corr. of the Macon (Ga.) Telegraph.]

The coolest piece of impudence was revealed in this city last week. Daniel Webster, it seems, had remarked, upon a visit before a buck negro in the Home Department, under Mr. Ewing, as a messenger, when fifty poor white men would have been delighted to receive it, that out of the Maj. Webster in Mexico as a servant, and it was in character for 'black' Dan to provide for black Peter. Emboldened by the success of their brother nigger, two 'colored gentlemen,' as they were called, came to Washington, all the way from Massachusetts, fine specimens of 'charming boys,' so elegantly spoken of by Mr. Pitney of that State. They entered the ante-room of the Home Department, and inquired for Mr. Ewing. They were dressed in the best broadcloth, and wore large gold chains to their watches. A waggish wretch, who is the official attendant, and in the course of conversation learned from them that they were seeking *clerkships*? It has not been ascertained that they met with success—the only bar to preference being public opinion. As they voted for General Taylor, and are his political friends, why not? help to share the business of government? H. Webster, Clerk in Treasury Department, and two other negroes, are in the passages of the Department, directing packages, while white men are scrubbing the floors. It is enough to make the blood boil to think of these things. A Whig member of Congress from Tennessee, representative of the immortal Old Hickory, as one of the most perfect gentlemen he had met with in Washington, and a Senator from the same State helped him into office. These are few of the many facts which have lately transpired.

VERY ALARMING!

The 'Journal and Tribune,' published at Mobile, in a long article on the subject of the 'Exodus' among the journeymen tailors of New York, after rossing its own track two or three times, delivers itself of the following sage conclusion:—

'Society in the North is fast running to the same condition as that of Europe. Before the lapse of century, New England, if we furnish bountiful aids, will be a huge Manchester, full of vice, and in sense of equity, in general much repriaed degrade-on, and New York and the rest of the large cities will be no better than London. This tendency is certain. It cannot be averted. It is in only true source of independence is agriculture, and while we in the South can preserve our institutions, we will be for ever free from those great evils which belong to other communities. Here, while this condition lasts, each man will be independent, self-dependent, and a true, earnest, whole, hearty—not so bowed down by those worse necessities which will make the white man there a creature more despicable and less happy than the meanest of our slaves.'

Selections.

[Adopted at the last Ceneovia Convention.]

A LETTER TO THE AMERICAN SLAVES, FROM THOSE WHO HAVE FLED FROM AMERICAN SLAVERY.

AFFECTED AND BELOVED BROTHERS:—The meeting, which sends you this letter, is a meeting of runaway slaves. We thought it well, that they who had once suffered, as you still suffer, should tell you, that they who once drank of the bitterness of all bitter cups which you are compelled to drink of, should come together for the purpose of making a communication to you.

The chief object of this meeting is, to tell you what circumstances we find ourselves in—that so you may be able to judge for yourselves, whether the price we offered is worth the peril of the attempt to obtain it.

The heartless pirates, who compelled us to call them 'master,' sought to persuade us, as such pirates seek to persuade you, that the condition of those, who escape from their clutches, is thereby made worse, instead of better. We confess that we had our fears of this when we fled. Indeed, so great was our ignorance, that we could not be sure that the abolitionists were not the friends, which our masters represented them to be. Many had told us, that the abolitionists, could they lay hands upon us would buy and sell us, we could not certainly know that they spoke falsely; and when they told us that abolitionists in the North were aiming the black man for leather, and of regaling their cannibalism on his flesh, even such enormities seemed to us in the South, to be not improbable. Nothing can in our circumstances, we are not as ignorant and credulous now, as we once were; and if we did not know it before, we know it now, that slaveholders are as great liars as they are great thieves.

The abolitionists act the part of friends and brothers to us; and our only complaint against them is, that there are so few of them. The abolitionists, on whom it is safe to rely, are, almost all of them, members of the American Anti-Slavery Society, or of the Liberty Party. There are other abolitionists; but most of them are grossly inconsistent; and, hence, not entirely trustworthy abolitionists. So inconsistent are they, as to vote for anti-abolitionists for civil rules, and to acknowledge the obligation of laws, which they themselves interpret to be pro-slavery.

We get wages for our labor. We have schools for our children. We have opportunities to hear and learn to read the Bible—the blessed book which is all for freedom, notwithstanding the lying slaveholders say it is all for slavery. Some of us take part in the election of civil rulers. Indeed, but for the primary politicians, the influence of most of whom is against us, our condition would be every way eligible. The priests and churches of the North are, with comparatively few exceptions, in league with the priests and churches of the South; and this, of itself, is sufficient to account for the fact, that a caste-religion and a religion of caste, are found in the North, as well as at the South. The politicians and political parties of the North are connected with the politicians and political parties of the South; and hence, the political arrangements and interests of the North, as well as its ecclesiastical arrangements and interests, are adverse to the colored population. The influence of the Church and its ecclesiastical and ecclesiastical power is on the wane. The spuriousness of American religion and American democracy has become glaring; and, every year, multitudes are deluded by them, come to repudiate them. The credit of this repudiation is due, in a great measure, to the American Anti-Slavery Society, to the Liberty Party, and to anti-sectarian meetings and conventions. The purest sect on earth is the rival of, instead of one with Christianity. It deserves not to be treated with a deep and honest and earnest reform. The temptations which beset the pathway of such a reform are too mighty for it to resist. Instead of going forward for God, it will slant off for itself. Nothing, short of a reform, as hostile to sectarianism, nor a shred of the current religion, nor a shred of the current politics of this land, may remain. Then will follow, sir, that old political and religious combination, and, then, white men will love black men, and gladly acknowledge that all men have equal rights. Come, blessed day, come quickly!

Included in the children we number in Canada at least twenty thousand. The total of our population in the free States far exceeds this. Nevertheless, as we are poor, we can do little more to promote your deliverance than pray for it to the God of the oppressed. We will do what we can to supply you with pocket compasses. In dark nights, when has to be a fugitive slave, is hidden from the flying slave, a pocket compass greatly facilitates his exodus. Besides that we are too poor to furnish you with a lucrative weapon, candor requires the admission, that some of us would not furnish them, if we could; for some of us have become non-resistants, and have discarded the use of carnal weapons, even for war, and to you—'Love your enemies; do good to them which hate you; bless them that curse you; and pray for them which despitefully use you.' Yet we are glad to be able to say, that all the colored men of the North are non-resistants. But, in point of fact, it is only a handful of them that are. The Northern slaveholders, and the Southern slaveholders, shall take place, as take place it will, unless prevented by voluntary emancipation, the great mass of the colored men of the North, will, from principle to non-resistance, and, of us, will be found by your side, with deep-stored and long-accumulated revenge in their hearts, and with death-dealing weapons in their hands. We do not, indeed, imagine that such a man is much disposed as a white man to resist, even unto death, those who oppress him. The colored American, for the sake of relieving his colored brethren, would be no more hesitate to shoot an American slaveholder, than would a white American, for the sake of delivering his white brother, hesitate to shoot an American slaveholder. The State motto of Virginia—'Death to Tyrants'—is as well the black man's as the white man's motto. We tell you these things, not to intimidate you, but to prepare you for your duty; but, simply, that you may know, be it to your joy or sorrow to know it, what your Northern colored brethren are, in these important respects. We think you are entitled to know, however the knowledge of it may affect you, and however you may act in view of it.

We have said, that some of us are non-resistants. But, who said that would dissuade you from all violence toward the slaveholder, let it not be supposed that they regard it as guilty, in those circumstances, when good men are ready to justify. If the American revolutionists had excuse for shedding but one drop of blood, then have the American slaves excuse for spilling blood to flow even unto the knee-bridles.

Numerous as are the escapes from slavery, they would be far more so, were not men so unprincipled, to your manifestations of the rights of property. You hesitate to take even the fullest of your master's horses—whereas it is your duty to take the fleetest. Your conscience suggests doubts, whether in quitting your bondage, you are at liberty to put into your packs what you need of food and clothing. But were you properly enlightened, and individuals in various parts of the country, are doing all they can, and it is much, to afford you a safe and a cheap passage from slavery to liberty, they do this, however, not only at great expense of property, but at great peril of liberty and life. Thousands of you have heard, ere this, that, within the last fortnight, the precious name of William L. Chaplin has been added to the list of those, who, in helping you gain your liberty, have lost their own. Here is a man whose wisdom, calling, moral worth, bring him into the highest and best class of men;—and, yet, he becomes a willing martyr for the poor, despised, forgotten slave's sake. Your remembrance of one such fact is enough to shed light and hope upon your darkest and most desponding moments.

Brethren, our last word to you is to bid you be of good cheer, and do not despair of your deliverance. Do not abandon yourselves, as have many thousands of American slaves, to the crime of suicide. Live! to escape from slavery! live to serve God! Live till He shall Himself call you into eternity! Be prayerful—be brave—be hopeful. Lift up your heads, for your redemption draweth nigh!

From the Pennsylvania Freeman.

ANOTHER OUTRAGE UPON HUMANITY.

PHILADELPHIA, June 12, 1850.

EDITORS OF THE PENNSYLVANIA FREEMAN:

SIRS—I left here with the intention of seeing my mother, who was very ill; she lives in Prince George Co., Md. On my arrival in Washington, Mr. Wm. B. Todd informed me that there was some difficulty in going into the State of Maryland; he gave me a letter to Mr. Arthur West, and he said that they would not trouble me when on business for a white man. So I proceeded on my way to deliver my message to Mr. West; and on my way, when within a short distance of Mr. West's, I was overtaken by a constable, who said I must return with him, which I refused to do. He then drew a pistol, and said that he would shoot me. I asked him what authority he had for doing so? He said he was a constable, and that he must take me up according to law. I then told him if it was lawful I would go to a magistrate with him. It was nine or ten miles before we arrived to go before the Squire. He not being at home, gave them a fair chance to commence their outrages upon me. The constable asked me where I was from? I told him Philadelphia. They then took my horse from me and my watch, and while lying on my back, were they had thrown me, they gave me twenty lashes, which made me nearly helpless. One who was standing by, said, 'he has got a plenty.' Also, while I was lying on my back, five or six dollars in silver rolled out of my pocket, which they divided among the rest of them. They were informed that the Squire had retened to his office, and they immediately dragged me up, and the constable said to the Squire, 'Give me a commitment to take this fellow to jail;' which he did instanter. They then tied my hands and legs, drawing me double; in that position they kept me about 'several hours' (refusing to release me; and at length they said they would do so, if I would pay *twenty dollars*; which I agreed to do, in case they would return me my horse, watch, and the money they had taken from me. When I said that, one of the gang struck me in the mouth, and said, 'D—n you, we have none of your money.' They brought the horse and my watch, and said they would not untie me until I would pay them the money. I told them that I could not get my hand into my pocket; so they untied me, and I paid them twenty dollars. The constable took the saddle-blanket off my horse, saying that he wanted one, and that was too good for me, and then gave me a knick and let me go.

Yours, very truly and respectfully,

ALFRED WOOD.

From Douglass's North Star.

THE COLONIZATION CRUSADE.

There is every evidence extant that the great mass of the free people of color in the United States not only have no sympathy with the scheme of the American Colonization Society, and entertain no desire to emigrate from this country to Africa, but look upon both the association and its measures as wholly gratuitous, impudent and injurious. They regard the true proposition of that Society to remove them from political and social disadvantages, by dragging them from their own homes, and from their native land, to be (upon its very face) heartlessly cruel, and scarcely hypocritical. They cannot, for their lives, see why a society, which can look with complacency upon the enslavement of three millions of colored men, should be so alive to the sufferings of five hundred thousand free people of color; and they very naturally infer that if the desire to rescue were genuine, it would extend at least equally to the slave as to the freeman of color. They have seen oppression spring up rankly after the plowshare of colonization. To the labor of that Society may be clearly traced the infamous laws of Maryland and Virginia, forbidding the emancipation of slaves without expatriation. That Society commenced by imbuing the public mind (strongly tinctured with anti-negro prejudice against the colored man) with the idea that Africa and not America is the native land of the colored people of the United States; that the sooner they are made to return to their native land, the freedom and civilization together; that the free negro is low, vicious and degraded. Thus have they nursed in the heart of the nation, the prejudice which is ever ready to trample on and as the last step in their career, they have now sought an alliance with the government, by the influence of which they hope to induce many of our people intimidated as to fall in with colonization as the only alternative left them. Already have they been the cause of private emancipation in most of the slave States brought in a considerable number by the direction so constantly enforced by this Society, and which is found in the very pamphlet before us, that the interest of the slave holders lies in the United States is 'an evil of *enormous magnitude*.'

Of course, slaveholders very readily receive such instruction as this. Clinging to their slaves by all the force of profit and habit, they very naturally adopt any argument which serves to quiet the restless accusations of their own conscience. If the free colored people of the United States are indignant and disgusted with the hypocrisy of the first proposition of the Society, they cannot be less so with respect to the second, which sends us to Africa for the benefit of free government. This is an anomalous proposition—to send a people from the democratic, free republic of the United States, in search of the benefits of free government, on the shores of Africa, among a people who are so degraded, ignorant and vicious, as to make their presence in this country '*an evil of useful magnitude*.'

Of a piece with this object is the third, which proposes to send the colored people to Liberia, to 'spread civilization, sound morals, and free religion among the benighted natives of Africa.' LOFTY AND COMPREHENSIVE PURPOSE! But did it never occur to these colonizationists, that the same virtues which they are in favor of sending to Africa, are needed in America? Do they think, that the 'free colored people are qualified to be the missionaries and ministers of civilization, sound morals and free religion' among the benighted very persons most needed to diffuse these blessings at home.

We might enlarge upon this point, and ask if that body of men and women in this country who exhibit the most Christian and philanthropic three millions of the human family held in galling bondage—shut out from the ranks of humanity—coupled with the presence of the great mass of the free people—compelled to live in ignorance, to toil that others may reap the reward—denied a knowledge of the Bible—bought and sold like brutes in the market—and the accursed lash, and doomed to a life of chains;—we might ask, we say, if such persons can have any sincere desire to spread 'civilization and true religion' throughout the continent of Africa? It does seem to us that that charity is most worthy of the name that begins at home; that 'love man' whom he hath seen, as the only condition upon which we can love the unseen Heavenly Father of men.

A SCENE IN THE HOUSE.

WASHINGTON, Aug. 31. There were rather characteristic illustrations of chivalry in the House, this morning and yesterday. Mr. Bayly has been desirous of having the Indian Appropriation bill passed. Yesterday had a long, and, in some respects, which required unanimous consent. Mr. Sweetser, of Ohio, who sits about three seats removed from Mr. Bayly, rose and objected, and of course the motion could not be entertained. On its being announced, Mr. Bayly, who had leaned over towards Mr. Sweetser, shook his finger at him in a very menacing manner, and said, as I understand, 'You are a mean, meddlesome little cur,' with some additional epithets not necessary to repeat. This morning, the Chairman of Ways and Means renewed his motion, and again Mr. Sweetser rose and objected. Mr. Bayly then leaned over as before, shook his finger in the face of Mr. Sweetser, and said, amidst laughing—'If you ever object to another motion, I will wring your nose, G—d d—n it, I will wring your nose, G—d d—n you.' These words were spoken so loud as to be distinctly heard across the hall, though, of course, they were not intended to go so far. The debate, on the motion, was then taken with his hand as if he would have thrown an inkstand into the face of his insulter; but Mr. Thompson, of Miss., interposed, and the matter ended. Yesterday in the House, Mr. Sweetser soon after left the House; as he was doing so, a friend asked him what he was about to do, to which he replied that he would go home himself, and would then decide what he was to do; the opinion of every member whom I heard allude to the affair, that the insult on the part of Mr. Bayly was so gross, wanton and unprovoked, that he, and Mr. Sweetser had the means to do it, he would have been warranted in summarily taking his life.—*Cor. Eve. Post.*

W. L. CHAPLIN.

Chaplin, who is under arrest in Washington, for his attempt to aid in the escape of Toombs and Stevens's slaves, is the candidate of the Gerrit Smith abolitionists for Governor of this State. His residence is in Albany.—*Rosh. Amer.*

It is to be hoped that this wretch will be made an example of by the authorities of Maryland, to whom, he is now indebted for his liberty, by delivering up for trial.—A man who will deliberately lend himself to such disgraceful proceedings deserves the severest penalty of the law. Suppose Stevens and Kirk had called at the jail in Washington to sympathize with him, but they were refused admittance.—*Boston Courier.*

So speak the Southern journals, and so the '*Alligerine Courier*,' not the '*Turkish Cord and Sack Journal*,' not the South Carolina Daily Bowie Knife, but the '*Boston Courier*. The Courier of that city is which accordingly to the logic of Edmund Burke and the North, and that quintessence of royal wisdom, George the Third, men 'lent themselves to the disgraceful proceeding' of Washington, in shipping off the Mr. Pitt at Liverpool wharf; in which city, rebellious John Adams, and John Hancock, and Warren and Prescott, and all such 'wretches,' despised the legal authority of their Sovereign George, the very paragoraive; and did at Concord, Lexington, and Bunker's Hill, deliberately lend themselves to stay his Majesty's arm, and to participate in the faithful discharge of their duty of slave-making.

It is a pity that the general, mind cannot perceive at a glance the extent of foolishness, to all the principles of true liberty, that is expressed in this bloodthirsty, malignant sentence. Although it positively affects Gen. Chaplin only relatively, it bitterly reviles all those who have dared to attempt a wrongful emancipation from England. What did our fathers profess to fight for? Liberty! And will any man deny that the principles which actuated the men of Toombs and Stevens to flee from bondage was identical, and equally sacred? What were Lafayette, Kosciusko, Pulaski, and all those European backgammon men? Slaves! Yes, the principle that will any man dare to say that Chaplin's sympathies with the oppressed were not as pure and disinterested as theirs? According to the Boston Courier, the intention of Stevens and Kirk was a 'disgraceful proceeding,' and the wretch who deliberately lends himself to such deserves to be made an example of; *Ergo*, the Boston Courier may escape from the conclusion, if it can, our war of independence was 'a disgraceful proceeding,' and Kosciusko and Lafayette, who deliberately lent themselves to aid in it, must have been subjected to the tender mercies of British law.

It is true that we were a nation struggling to be free; and there may be a way to be wrong in drawing the sword in our cause, and W. L. Chaplin was aiding two slaves. But true logic does not know any difference in principle between the efforts of individuals and the acts of millions. The attempt of two to win liberty is not so ostensibly magnificent as the attempt of three millions and a half, but the principle is the same. Immortal fame is not ignoble. Liberty is equally holy, whether it dwells in the heart of a despised negro, or gleams on the brow of a George Washington.

Little did the fathers of the Revolution dream that there would be a *Courier* in Boston in 1850, that would stigmatize the long and glorious struggle for liberty, as a '*disgraceful proceeding*,' that would apply to an American freeman the epithet of *wretch*, because he periled his life in a generous attempt to make man *free.—Worcester Spy.*

THE MARYLAND REQUISITION.

Of course, the government of Maryland will want Chaplin. They will of a sudden acquire a great hatred of the law, and of slaves, and men. If smugglers from a foreign jurisdiction meet in Maryland, and one seizes the horses of the other, and blocks his carriage with the wooden and iron pistols and knives, and is shot at by the other traveller, even in such case, we may expect the *non-resistant* Governor Thomas, who hesitates not to shoot a man dead in a boat, to be seized with a sudden and fearful horror of taking human life! So much so, as to demand the traveller be allowed, that he may be punished for an

attempt to take life, not to take slave. Mind, the attempt to take slave makes no part of the charge against Chaplin upon which Maryland demands him as a criminal. It is only that he shot at a midnight assailant, who had broken into his premises, wheels and seized his horses, before disclosing any lawful purpose, if he could have a lawful purpose in such an hour. But. It is useless for us to reason on the point, and still worse for us, if we may say, what every one will readily believe, and what the Governor of Maryland among the rest should believe, that Chaplin might well, if he was aware of the character of the robbers, who, by the laws of God, he had a right to destroy in the act of commission of their high crimes.

We say, not only may the Governor infer the innocence of General Chaplin in the act of shooting, but we insist that the government at Washington, and the world, are bound so to presume, and to refuse to place upon an unscriptural and false charge, as is made by Governor Thomas. Our government at Washington are bound to see that it is not a *criminal act, with intent to kill*, that moves Maryland to demand the person of our brave brother. The pretence that it is so is a false pretence, as dishonorable to Gov. Thomas as it is false.—*Syracuse Liberty Party Paper.*

SPEECH OF THADDEUS STEVENS.

The Hon. Thaddeus Stevens made a very powerful speech in the House of Representatives a few days since, in relation to the Texas question. It occupies four columns in the Washington Globe. We give the following concluding passages, which will be read with interest:—Ed. Pa. Freeman.

Well, sir, the rightful limits of Texas are now precisely what they were when she was admitted into the Union as a State. States can make no conquests; for by the Constitution they can make no wars. All conquests made by the army or navy are made for the United States! What were her true limits—her actual possessions—when the U. States admitted her and numbered the war? She had the country between Louisiana and the river Nueces. Beyond that river she did not hold a rod of ground. Corpus Christi, at its mouth, was her farthest military post. Between the Nueces and the Rio Grande, from its mouth to its source, was inhabited by Mexicans, acknowledging allegiance to that government, and governed by her civil and military laws. On the west side of the Rio Grande, between it and Texas, the parts of the ancient Mexican departments of Tamaulipas, Coahuila, Chihuahua, and New Mexico. The United States sent her troops and her officers, and conquered all of them from Mexico. General Taylor conquered the two first, Colonel Doniphan Chihuahua, and General Kearney New Mexico. Texas had no army there. She could have none there, for she was a State of the Union. But it is said that the United States conquered it for Texas. Why, not for humanity or Mississippi? Texas paid nothing in the battles. The money of the whole Union paid the expenses of the war, and the fifteen millions to Mexico. The conquest was made by the nation, and for the nation.

The territory below New Mexico thus conquered, lies between the Rio Grande and the Nueces, and between the Gulf of Mexico and the lower line of New Mexico, being about one hundred miles wide by six hundred long, containing more than sixty thousand square miles, independent of New Mexico. Being but thinly inhabited, the United States has tacitly permitted Texas to extend her jurisdiction over it. Every foot of this ground belongs to the United States. But we have tacitly authorized it to Texas and slavery. New Mexico we never did surrender, but have held exclusive possession of it since its conquest. Texas, in 1836, claimed it, and not claiming it. But from that time until the United States conquered it, about twelve years, she does not pretend she ever took possession. Paper or parchment declarations give no rights, or no color, to the North Pole. Gen. Smythe conquered Canada by proclamation. Why do we not enforce the title at the point of the bayonet, or extort an indemnity? Disturnell's map, affixed to the treaty of Hidalgo, is relied on as tending to fix the limits of Texas. This is an entire mistake. That treaty does not profess to fix the boundaries of Texas. The sole object referred to to designate the line then agreed on between Mexico and the United States, and for that purpose alone. It described no line except up the Rio Grande to the lower limits of New Mexico, and thence along the line of New Mexico *West* of that river towards the Pacific ocean. That was the line—not between Texas and Mexico, but between the United States and Mexico—showing clearly that the land on one side of the line belonged to the United States Government, and on the other to Mexico. All sound men who have examined it, pronounce the claim of Texas absurd. Mr. Clay, concurring with the late President, General Taylor, Messrs. Webster, Benton, Johnson and others, wholly repudiate it. Yet we are asked to add fifty thousand square miles of our territory, now free, to Texas, and surrender it to slavery, and give her millions to pay her for taking it.

Sir, if Texas were to give us ten millions, I would not sell it to her for such an abhorred purpose. The bill on your table is a compliance with such demand; to which I rejoice that the President's message gives no sanction, and imposes no such crushing responsibility on his friends. I know the pressure there is upon us. I know the Texas stock, by millions, is held by monied speculators, who are urging this bill and press this measure. If successful, it will enrich them out of a plundered treasury. I do not present and consider the interested in this gigantic swindle. Parliamentary law excludes the idea that they are in Congress or in office. Sir, I shall regard none of this pressure. I would do full justice to Texas, I would not take a foot of land that belongs to her. Nor would I give her any to train her slaves upon. And, above all, I should despise my self, if I should pay her pecuniary consideration for peace. Pass this bill, and instead of bringing repose, it will be the cause of constant agitation and sedition. It will become the fruitful mother of future rebellion, disunion, and civil war, and the bane and ruin of the republic. Do your duty firmly—show that you are fit to be a government, and this Union will be perpetual.

SLAVE TRADE IN THE DISTRICT OF COLUMBIA.

In the Senate, on Thursday, last week, this matter was under discussion.

Mr. Clay briefly explained and advocated the bill. Its object was to abolish the slave trade in the District—the bringing of slaves and placing them in depots here, not for the purpose of sale in the District, but for sale and shipment to the Southern States. *The bill did not propose to interfere in the least degree with the sale of slaves by one inhabitant of the District to another, nor to prevent the inhabitants of any one of the District to purchase slaves for his own use in the District*; it was, in fact, a simple revival of the law in Maryland upon this subject, as that law existed at the time of the cession of a portion of that territory for the seat of government; it was simply to exclude a traffic in the District which had no connection whatever with the Slave States, and which, upon which was to bring upon it the odium which attached to that trade, which has been condemned and denounced so often and so justly. After some verbal amendments, proposed by Mr. Clay, had been adopted,

Mr. Foote moved a substitute for the bill, placing the entire subject under the control and direction of the corporate authorities.

Mr. Hunter opposed the bill as the beginning of a series of measures of aggressions upon the South, as unconstitutional. He feared that this measure was but an entering wedge to the abolition of the slave trade between the States. It would encourage a species of sentimental legislation which would result in disastrous consequences.

Mr. Pearce moved an amendment to the amendment, giving the authorities of the District power to enforce the ordinances of the corporate authorities.

Mr. Clay briefly replied to Mr. Hunter, that this was the last of a series of measures reported by the Committee of Thirteen. *It did not look at all to the abolition of slavery in the District, as Mr. Hunter had intimated. The Committee had no such design, and his own opinion was, that its effect would be quite the contrary.*

After some remarks from Foote, Clay, and Davis, in favor of immediate action, a motion to postpone was rejected—23 to 27.

Mr. Pearce moved to amend the original bill, by the addition of provisions imposing severe penalties for inducing, aiding, or abetting the escape of slaves, or harboring runaways.

Mr. Clay said the provisions of the amendment were very proper in themselves, and he would heartily support them, if presented as a separate measure, but he hoped that in this act, having for its single object the abolition of the slave trade, the Senate would not, at this late period of the session, attempt to embrace a Code of Black Laws.

Mr. Pearce opposed the bill, contending that the slave trade does not exist in the District by law.

After further debate, the question was taken upon Mr. Pearce's amendment, and adopted—yeas 26, nays 15.

The Senate adjourned.

The Texas Boundary Bill rejected, reconsidered, and passed, with the New Mexico Territorial Bill.

There have been great doings in Congress within the past few days. The Texas bill was laid on the table after the rejection of Mr. Cobb's motion to lay the Texas Boundary Bill on the table, and after various motions had been rejected or carried, and reconsidered, similar to those reported in the Senate, providing territorial government for New Mexico, being nearly the same as the Senate Bill, was disagreed to, by yeas 98, nays 106.

Further proceedings were had during much confusion, and several ineffectual motions to adjourn were made, when the House refused to order the bill to be read a third time, by yeas 80, nays 106.

Mr. Boyd asked for a reconsideration of the vote, but gave way at 4 o'clock to Mr. Harris, of Tenn. on whose motion the House adjourned.

On Thursday there was another disorderly and confused struggle. But finally, the vote refusing the Texas Boundary bill a third reading was reconsidered—yeas 102, nays 97. After rejecting Mr. Boyd's amendment, appending to the bill the Senate's bill for the Territorial Government of New Mexico, was also reconsidered—yeas 106, nays 90. After the rejection of several other amendments, *and the adoption of one providing* 'That no citizen of the United States shall be deprived of life, liberty or property in any Territory of the United States except by the judgment of his peers and the laws of the land.' Mr. Boyd's amendment was agreed to—yeas 106, nays 99. The Texas Boundary Bill then, was amended, and refused a third reading, by a vote of 99 to 107.

Another attempt was made to reconsider, and, as we understand it, the chair decided it was not in order, and Mr. Howard appealed from the Speaker's decision.

On Friday, when the question again came up, the Speaker re-affirmed his decision, and stated his grounds for so doing, quoting precedents, &c.

Mr. Howard explained the grounds of his appeal, which were of a different character.

Mr. Dixon moved to lay the appeal on the table.

The yeas and nays were ordered, and the motion lost—77 to 123.

A motion for the previous question was made and sustained.

The yeas and nays were then ordered on the question of appeal, and the decision of the Chair was reversed.

The motion for reconsideration was then put and carried.

The question again recurring on the engrossment of the bill, it was ordered to be engrossed, by a vote of 108 to 98.

The announcement of this result was followed by boisterous applause.

Order being restored, the title of the bill was amended so as to include a Territorial government for New Mexico.

The bill was then finally passed, by a vote of 107 to 97.

Amidst much excitement and disorder, the House adjourned.

Of the Massachusetts delegation, Messrs. Duncan, Eliot and Grinnell voted for the bill; Messrs. Allen, Fugler, Mann and Rockwell, against it. Mr. Ashmun was absent. The vote is analyzed as follows:—

For the bill, Northern Whigs, 24; Southern Whigs, 24. Northern Democrats, 31; Southern Democrats, 27. Against the bill, Northern Whigs, 44; Southern Whigs, 1. Northern Democrats, 13; Southern Democrats, 29. Special Free Soilers, 8.

PROCEEDINGS OF THE HOUSE ON SATURDAY.

The Utah amendment having been declared out of order, a substitute of Mr. Thompson of Mississippi was offered for the bill. It was similar to that offered by Mr. Soule in the Senate, viz., that as soon as California shall have adopted an ordinance in convention relinquishing the right to a primary disposal of soil, &c., and restricting her boundary to 36° 30' the President should, without further action, issue his proclamation, declaring California a State of the Union. The portion of revenue collected in California at the time of issuing the land proclamation, shall be paid to the Senators and Representatives of Congress already elected shall be entitled to receive mileage and compensation from the time the California constitution was received at Washington. The substitute further provides for a Senatorial government to be called South California, similar to the Government of New Mexico, South of 36° 30' to be admitted as State hereafter, with or without slavery, as the people may desire.

Mr. Orr of South Carolina moved an amendment to the original bill. The former (Mr. Thompson's) was rejected by 134 to 71, and the latter by 122 to 75. The question being on the third reading, Mr. Holmes of South Carolina moved an adjournment, but not more than four or five members voted in the affirmative.

Mr. Thompson said that a decent respect required the bill to be at least read. The Senate bill for the admission of California was then read for information. The third reading of the bill was then ordered—yeas 151, nays 56. The bill having been read a third time, Mr. Thompson of Mississippi moved to lay it on the table, which was not agreed to. The bill then passed by the following vote—yeas 150, nays 57.

A motion was made to reconsider the vote, which was laid on the table.

The House went into Committee of the Whole on the Utah bill, Mr. McClernand in the chair. Mr. Wentworth moved an amendment, proposing the Wilmot Proviso, which he afterwards modified, but it was rejected, 78 to 69. Amendments were also offered by Messrs. Venable of Virginia, Stevens of Pennsylvania, Fitch of Indiana, and Millson, which were rejected. Some personalities between Messrs. Seddon and Toombs occurred. The bill, as it came from the Senate, was then passed by the following vote—yeas 97, nays 85.

A motion was made to reconsider the vote, but it was laid on the table.

☞ The bills have received the signature of the President, and Congress has voted to adjourn on the 30th inst.

WASHINGTON, Sept. 7.—There is unusual rejoicing here at the passage of the Utah and California bills by the House. The whole difficulty is considered at an end. The most favorable feelings prevail. Mr. Attorney General Crittenden waited on General Houston this morning, wading through mud, to congratulate him on the passage of the boundary bill. Senator Douglass will, on Monday morning, when the Texas boundary bill is brought to the Senate, move that the House amendment adding New Mexico be concurred in. He has conferred with others on the subject, and a majority are favorable to it.

General Houston informs me that as soon as the bill is signed by his President, he will assist in Texas to advise the Legislature of that State to accept its provisions.

9, P. M. Our citizens, with marine bands, have just been serenaded by Messrs. Foote, Davis, the Speakers Cobb, Mr. Douglass, and others, at their lodgings, where we have had some handsome speeches.

RUNAWAY SLAVES.

There was a tolerable pretty race in some of our streets yesterday morning between two handcuffed negroes and sundry other folks, the history of which we will relate.

Two negro men, belonging to Hon. Mr. Colcock, of South Carolina, whom he had brought from his home to wait upon himself and family in this city, made their escape from him two or three months ago, and, after diligent search, were found, a few weeks since, where they had been secreted by the servants of R. B. Cuxe, Esq., in the manner described at that time.

They were then placed in the jail for safe-keeping, where they remained until yesterday morning, when Mr. Colcock and a young gentleman (his nephew, we believe, who was about to depart for the South) took them from the custody of the jailor and started towards the southern mailboat. Two hacks were employed for the purpose, in the first of which the gentlemen rode, and in the other the negroes, who were handcuffed together.

On the Avenue, near Ninth street, the hack stopped, and Mr. Colcock and his friend went into a store to purchase another pair of handcuffs, for the better securing their charge; the hack in which the negroes rode takes position outside of the other. This locked like a chance for escape, and the door of the hack was soon open, and the negroes gone!

In a moment the alarm was given, but never did runaways get away so swiftly! The two gentlemen pursued, the hue and cry was raised, and everybody joined in the race, though few knew why. The runaways had a decided start, and, considering that they may have close the contest was! At length the younger of the principal pursuers was gaining close upon the fugitives, when one of them lifted a stone or brickbat, and well have it been for him if he had never lifted it, for, as he did so, he fell to the earth, and not some other person done the like for him at that moment.

In an instant a large brace of darkies were surrounded, and what appeared strange was, the coincidence of several slaveholders being among the crowd assembled. One of these, with true business tact, made enquiry about getting rid of trouble, but Mr. Colcock replied, emphatically, that $5,000 would not buy either of them. They were forthwith returned to the jail, to await a more auspicious starting.

On their arrival here, one of the officers spoke to them of the folly of their efforts, when the fellow (who attempted to throw the brickbat) replied, "I'm but once to die, and I'd sooner take the chance for it never than go home." What is strange is, that during the entire period of this fellow's late promiscuous career, he was one of the most timid and bidable servants that ever lived. We understand they were both approved family servants, and great reliance placed upon them by their master.

About the time of the absconding of these slaves, two females of like character eloped, neither of them being known to belong to the city, and one of them, who was of a very bright color, departed in the cars as a white lady, through the aid of a veil, and probably in charge of a white escort.—*Washington Republican.*

The Liberator.

No Union with Slaveholders!

BOSTON, SEPT. 13, 1850.

BLASPHEMY AND INFIDELITY.

MR. GARRISON:

So much is said nowadays about the infidelity of abolitionists and reformers, that it seems to me it would not be unprofitable to make such a statement of their belief as will show in what that infidelity consists. I speak, of course, with no authority, and all we can say on any thing about reformers, know that there are the greatest differ. nces of belief among them, from the strictest 'Orthodoxy' to the extremest 'Rationalism.' Still, I suppose a large proportion of them would agree to the following statement of principles, which you may call, if you please, the

Creed of a Modern Infidel.

I. There is such a thing as abstract truth, and the universe is governed by fixed laws, based in it.

II. The highest and truest conception of God contradicts the idea of his ever violating these laws.

III. The human mind is competent to discover all of these laws, i. e., all of Truth it is competent to understand, and that is all that is of any value or importance to us in this life.

IV. Religious Truth makes progress among men in the same way as all other Truth, through additions made by all good men; but chiefly through great minds born with special, but not with what are called miraculous endowments for its comprehension.

V. The mode in which religious Truth differs from that of other Truth is this, that it is not a merely intellectual act, but requires the exercise of all the deepest and highest powers, great moral as well as intellectual endowments; and thus a state of mind raised far above that of ordinary men;—and this is the Truth and the only Truth contained in the common idea of Christianity.

VI. Hence, and because, also, religious Truth is felt instinctively to be the highest and most important part of Truth, men have always rightly reverenced its discoverers as their Saints and Saviors, and sometimes even superstitiously worshipped them as their Gods.

VII. Hence, too, the Bible has come to be superstitiously looked upon as the direct work of God, absolutely perfect and infallible; not, as it is, the imperfect work of men, and infinitely more valuable than any other human work, only because, amidst all its errors, imperfections, and contradictions, it contains the highest and most important Truth the human mind has ever obtained.

VIII. The man, Jesus of Nazareth, was the greatest and purest teacher of religious Truth the world has ever seen. Belief in this fact, and the life that such belief implies, is all that is needed to constitute a man a Christian.

IX. Jesus was the first to see clearly the true relation of God to man, and the true relation of men to one another. The truths that God is the Infinite Father of all men, and therefore has a perfect love for them, and that all men are brethren, and therefore should love one another—these are the new truths of Christianity, and the practical or complete application to life would make men perfect.

X. But there is no sufficient reason for believing that these Truths were communicated to men in any other way than that in which all Truth is communicated, namely, by the natural agency of a great mind fitted for its discovery—or that the knowledge of them at first has been attained by some other mind, at some other period of man's progress, if Jesus had never lived.

XI. Their authority, therefore, does not rest on alleged miracles, whose only support is certain historical documents that may or may not be true, and whose evidence, like that of all other histories, is uncertain and obscure just in proportion to their antiquity and the improbability of facts recorded in them. For this would be condemning men to great, and, from its nature, irremediable and ever-increasing doubt respecting their highest and dearest interests.

XII. But this and all spiritual Truth rests for its authority upon *the consciousness of men bearing testimony to its reality.* This consciousness of the reality of spiritual Truth is a power innate in man. It is the power by which, when possessed in a higher degree, the highest Truth is discovered. It is the power which unites man with his Maker, and the only means he has of knowing Truth at all.

XIII. But he is free to blind it by a perverse will, and in the imperfection of his best efforts, he can lay claim to no infallibility.

XIV. Yet as God has made him an independent and responsible being, he cannot leave any one who honestly seeks it without light enough for his present need; and as He governs the universe not by chance, but by unchanging laws, and as the mind of man is under the control and constituted in harmony with these laws, therefore Truth, which is a statement of Law, goes on infallibly accumulating, while Error, which is a contradiction of Law, infallibly perishes.

XV. The man who takes his belief on the authority of another man, as fallible as himself, or of any body of fallible men calling themselves an infallible Church, not only gives up a great right, the right of thinking for himself, but is false to his whole duty, is irresponsible and accountable being; because no man who surrenders the power of independent thought can fulfil the duty of independent action.

XVI. He who would lead a truly religious life must cleave himself to no creed, to no book, to no teacher, to no church; but relying with fearless independence upon his own capacity for comprehending Truth, acknowledging no authority but that of God above, he must resolutely obey the light he has, wrestling with temptation in obedience to conscience, and though often overcome, never discouraged; with *faith* in God—on whom alone he depends, and from whom alone he seeks the strength—that thus, and thus only, he shall attain to more and higher knowledge, and shall *never* be without enough for his present need.

XVII. The life that such a man will lead will be not merely complete obedience to outward forms, but of active and earnest labor, for pure and noble objects, of active opposition to *present* forms of evil, or generous endeavor to realize God's Truth in the world.

XVIII. And here, in this nineteenth century, and in these United States, it will be such a man's duty to disseminate what he honestly believes to be the Truth, even though he be called Infidel and Blasphemer; and to bear an active and open testimony against the sins of the nation, even though he be called Fanatic and Disturber—against Slavery, its monster sin, against War, Intemperance, Licentiousness,—and against that false and imperfect organization of society which creates unjust inequalities in the distribution of the advantages and enjoyments of life.

Now, who are they who take upon themselves to call this 'Infidelity' and 'Blasphemy,' and where do they find their authority? Is it because such a creed is at war with morality? No one can affirm that when it takes for its chosen antagonists the great sins of the community—sins that are tamely tolerated and implicitly defended by the Church? Is it because it denies the existence of God? No one can say that of a creed whose very peculiarity is that it sets the evidence of His being upon an imperishable foundation, above all the attacks to which the creed that depends upon imperishable historic records is so vulnerable. Or by what authority do professed ministers of the Gospel men call us 'Infidels'? Some of them *tell* us that theirs is the only infallible creed; others are loth to go so far as to say it, but yet by their conduct they *imply* it. But when we come to examine their pretensions, we find that they are infallible because—it is their doctrine that they are infallible! In other words, they are infallible because they are infallible. If you ask them for infallible evidence of their infallibility—and the case requires nothing less—of course, as no angel has ever appeared to them to prove it, they cannot give it.

I do not see, then, but that these our friends who take it for granted that they are infallible, must be content to be dealt with like all other mortals. They must allow the reasonableness of their doctrines to be examined, and be satisfied, like the rest of us, to be known by their fruits—a hard test for men who apologize for slavery. Even their most cherished doctrine, under the searching and rigorous inquiry by our side, the doctrine of the absolute and infallible truth of every word of the Bible—whether Hebrew, Septuagint or King James's—even that, when you look at it, is only a most gratuitous and contradictory, not to say irreligious and immoral, *theory.* It is the assertion of a historical fact, to be proved, not by calling its disbelievers bad names, but by adducing historical evidence; and when they come down to historical, i. e., fallible and human evidence, they lower themselves to our platform, and must rely equally with us upon their much-reviled Reason. Even the poor Catholics, before they can comfortably believe their infallible Pope, must cease to rely upon human Reason for proof of his infallibility.

I do not see, then, which of our opponents are in a position to challenge our claim to the name of Christian. Our belief in respect to its foundations is as good as theirs; in respect to *fruits*, it may prove better. We have no infallible Church to protect us from the reproach of Infidelity, but we can comfortably believe our conduct, their *fruits*, they show that they deserve it.

With those who honestly differ from us, yet are willing to concede to us the rights they claim for themselves, not believing we are to be cried down because we are weak, we surely are always ready to hold out the hand of fellowship. Believing that every position in the creed above can be maintained, but I am ready to be convinced of the contrary, if any can convince me by fair and logical argument; and I am very sure that the discussion and comparison of the views of honest men is the only way of arriving at the Truth.

As for consequences, I believe that, as God is just and good, the consequences of publishing Truth can be no other than beneficial. It is a terrible thing to the timid, when the unleavened ripest self-constituted authority and begin to think. Cannot the timid sometimes look at the evils that come of the unleavened not thinking? I believe that at this moment there would have been knowledge and virtue enough among the people to abolish slavery, if they had not been sedulously taught to mistrust themselves, and depend upon such blind guides as Moses Stuart. There will be no pure religion till men learn that it is not merely their privilege, but their duty, to think for themselves—that this is itself a religious duty, the reverent search for Truth, and the firm and conscientious maintenance of honest convictions. Let that religious sentiment which is now warped and perverted upon a hollow assent to antiquated creeds, and a superstitious observance of empty forms, be once energetically and independently developed by each man in his search for Truth, and believe me, the corrupt Heathenism that now so often passes for Christianity will soon vanish.

The idea that religion is something profound, dark, and mysterious, to be grubbed up from musty parchments by professional men, in dead languages, and doled out to the 'common' people only in such quantities as they can bear, is the error that has enslaved the mind of Christendom from the time when an humble and unlearned disciple of the unlearned carpenter's son was transformed into a Pope. Men must learn that religion is not a mystery, but is very nigh unto them, even in their hearts, if they will seek it there; that it is not learning, but a pure heart, that sees those truths which are necessary for man's guidance; that God has not made us slaves of fellowmen, who are as fallible as we are, for a knowledge of these, our highest interests, but free men, dependent on Him directly and alone for that knowledge, without which we cannot lead a life to please Him. Freedom and self reliance, not rash and presumptuous, but circumspect and reverent, as feeling the deep responsibilities of life, refusing no aid, and seeking every where for light, but bowing the knee to no master—this is the purest and most elevated state, it is a spirit that evil and ignorance, which find no difficulty in taking possession of *infallible* pulpits, cannot conquer or withstand, and which will sooner or later bring that 'good time coming,' when justice shall be realized and God obeyed throughout the land.

Yours, &c.

A PHILADELPHIAN.

ACKNOWLEDGMENT. Elder R. Vaughn, of Philadelphia, who visited this city and its vicinage, a few weeks since, for the purpose of collecting funds to ransom a beloved daughter from the clutches of the Southern slave speculator, desires us to say in his behalf, with his grateful acknowledgments, that the sum of $80 00—of which $19 70 were contributed at the celebration of British W. I. Emancipation, at Worcester, on the 1st of August. He also received two dollars, which were kindly sent him by Dr. D. S. Grandin, of Portland, Me. He still needs about $175 00, and solicits such other assistance as the benevolent and sympathetic may feel disposed to give. Donations may be sent to his address, No. 10 Warren street, Philadelphia, or to Robert F. Wallcut, 21 Cornhill.

☞ The Editor of the Liberator is absent, this week, on an anti-slavery visit to a neighboring State.

Erratum.—In the Treasurer's account, in last week's paper, for South Medford read South Milford.

CONVENTION AT PRINCETON.

The Worcester County (North) Anti-Slavery Society held a quarterly meeting at Princeton on Saturday and Sunday last, one of the One Hundred Conventions being held in connection therewith; the meeting being in the Town Hall.

During the afternoon and evening of Saturday, two objects of our meeting together, viz. of the Society, and the time was spent in an informal social discussion of the present aspects and necessities of the cause. The operations of the Free Soil party, and the effect of the same on the anti-slavery spirit of the country, were subjected to a pretty close, and truth compels us to say, not a very flattering examination. There appeared only too much cause to think that effort had been any thing but beneficial in the old town of Princeton.

On Sunday morning, the numbers were enlarged, but, owing to the unfavorable appearance of the weather in the morning, not to the extent that had been anticipated. Appropriate passages of Scripture were read, and prayer was offered, by Samuel May, Jr.; and, after singing an anti-slavery hymn, the Convention was addressed by S. May, Jr., John C. Wyman of Worcester, and Stephen S. Foster. In the afternoon, the meeting was numerically still further augmented, J. T. Everett, President of the Society, read passages of Scripture, some business was transacted, and the meeting was addressed by S. May, Jr., J. T. Everett, S. S. Foster, Isaac Smith, and others. In the evening, two meetings were held, one in the Town Hall, the other at Stewartville, a village in the upper part of the town. The latter was attended by S. S. Foster and J. T. Everett, but we have heard no report from it. The former was addressed in a very eloquent and forcible speech by John C. Wyman of Worcester; followed by the Rev. J. J. Locke of Barre, in a keen critical review of the past course and prospects, pro-slavery position of the Universalist denomination. It is to be hoped that Mr. Locke will lay the facts presented in his speech, before the readers of the Liberator. They afford a striking commentary on the poor cant of the *Trumpet*, of the injury done to the anti-slavery cause (much T. Whittemore cared for that!) by W. L. Garrison, S. S. Foster, P. Pillsbury, and others. On the whole, it is believed that much good was done by the Princeton meeting. The truth was spoken there without fear, and in a spirit which evidently sought no more than the triumph of truth and right over error and sin.

The resolutions were adopted by the Society, unanimously, expressing its confidence in the utility of the Annual Anti-Slavery Fair, and its determination to aid it, during the approaching season. A large committee of active anti-slavery men and women, resident in the different towns of Worcester North, was appointed, to procure contributions and donations for the Fair, to be held in December. The resolutions, as adopted, and the names of the Committee, will be given, doubtless, in the next Liberator. Will not the friends in the other county Societies, and throughout New England, indeed, take similar measures in aid of the Fair? The time has come when vigorous, systematic effort should be commenced without delay.—K.

☞ Since the above sketch was received, the Secretary's report of the proceedings has come to hand; but it will suffice to give the resolutions that were adopted on the occasion:

The following persons were appointed by the Chair as a committee to nominate a general committee, whose duty it shall be to solicit donations, in their several towns, for the Mass. A. S. Fair:—

S. May, Jr., Nathan Danforth, of Princeton, and Mrs. Frances H. Drake, of Leominster.

The following are the resolutions, with the names of the persons who were nominated by the committee above-named, and subsequently chosen by the Convention, as a general committee to solicit funds for the Fair:—

Inasmuch as, for many years past, it has been proved that the Annual Anti-Slavery Fair, held in Boston during Christmas week, has been a most effectual help to the anti-slavery cause, both pecuniary and moral; and inasmuch as the indefatigable committee of women, who have charge of that Fair, have again made their appeal for aid to all friends of the anti-slavery cause; therefore,

Resolved, In order that a suitable and effective response to their appeal may be made from this section of Worcester County, that a general committee be now appointed, whose duty it shall be to solicit, in their respective towns, donations, whether of money, manufactured articles of every kind, agricultural products, or materials to be made up into useful or ornamental articles; and when the time of the Fair approaches, to receive these donations, and transmit them to the Committee of the Anti-Slavery Fair in Boston.

Resolved, That a committee of three persons be now appointed by the Chair to nominate the committee provided for in the foregoing resolution.

NAMES OF GENERAL COMMITTEE.

Leominster—Joel Smith, Frances H. Drake, Dr. C. C. Field, Dorcas C. Fay.

Fitchburg—Benj. Snow, Jr., Mary Snow, Elvira Kimball.

Westminster—Alfred Wyman, Abby W. Wyman, Lucinda B. Miles.

Princeton—Joshua T. Everett, Lucretia Howe, Mary A. Griffin.

Holden—Moses Smith, Viola A. Smith.

Barre—Noah Humphrey, Mrs. Humphrey, Mrs. J. J. Locke.

Lancaster—Olive Hastings.

Rutland—George S. Flint, Mrs. Flint.

Sterling—Charles C. Brock, Miss Brock.

Winchendon—Wm. B. Caswell, Wm. H. Wyman, Mrs. Wyman.

Athol—H. W. Carter, George Hoyt, Mrs. Hoyt.

Gardner—Sumner J. Simonds, Mr. Bent, Mrs. Bent.

Berlin—Lewis H. Barnard, Mrs. Barnard, Pliny B. Southwick.

The committee were endowed with power to add other towns and other names to the above list. The other towns are Bolton, Boylston, West Boylston, Shrewsbury, Lunenburg, Harvard, Royalston, Templeton and Petersham.

The following persons were constituted a committee on finance: Isaac Smith, Leominster; J. M. Eveleth, Princeton; Abby W. Wyman, Worcester.

The amount collected and pledged was $21.47.

The moral soil of Princeton is as inaccessible, as hard and stony, and as difficult of cultivation, as the natural soil upon its mountain side; but it is hoped that, at least, some of the seed which has been sowed there at this time may take root, and spring up to the surface and take root. The seed which has been sown here in times past seems to have died out, or at least to be in a barren state. The herd frosts of worldliness' winter are too severe for it, and it merely lives, if it lives at all, in a barren state, like trees which are unequal only to a far more southern clime, planted, without any protection, upon the sides of our bleak mountains, subjected to the withering blasts of our Northern winds. May some timely influence revive it!

ANTI-SLAVERY IN LEICESTER.

A quarterly meeting of the Worcester County South Anti-Slavery Society was held on Sunday last at Leicester. It was intended to begin the meeting on Saturday evening, but the heavily-falling rain, and the bad state of the roads, rendered it expedient to defer the opening until the morrow.

But when Sunday came, it brought with it a continuation of the rain-storm, and the hope of assembling the members of the Society in any considerable numbers from the neighboring towns was no longer entertained. At half-past 10, A. M., the meeting commenced in the Second Congregational (Unitarian) meeting-house, the use of which had been granted, as on the Society, usually assembling here, were to have no meeting that day. Stephen S. Foster, Jr., read appropriate passages of Scripture, from Isaiah 1st and Luke 18th; followed by a most fervent prayer in behalf of the oppressed and down-trodden of all lands. He then addressed the meeting on the object of our meeting together.

Wm. Lloyd Garrison, of Boston, then addressed the meeting, first offering the following admirably drawn resolutions, to which we ask particular attention:—

1. Resolved, That, in dealing with this oppressive society—if it can be exceeded the bounds of moderation, the monstrous injustice of the times be transported us. Nor do we transcend the example of Christ, who, having to do with people of the times, called them sharply by their proper name, such as an adulterous and perverse generation, a brood of vipers, children of the devil, who could not escape the damnation of hell!

2. Resolved, That there is a law infinitely higher than the Constitution of the United States—the law of God, written on the heart of man; and by that law, eternal and unchangeable, while man-stealing, fraud, and body-rapine, and shed blood, they shall reject with indignation and pity, wild and guilty phrenzy, that man can hold property in man.

3. Resolved, therefore, That whatever law may be enacted by Congress, even if it be in exact accordance with the letter and spirit of the Constitution, requiring the restoration of fugitive slaves, and making it a penal act to show them any mercy, it will be to be denounced and disregarded by every one who reverences God or has a heart of flesh.

4. Resolved, That the fugitive slave bill which has passed the Senate, and is now before the House of Representatives of the United States,—in denying the rights of jury trial to all such as may be arrested in the charge of being runaway slaves, and in providing for a double payment for every one escaping the hills arrest,—is a bill which puts in jeopardy the entire free colored population of the North, which is conclusive in all its features, and which should cover with confusion every member of Congress recording his vote in favor of it.

5. Resolved, That he who will act the part of a slave-catcher by agreement, or because Congress commands it, is one who, if he had been living in the days of Darius, would have been foremost to worship the golden image set up by that impious king—a contemptuous reproach with Jesus, would have shouted for his crucifixion.

6. Resolved, That the passage of the Texas Boundary Bill, by Congress, giving ten millions of dollars and nearly one hundred thousand square miles of the free territory of New Mexico for the further extension of slavery as a bribe to Texas to keep the peace, is another signal triumph of the Slave Power—is the prostration of the General Government at the feet of a petty and rebellious State—is an act of high-handed injustice to New Mexico, more detestable than the dismemberment of Poland—and is another striking proof that, so long as the present Union is upheld, the remaining hope of liberty—nothing but certain defeat in every encounter with Slavery.

7. Resolved, That Messrs. Eliot, Duncan and Grinnell, Representatives from this State, in voting for the passage of this 'bill of abominations,' have grossly misrepresented the people of Massachusetts, betrayed the sacred cause of liberty, and thus rendered themselves unworthy of private respect or public confidence.

8. Resolved, That when a reconciliation can be effected between God and Mammon, between Christ and Belial, then can a union be effected between freemen and tyrants; therefore, the American Union is but another name for the supremacy of a slaveholding oligarchy, which holds itself answerable to no law, human or divine.

9. Resolved, That the recent arrest and imprisonment of William L. Chaplin, in the city of Washington, for attempting to remove certain slaves out of the clutches of slaveholders, is another proof that daily deepen the shame and the guilt of this nation as unparalleled in the profligacy of its tyranny, and give a most emphatic answer to the inquiry, 'What have we of the North to do with slavery?'

10. Resolved, That whatever may be thought of the wisdom or propriety of the course pursued by this devoted friend of the oppressed, his warm-hearted sympathy for his manacled countrymen, and his courageous and self-sacrificing spirit, are deserving of the highest commendation.

11. Resolved, That ever since the cession of the District of Columbia to the United States, by Maryland and Virginia, slavery has been an illegal institution in its soil, all legislative enactments in its support to the contrary notwithstanding; for under the Constitution, Congress has no more right or power to create or sanction slavery in that District than it has to constitute a monarchical for a republican form of government. Therefore,

12. Resolved, That it is the right of any person residing in the District aforesaid, whatever the color of his skin, to leave it whenever he thinks proper, without imputation of crime for so doing.

Mr. G. spoke on the position of abolitionists and of their opponents, and upon the importance of our having a deep-rooted faith and stern reliance on the principles by which we are prompted to be governed.

At 12 o'clock, an adjournment was had for one hour.

AFTERNOON.—The small numbers of the morning were about trebled in the afternoon. The Chair was taken by the President of the Society, Effingham L. Capron, of Worcester. A hymn was sung by the choir. The resolutions offered by Mr. Garrison in the morning were again read.

S. May, Jr., addressed the meeting, and in the course of his remarks, referred in an interesting overland journey of himself and the Rev. Mr. Gibson, pastor of the Wesleyan Church in Leicester, who refused to attend the Convention, though professing to be a friend to the slave, on the ground that S. S. Foster was to be present, asserting that he (Foster) was a enemy to God and man, and an infidel to the Bible.

Mr. Garrison then spoke, alluding in earnest and eloquent terms to the charge of infidelity brought against the devoted Foster by the reverend priest, the 'wolf in sheep's clothing,' who ministers to the Wesleyan Society in Leicester. Mr. G. had quite several minutes before he perceived that Mr. Foster was in the audience. (He had been prevented by the rain from arriving earlier.) Mr. G. then proceeded to other topics. He ably defended the character of the Anti-Slavery movement, and charged home upon its assailants the responsibility of hindering the work of God, and of delaying the triumph of Christianity. Mr. G. was heard with the closest attention, and with manifestly deep interest.

Mr. May offered the following resolution:—

Whereas, the experience of many years has abundantly proved that the American Anti-Slavery Fair, held in Boston, is a most efficient auxiliary in the cause of freedom; and as the indefatigable committee of women who have charge of the Fair have again put forth their appeal for aid to all friends of the anti-slavery cause; therefore,

Resolved, That a strong and united effort ought to be made by the abolitionists of Worcester County to respond to the call of the Anti-Slavery Committee, by the contribution of such articles as it may be in the power of each to bestow.

Resolved, That a general committee be raised, composed of individuals in the various towns in Worcester South District, whose duty it shall be to solicit donations, whether of money, agricultural products, manufactured goods, or materials to be wrought into articles of ornament or

Resolved, That a committee of three persons be now nominated by the Chair, to report to the Society, during this meeting, the names of persons to constitute said general committee.

The Chair appointed the following persons the committee of nomination provided for in the last resolution: Samuel May, Jr., John H. Crane, of Millville, and Rufus Rockwood, of Leicester.

S. S. Foster spoke briefly upon the influences exerted against the anti-slavery cause, and the unchaste and cowardly course pursued by many of its friends.

After a protracted session, the meeting adjourned to 1½ o'clock.

EVENING. The Society again met at the 2nd Congregational meeting-house, the President in the chair.

S. May, Jr., from the Committee appointed in the afternoon, reported the following names of persons to act, in their respective towns, in aid of the approaching National Anti-Slavery Bazaar;

Worcester—Sarah H. Earle, Emma W. Wyman, Jos. A. Howland, Mrs. Howland, Martin Stowell, Eliz. A. Stowell, Stephen S. Foster, Abby K. Foster.

Southboro'—Moses Sawin, Mrs. Sawin.

Northboro'—Lyman Allen, Mrs. Allen.

Upton—Polly D. Hamlish, Mrs. Aldrich, Miss Hall, Clark Aldrich, Dr. H. Carpenter.

Milford—Mrs. Godfrey, E. D. Draper, Mrs. Draper, Mrs. Thayer.

Blackstone—Joyce Darling, Maria L. Southwick, John H. Crane, Maria Fairbanks, Louisa Thayer.

Webster—Thomas Hill.

Millbury—Abijah Allen, Mrs. Allen.

Leicester—Eliza C. Clapp, Rufus Rockwood, Samuel May, Jr., Sarah K. May, Maria Louisa Firth, Elizabeth Southwick.

West Brookfield—Dea. J. Henshaw, Mrs. Henshaw, Lucy Stone.

Warren—Fanny C. Mansfield, Mary Ann Blair, William D. Cady.

Uxbridge—Charles A. Taft, Enoch Hosg.

Northbridge—Amos White.

☞ With power to add the names of other places and persons in the South Division.

This report was accepted, and the persons named duly appointed.

The meeting was then successively addressed by Messrs. Garrison, Foster and May; and at about 6 o'clock, the Society adjourned.

It must have been very evident to the minds of all present, that the interest of the people of Leicester, in the just and righteous settlement of the Slavery question, is at a very low ebb. A genuine revival of true and undefiled religion, (according to the Apostle's definition of it,) is sorely needed in Leicester. Christianity is very much talked and professed in this old town, but to be *practical doers* of the word seems to be accounted rather vulgar as well as *infidel*. (!) While the present dominant religious influence continues, there is little hope of the growth and spread of the vital, benevolent, world-regenerating spirit of the Gospel in Leicester.

WM. LLOYD GARRISON, *President.*

JOHN H. CRANE, *Secretary.*

CONTEMPTIBLE CONDUCT.

The manner in which the appeals, warnings, rebukes, remonstrances, arguments and facts, made use of by the advocates of the wretched slave population of our country, are frequently treated by American conductors of the press, is indicated by the low and scurrilous article we have copied from the Barre Patriot, and placed in its proper department. The miserable creature who penned it was dumb in the presence of those whom he now assails with his slang. Not one of the positions assumed, not one of the allegations made, had he the courage to call in question, though urged, in common with all who were present, to show wherein any of the speakers did injustice to either men or measures, to laws or institutions. He knew that they, whose speeches he carricatures, spoke the words of truth and soberness, and could not be answered, that they addressed themselves, not to the prejudices or passions, but to the understandings, consciences and hearts of all present; that they courted criticism of the most searching kind, and presented a free platform to any one who had a wish to occupy it. Referring to the devoted Foster, the dust of whose shoes he is not worthy to lick, he maliciously says—'The devil instigated him to trudge his fellow-men, and to insult his audience to their faces.' He is careful, of course, not to quote a single sentence that fell from the lips of Mr. Foster, who, if he is 'instigated by the devil,' is strangely hated and persecuted by 'the children of the devil,' in the spirit of unadulterated infernalism, the editor of the Barre Patriot being witness. As to the audience being insulted to their faces, the description is utterly false. That audience was composed of intelligent, thinking, and highly respectable citizens, capable of perceiving when they were insulted, and able to expose the man who should attempt to pervert the truth; yet they listened to all that was said, with unbroken interest and apparent conviction of its truthfulness; and by their silence, at least, (as they were frequently invited to express their dissent,) acquiesced in the rectitude of the sentiments advanced on the occasion. We are sure that a perusal of the article in the Patriot will excite their indignation, though it may create no surprise, coming from such a source.

CAN SLAVERY BE SUSTAINED BY LAW?

BY S. S. NOBLE.

Can slavery be sustained by law? This is a significant interrogatory. It involves important considerations. It brings us on to the broad anti-slavery platform.

Do slavery be maintained by law? We reply, at once, No. Law can never sanction and sustain it. Law has breath and caprice of a legislative body—sustain slavery? Never. We contend, and believe, and feel, and know, that *every* thing of any sort cannot thus be upheld and perpetuated. Why, it is against reason, philosophy, common sense, the dictates and impulses of every thing high, just, holy, true and human. Law sustain *wrong*? Never, for a moment. The mind instinctively and spontaneously revolts at the thought.

Is slavery a wrong? Who does not think it is? Who does not feel, who does not *know* that it is? And not only this, but that it is the greatest, the most abominable, the most iniquitous, the most grossly wicked wrong under heaven? Who does not know that it is the pith and marrow, the essence and soul, the Alpha and Omega of *all* wrongs? Men and women who do not know, clear through his intellectual and his sensitive nature, that it is not only a wrong but a crime? And, too, a high-handed, and numerous, and abominable crime? A crime that stands on the walls of heaven, and looks through golden smiles with a terror of tone and power not equalled, nor approached, not faintly shadowed, by any and all other crimes combined. Slavery stands at the head and front of them all.

Is it a wrong, this great, this leviathan beast, this gigantic wrong, this chief of crimes, be sanctioned by law? We ask. Every man with a pair of eyes and with a grain of common sense will say instantly and emphatically, and from the depths of his soul, No! Law sustain slavery! It cannot be. The nature, imagination, light, reason, soul of mind and matter, heart, soul, contemn the thing.

What is the purpose and design of law? Is it to uphold and perpetuate wrong, and crime, and disobedience? Surely not. Is it made to sustain men in their wrongs and lives? Assuredly not. Is it designed to shield the criminal, to encourage his devil-nature? No one supposes it. Is it not, rather, made to defend the weak, to repel wrong, to arrest and repel injustice, to pull down and destroy crime. This is its legitimate design, its *legitimate* end. This it is for which we turn over and sift society to fill our State and Congressional halls of legislation—however much we sometimes err in mis-choosing the men.

The great and final argument put forth to bolster up and maintain slavery is, that the Constitution expressly sanctions and protects it. 'We have the right, strong arm of the law,' says the fat and blustering slaveholder. And forthwith, that 'glorious code' is mustered, and the division and article found, and with a self-satisfied triumph, he inwardly thanks God, and much more the aforesaid 'Constitution,' that his own darling 'peculiar institution' is so irresistibly protected, sanctioned and upheld. But this is all sophistry, all drivel, all folly, all folly, to say that the Constitution of the United States sustains and sanctions slavery. It is no such thing. No candid, laws intelligent man supposes or believes any thing of the kind. It is *impossible* to believe it. He could not so crowd out his head and soul as to believe it. His intellect and heart, would revolt against it. Besides, what if the Constitution did have a by-way provision? what if it was nothing but a volume heard up and devoted to slavery? what if it did most explicitly and plainly suppose, legalize, and in every possible and conceivable way and form uphold and cherish it? *Would that make slavery right?* Would that make it a moral duty to sustain and aid the institution? Would that bind us to endure an shameful iniquities and monstrous crimes? We considerately and emphatically answer, No! It would not, could not make any such obligation.

We sturdily and sternly hold the position that no power, nor possible form of power, can compel a man to do or sanction any thing of any sort or degree. We care not a straw whether that wrong be embodied in a law, or in a custom, or in any thing else—it is all one and the same thing. We sturdily and sternly believe that a law upholding and sanctioning error and injustice and wrong has no force or claim on the respect or affection of the citizen; and that he is no more bound to be governed by it than by the idle wind that dances round his face. As an honorable and intelligent member of society, he is not under the slightest obligation to regard or respect, or even notice such a law. If it is *wrong*, it is null and void, though it be stamped in letters of living fire on a Constitution reaching from Maine to Louisiana. It has no power, no voice, no real substance or soul. And such laws never can have, though they be the burden—and they are *burdens*, truly—of every statute book in the civilized or any other world.

So of slavery. If our Constitution, from preface to finis, was only a clear and massive code of laws reaching to the heavens, and sanctioning and supporting slavery; if it was all this and as much more as the entire universe could contain, it would not have the first gossamer hold or obligation on any citizen in the republic to give it the slightest notice or obedience. It would be a wrong, a mighty, monstrous wrong, and could no more command dutiful obedience than the whining of a dog in the streets. Calling it a law, and affixing to it all the signatures and holy seals in creation, would not better the matter; it would still be the giant WRONG.

Consequently, whatever may be claimed (though we can absolutely see nothing) in our Constitution as sustaining slavery, it cannot possibly be of any avail. No good citizen compromises his duty or character by acting otherwise than though such enactments were not in existence. The law of Nature and of God are the invariable rules for his conduct. Hence he can only regard slavery in the abstract view, and see and know that it is his duty, at all times and in all places, to use every and all means for its extermination. And this whether he is with or against the laws of men. The highest and best are his only laws.

TO ALL LOVERS OF LIBERTY.

WILLIAM L. CHAPLIN, a native of Massachusetts, but a citizen of the State of New York, a gentleman widely known and justly esteemed for his high principles and active philanthropy, is now imprisoned in the city of Washington, the Capital of this Free Republic, for so cunningly—but for aiding fellow-men in their attempt to escape from unjust bondage.

Mr. Chaplin is charged with two offences:

First. With having assisted slaves to escape from the District of Columbia.

Secondly. With an assault, with intent to kill, upon the men who seized him.

The first alleged offence we hold to be no crime, even against the laws of the District, because we believe that slavery can have no legal existence in any place under the exclusive jurisdiction of the United States. In a moral point of view, if we believe that to hold a man as a slave is to do him the greatest possible wrong—a wrong compared with which robbery and murder seem venial—then we must look on the conduct of him who attempts to redress this wrong, at the peril of his own liberty, as humane, generous and heroic.

In regard to the other offence charged against Mr. Chaplin, it is sufficient now to say that when seized, he was entirely unarmed, that he did not know that his companions were armed, and had never counselled them to make resistance.

He was ignorant of the character of the persons who seized him. No warrant for his arrest was announced, but a band of armed men rushed upon him in the dark, and their first salutation was a blow which felled him senseless to the earth.

When he recovered from the shock, he found himself in the hands of four stout men, and incapable of resistance.

Great crimes against the laws of Maryland, as well as those of the United States, were committed by the men who thus kidnapped Mr. Chaplin, and carried him to Washington, without any legal warrant. These offenders are now at large, while their noble victim is thrust into prison.

To give Mr. Chaplin the best legal assistance, and to aid him in procuring bail both in the District of Columbia and the State of Maryland, and to bring the great question of the constitutionality of Slavery in the District before the Supreme Court of the United States, will require a large amount of money. A considerable sum has already been raised in New York. A committee was chosen to forward the same object in Massachusetts, at a meeting held in Boston, on Friday, the 6th inst.

The committee request that meetings may be called at the following places, which will be attended by J. C. Hathaway, who has been delegated by the general Chaplin Committee, and others as may offer:

Plymouth,	Friday, September 13,	
Abington,	Sunday,	" 15.
New Bedford,	Tuesday,	" 17.
Fall River,	Wednesday,	" 18.
Worcester,	Sunday,	" 22.
Fitchburg,	Tuesday,	" 24.
Groton,	Wednesday,	" 25.
Concord,	Thursday,	" 26.
Lowell,	Friday,	" 27.
Salem,	Sunday,	" 29.

These meetings will be held in the evening at the usual hour.

Collections will be taken for the benefit of the CHAPLIN FUND, and appropriated by the general Chaplin Committee appointed in the State of New York, of which Gerrit Smith is Treasurer, and Samuel J. May and Charles A. Wheaton, Secretaries.

DONATIONS may also be forwarded to Francis Jackson, the Treasurer of the Massachusetts Committee, in Boston.

In addition to the funds already raised, THREE THOUSAND DOLLARS are needed *immediately* to obtain bail for Mr. Chaplin.

By order of the Massachusetts Chaplin Committee,

SAMUEL E. SEWALL, *Chairman.*

CHARLES LIST, *Secretary.*

Boston, Sept. 9, 1850.

A CONVENTION

Will be held at WORCESTER, Mass., on the 23d and 24th of October next, (agreeably to the vote of adjournment of a preliminary meeting held at Boston, on the 30th of May last,) to consider the question of WOMAN'S RIGHTS, DUTIES AND RELATIONS; and the Man and Woman of our country, who feel sufficient interest in the great subject to give an earnest thought and effective effort to its rightful adjustment, are invited to meet each other in free conference, at the time and place appointed.

The upward-tending spirit of the age, busy in a hundred forms of effort for the world's redemption from the sins and sufferings which oppress it, has brought this one, which yields to none in importance and urgency, into distinguished prominence. One half of the race are its immediate objects, and the other half are as deeply involved, by that absolute unity of interest and destiny which nature has established between sex and sex.

The neighbor is near enough to involve every human being in a general equality of rights and community of interests; but, Men and Women, in their reciprocities of love and duty, are one flesh and one blood—mother, wife, sister and daughter come so near the heart as to bind and entwine it, as they must be either its blessing or its bane. Whence there is such mutuality of interests, such an interlinking of life, there can be no real antagonism of position and action. The sexes should not, for any reason, or by any change, take hostile attitudes toward each other, either in the appreciation or amendment of the wrongs which exist in their necessary relations; but they should harmonize in opinion and co-operate in effort, for the reason that they must unite in the ultimate achievement of the desired reformation.

Of the many points now under discussion and demanding a just settlement, the general question of Woman's Rights and Relations comprehends such as: Her EDUCATION, *Literary, Scientific, and Artistic*;—Her VOCATIONS, *Industrial, Commercial, and Professional*;—Her INTERESTS, *Pecuniary, Civil, and Political*; in a word—her RIGHTS as an *Individual*, and her FUNCTIONS as a *Citizen*.

No one will pretend that all these interests, embracing, as they do, all that is not merely animal in a human life, are rightly understood or justly provided for in the existing social order. Nor is it any more true that the constitutional differences of the sexes, which should determine, define and limit the resulting relations of office and duty, are adequately comprehended and practically observed.

Woman has been condemned, from her greater delicacy of physical organization, to inferiority of intellectual and moral culture, and to the forfeiture of great social, civil and religious privileges. In the relation of marriage, she has been ideally annihilated, and actually enslaved in all that concerns her personal and pecuniary rights; and even in widowhood and single life, she is oppressed with such limitation and degradation of labor and avocation as clearly and cruelly mark the condition of a disabled caste. But, by the inspiration of the Almighty, the beneficent spirit of reform is roused to his redress of these wrongs. The tyranny which degrades and crushes wives and mothers, sits no longer lightly on the world's conscience—the heart's home-worship feels the stain of stooping at a dishonored altar—Manhood begins to feel the shame of muddying the springs from which it draws its highest life; and, Womanhood is everywhere awakening to assert its divinely chartered rights, and to fulfil its noblest duties. It is the spirit of reviving truth and righteousness which has moved upon the great deep of the public heart, and aroused its redressing justice; and, through it, the Providence of God is vindicating the order and appointments of his creation.

The signs are encouraging; the time is opportune. Come, then, to this Convention. It is your duty, if you are worthy of your age and country. Give the help of your best thought to separate the light from the darkness. Wisely give the protection of your name and influence to the benefits of a great work of settling the principles, devising the method, and achieving the success of this high and holy movement.

MASSACHUSETTS.	
Lucy Stone,	Wm. L. Garrison,
Wm. H. Channing,	Helen E. Garrison,
Harriet H. Hunt,	Charles F. Hovey,
A. Bronson Alcott,	Sarah Earle,
Nathaniel Barney,	Abby K. Foster,
Eliza Barney,	Dr. —— Rogers,
Wendell Phillips,	Eliza F. Taft,
Ann Greene Phillips,	Dr. A. C. Taft,
Adin Ballou,	Charles K. Whipple,
Anna Q. T. Parsons,	Mary Bullard,
Mary H. L. Cabot,	Emma C. Goodwin,
B. S. Treanor,	Abby Price,
Mary M. Brooks,	Thankful Southwick,
T. W. Higginson,	Eliza J. Kenney,
Mary E. Higginson,	
RHODE ISLAND.	
Sarah H. Whitman,	George Clarke,
Thomas Davis,	Mary Adams,
Paulina W. Davis,	George Davis,
Sarah Brown,	Joseph A. Barker,
Elizabeth Chase,	John L. Clarke,
Mary Clarke,	
NEW YORK.	
Gerrit Smith,	Elizabeth Russell,
Nancy Smith,	Stephen Smith,
Elizabeth Stanton,	Rose Smith,
Catharine Wilkinson,	Joseph Savage,
Samuel J. May,	L. N. Fowler,
Charlotte C. May,	Lydia Fowler,
Charlotte G. Coffin,	Sarah Smith.
Mary G. Taber,	Charles D. Miller,
Elizabeth S. Miller,	
PENNSYLVANIA.	
William Elder,	Lucretia Mott,
Sarah Elder,	Sarah Pugh,
Sarah Tyndale,	W. S. Pierce,
Warner Justice,	Myra Townsend,
Huldah Justice,	Mary Grew,
William Swainson,	Sarah Lewis,
Jane G. Swisshelm.	
MARYLAND.	
Mrs. Eliza Stewart.	
OHIO.	
Elizabeth Wilson,	Jane Elizabeth Jones,
Mary A. Johnson,	Benjamin S. Jones,
Oliver Johnson,	Lucius Hine.
Mary Cowles.	

'MARGUERITE.' The censure bestowed by this correspondent [see last page] on certain expressions used in a recent communication in the Liberator, are very just. The objectionable language alluded to was inadvertently printed by us, though the design of the author was far from trifling with so serious a matter. He was simply unfortunate in his illustration—not irreverent in his spirit.

Frederick Douglass vs. the Ohio Steps Co.—In Columbus, Ohio, recently, Frederick Douglass brought an action against the proprietor of the stage to Zanesville for ejectment from a seat he had gained the case. Mr. Douglass paid for a passage, ($3,) and took his seat inside the coach. When the stage stopped at the office, the agent of the Company (Sackett) ordered him to get out, and to take a seat on the outside. He obeyed the first order, and declined to yield to the second. Having got out, he demanded the re-payment of the passage money, which was refused, with insulting language. The coach was not half full, and no one inside objected to his riding there. He was subjected to additional expense and trouble to secure a private conveyance to Zanesville, to meet an engagement. These facts were stated by the plaintiff's counsel, (W. E. Giddings, Esq.,) who proposed to prove them; but the Stage Company did not see fit to permit the case to come to trial, and paid the full amount of damages claimed, ($12,) which ended the suit.

THE SEVENTEENTH NATIONAL ANTI-SLAVERY BAZAAR,

TO BE HELD IN BOSTON, COMMENCING ON THURSDAY, THE 19TH OF DECEMBER, 1850.

It is entirely unnecessary for the undersigned to enlarge upon the importance of this undertaking, the force and solemnity of the motives that have induced them to enter upon and continue it, or the encouraging success that has from year to year crowned the effort.

The patient labor of years has not been in vain. The multitude of apathy and indifference, over the most hopeless, has been wonderfully stirred. The mind of the whole country is aroused to its utmost activity, and He who makes the wrath of man praise Him, by the ever-ruling of it to the carrying forward of His own gracious purposes, enables us to see, in the changes, scenes and cowardly combinations of political parties, the Fugitive Slave Law, which manifestly involves the whole nation. The indications, thus accompanying the changes must be seen by upon the earth, distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Under these circumstances, the clear-toned utterance of *entire and immediate Truth* is needed as never before. Amid the clamor of combinations, compromise, propositions and expedients, the trumpet of the abolitionists should give forth no uncertain sound. As the sole depositories of those truths which alone can save this nation, how deeply should they feel the importance of the position they occupy! It is left to them to declare by words, and by their organizations that alone give words significance, that the distinction between right and wrong is eternal and immutable; that justice, duty, heroism, are verities, whose teachings it is neither safe nor wise to question. Hence follows the simple confession of faith that serves as cloud and fire through the most dreary slavery wilderness. Slavery is, under all circumstances, a sin; Immediate Emancipation, in all cases, a duty; and according as the sympathies of every man and woman in this great nation are with the slave or the master, must each individual character be judged—in the eyes of man now, as a higher tribunal hereafter.

To aid in the promulgation of this testimony are the funds of the Bazaar devoted, and for its help we appeal to all, of every class, creed and condition. We feel entitled to the sympathy, and, as far as ability may extend, to the aid of every human creature, inasmuch as it is for that inalienable human right that underlies all others, *the right of personal ownership*, that we are contending.

On this occasion, any impassioned appeal would be superfluous. The motives to exertion reside in the facts of the case; may they so stir the hearts and arouse the consciences of the friends of humanity, as to enable them to co-operate with us, that the success of this year's Bazaar may be in some measure commensurate with the importance of the decisions now at issue.

ANNE WARREN WESTON.
MARY GRAY CHAPMAN.
FRANCES MARY ROBBINS.
ANN GREENE PHILLIPS.
SARAH S. RUSSELL.
SARAH B. SHAW.
LYDIA D. PARKER.
MARY MAY.
SARAH R. MAY.
MARIA LOWELL.
EVELINA A. S. SMITH.
HELEN E. GARRISON.
CAROLINE F. WILLIAMS.
THANKFUL SOUTHWICK.
SARAH H. SOUTHWICK.
ABBY B. FRANCIS.
LOUISA LORING.
MARIA WESTON CHAPMAN.
ELIZA LEE FOLLEN.
SUSAN C. CABOT.
CAROLINE WESTON.
CATHERINE SARGENT.
HENRIETTA SARGENT.
HANNAH TUFTS.
ANN R. BRAMHALL.
MARY ANN MCKLEE.
ELIZABETH GAY.
ELIZA F. EDDY.
HARRIET M. PALMER.
HARRIET B. HALL.

SEVEN DAYS LATER FROM EUROPE.

By the steamer Asia, Capt. Judkins, at this port from Liverpool, dates to Aug. 31 are received. The news by this arrival is unimportant.

There is nothing new from the seat of war except an account of some slight skirmishes.

Louis Philippe died on the 26th Aug.

The Queen had gone to Scotland.

Cotton had declined from 1-8d. to 1-4d. per pound, and money continued easy.

A Four-Fold Suicide.—Mr. Daniel F. Belknap, of this town, committed suicide on Tuesday, in a most shocking manner! He cut his throat twice with a razor, nearly severing his wind-pipe; then with a knife stabbed himself in the region of the heart, making a gash about three inches in length; he then tied round his neck a handkerchief, which was spliced to some others, and fastened round a bed post, and then jumped out of a chamber window; but the handkerchief gave way, and he came to the ground. He next started for the water, with all the speed in his power, from which he was rescued by the people with whom he boarded. He commenced the act about 12 o'clock, and died of the wound in the body about 4. He had made several attempts to hang himself before he effected the mortal wound, the ribs affording protection.

Mr. Belknap had been insane for a long time, and had been at the Worcester Lunatic Hospital, and had been in a calm state of mind for some time, so much so, that the Superintendent thought it would be proper for him to return to his family. He left home, his insanity soon came upon him again, and has terminated as we have narrated above.—*Dedham Democrat.*

Mexico.—The latest dates from thence are to Aug. 13. The affairs of the country were in a sad condition; but it was thought a sufficient number would vote for the better when a new administration came into power. (Gen. Arista, it was supposed, would be elected to the Presidency. Congress commenced its session on 16th, with a speech from the President. Nothing of importance had been done yet.

It was believed the Tehuantepec treaty would meet with much opposition in Congress, from the provision providing for the protection by the company in case of necessity by a military force of the Government.

The resignation of Gen. Rosas, Mexican minister at Washington, it was rumored, would be accepted. Mr. Olignibel, formerly Governor, had been tendered the post.

Slave Emigration to California.—The steamer Commodore Stockton is advertised to sail shortly from Charleston to California, with a number of Southern gentlemen, accompanied by their slaves. It would seem from this, that the scheme for establishing a slave colony in that territory, for the purpose of washing the gold mines, is not altogether a humbug, as has been conjectured. It is represented that this association will be formidable for numbers and influence. The Jackson (ultra) Mississippian asserts that 1000 slaves will be sent to California before the expiration of this year, if the measure before Congress to admit California can be accomplished. We hope, it thinks that in case this enterprise is successful, the value of slaves at home will be greatly enhanced.

☞ Captain Isaiah Rynders is one of the Delegates to a Democratic State Convention soon to be held in New York!

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A Drunken Parson.—The Rev. George Ogle, of Fort Street, Detroit, Michigan, was last week arrested on the complaint of his wife, who charges that he is a drunken, dissipated man, and uses her shamefully. The church to which she belongs is in sympathy. The Reverend gentleman was therefore locked up, but seemed very violent. He was told to pay for deliverance, which he did most cheerfully; but finding he did not effect his release, he used the most violent and blasphemous language.

The Washington Monument.—At the late session of the Scientific Convention at New Haven, Professor W. R. Johnson presented a model of which the Washington Monument is being constructed, of a very different quality, among the poorest building material in the United States. In his report, according to Professor J., of sustaining a pressure of only two thousand pounds to the square inch, being seven thousand pounds less than the weight which marble will sustain; and thence he concludes that, if the column is carried to the height contemplated, it must necessarily crush under its own weight.

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☞ Mr. Morris, a colored lawyer of Boston, has been admitted to practice in the United States District Court. What an innovation!

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☞ If Southern Illinois were not excessively 'Democratic,' this putting men in prison for the crime of being found running at large might not be safe. As it is, 'it's no consequence, as Mr Toole would say.'

THE ONE HUNDRED CONVENTIONS,

Held pursuant to a resolution adopted at the recent New-England Anti-Slavery Convention.

Will continue with meetings at the following named places:—

SALEM (Essex County.)

Saturday and Sunday, Sept. 21 and 22.

☞ This Convention will be held in Lyceum Hall, in connection with the Essex County Anti-Slavery Society, and will be attended by WENDELL PHILLIPS, WM. LLOYD GARRISON, and C. L. REMOND. It will commence on Saturday evening, at 7 o'clock.

CHARLTON, (Worcester Co.)

Saturday Evening and Sunday, Sept. 21 and 22.

☞ To be held in the Town Hall; and will be attended by SAMUEL MAY, JR., S. S. FOSTER, and CHAS. C. BURLEIGH.

VALLEY FALLS, (R. I.)

Saturday Evening and Sunday, Sept. 28 and 29.

This Convention will be attended by WM. LLOYD GARRISON, STEPHEN S. FOSTER, and SAMUEL MAY, JR., and will commence at the Hall at 7 P. M. of Saturday.

SOUTH SCITUATE, (Plymouth Co.)

Sunday, October 6.

To be held in connection with the quarterly meeting of the Old Colony Anti-Slavery Society, and will be attended by STEPHEN S. FOSTER, NATHANIEL H. WHITING, and others.

UPTON, (Worcester Co.)

Sunday, October 13.

This Convention will be held in Waverley Hall, at the usual hours of meeting, and will be attended, probably, by SAMUEL MAY, JR., STEPHEN S. FOSTER, and CHAS. C. BURLEIGH. [See Handbills.]

ANTI-SLAVERY FAIR IN PORTLAND.

The Ladies of the Portland Anti-Slavery Sewing Circle propose holding a Fair in the Rechabite Hall, on Tuesday and Wednesday, the 10th and 11th of September next. All who feel disposed to aid the cause are invited to do so, by donations of money, or available articles. Interesting speakers have been invited, and are expected to be present, and it is hoped that the occasion will be one of much interest, as well as of considerable pecuniary advantage to the cause.

☞ Any donations left with R. F. WALLCUT, 21 Cornhill, Boston, will be gratefully acknowledged.

☞ We have the pleasure to announce that WENDELL PHILLIPS and WM. LLOYD GARRISON have promised to be among the speakers on the occasion.

THE CASE OF WM. L. CHAPLIN.

'I was in prison, and ye came unto me.'

LORING MOORE, having been duly appointed an Agent by the Chaplin Committee, will give a lecture on the subject of his imprisonment, and the means of his deliverance, in

Manchester,	Friday,	September 13.
Gloucester,	Sun. and Sun.,	" 14 and 15.
Rockport,	Monday,	" 16.
Squam,	Wednesday,	" 18.
Hamilton,	Thursday,	" 19.
Danvers Plains,	Sat. and Sun.,	" 21 and 22.
Malden,	Monday,	" 23.
Medford,	Wednesday,	" 25.
Milton,	Thursday,	" 26.
Weymouth,	Friday,	" 27.
Salem,	Sunday,	" 29.

Will not each friend, in the places where these appointments are made, consider himself as a special committee to make all needful arrangements for the meetings?

ESSEX CO. ANTI-SLAVERY SOCIETY.

A Quarterly Meeting of this Society will be held at Lyceum Hall in Salem, on Saturday and Sunday, the 21st and 22d Sept., commencing on Saturday evening, at 7 o'clock. W. L. Garrison, Wendell Phillips and Charles L. Remond have engaged to be present and address the meeting.

☞ It is hoped that the friends from the adjoining town will take pains to be present. At such a crisis as the present, when such efforts are made by the foes of freedom to make the slavery man or woman can feel justified in being supine.

B. H. CLARK, *Rec. Sec.*

DIED—In Attleboro', of typhoid fever, August 7, Mr. Jeremiah Dean, aged about 40 years.

In this city, Aug. 16, Isaac Messick, aged 40. During a residence of several years in Boston, his excellence of character has been acknowledged by all classes. His remains were attended to their last resting-place by the Prince Hall Grand Lodge, of which he was a member.

Aug. 18, John Courroix, aged 32.

At Battle Creek, Michigan, 4th inst., of bilious fever, Abigail Mott, of Albany, N. Y.

At Staten Island, on the 31st of August, of inflammation and intussusception of the bowels, Wm. Ellis, only child of the Rev. Elizabeth Gay, aged 4 years. The remains were removed to Hingham, Mass., for interment.

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Female Medical College

OF PENNSYLVANIA.

SESSION OF 1850-'51.

THE Lectures in this Institution commence on the FIRST MONDAY in November, in the College Building, No. 229 Arch street, Philadelphia, and continue four months, in the following order:

James F. X. McCloskey, M. D., Professor of the Theory and Practice of Medicine.

Hugh L. Ashton, M. D., Professor Generic Special and Surgical Anatomy.

M. W. Dickeson, M. D., Professor of Materia Medica and Therapeutics.

A. D. Chalmer, M. D., Professor of Chemistry.

C. W. Gleason, M. D., Professor of Physiology and Surgery.

Joseph S. Longshore, M. D., Professor of the Obstetrics and Diseases of Women and Children.

Margaretta Bleakley, Demonstrator of Anatomy.

Clinical Instruction every Saturday.

The Students in this Institution will be afforded opportunities for prosecuting their studies which have never been afforded hitherto, and which will not be inferior to any other Medical College in the country.

Fees in this College are as follows:—

To each Professor,	$10 00
Matriculation Fee, (paid once only,)	5 00
Graduation,	15 00

The Lectures will be complete upon Anatomy and Physiology, Institutes of Medicine, Medical Jurisprudence, Theory and practice of Medicine, Obstetrics and Diseases of Women and Children, Surgery, Materia Medica and Therapeutics, Chemistry and Clinical Practice.

The Museum of this Institution is to afford respectable and intelligent females an opportunity of acquiring a thorough knowledge of medicine, and the collateral sciences in all their various branches, and to practice medicine among their own sex, and such diseases as may with propriety require their services.

For further information, apply personally or by letter (post-paid,) to the Dean, or any other member of the faculty.

JAMES F. X. MCCLOSKEY, M. D.,
Dean of the Fa'ty.

Sept. 6 4wis

☞ NOW OPEN AT

AMORY HALL!

CORNER OF WASHINGTON AND WEST STS.,

BREWER'S EXHIBITION

OF THE

WONDERS

AND

NATURAL CURIOSITIES

OF THE

☞ AMERICAN CONTINENT!

FAIRMOUNT

WATER WORKS, AND ADJACENT SCENERY!

THE

Mammoth Cave of Kentucky!

☞ This subterranean world has been explored, in its various avenues, over 600 miles, and in its awful depths more than 600 feet. By direction of the proprietor it was illuminated by Gas, Fire-Works, Bengal lights and torches, and every facility was given to Mr. Brewer (the artist) during the time, of nine weeks, in which he was occupied in taking the Living Models for this picture. The eye and the fancy are regaled with a succession of magnificent Halls, Grottos, Arches, Chambers, Domes, Labyrinths, Receding Caverns, Rivers and Lakes; some of the latter being large enough, and of sufficient depth, to float a navy—all radiantly illuminated. The large Stalagmite and Stalactite Pillars, cov

POETRY.

From the New Englander.

A SCENE IN BOSTON.

BY G. W. BUNGAY.

The 'Patriarch' sat in his chair,
With dignity presiding,
The 'Sons' robed in regalia there,
Were in the pledge confiding;
A blessing seemed to crown each head,
Love and mercy smiled, for they
Closed up their guarded doors, they said,
'Against none but the unworthy.
Just then a sudden rap was heard,
Which caused no small confusion;
A *black* stood there without the 'word'
Of that most 'Grand Division';
'I'll vouch for him,' a Brother said,
'For he is true as figures;'
'Admit him not!' cried faces red—
'This is no place for niggers!'
The 'Sentinel' seized his staff to drive
The colored man the faster,
When one cried out, 'As I'm alive,
I am that negro's master!'
Without a word of wise dispute,
The brethren quick disbanded,
And ran through streets in hot pursuit,
To catch the slave just landed.
For help he cried, but cried in vain,
Whilst fleeing through the city;
Hope left his breast and light his brain,
Where *could* he look for pity?
Oh! that an angel, strong and fleet,
With love and beauty beaming,
Would lift from earth the laboring feet,
And wipe the eyes now streaming!
From Faneuil Hall to Bunker's Hill,
Where heroes sleep in glory,—
Where Freedom's noble martyrs still
Live fresh in song and story,—
The fainting, panting negro fled;
And there the hunters found him!
With cords of white and blue and red,
That band of *Brothers* bound him!
Boscyes' were pinned where knots were tied
By men of mighty dues,
And Northern men, whose hands were dyed,
Got collars bright with jewels!
They sent the 'negro' back again;
The *master* stayed in clover,
To meet free people, and explain,
'And smooth the matter over!'
But soon the news like lightning sped
From central point to border;
Bright eyes grew moist, and fervent hearts bled,
Throughout our goodly Order!
Three hundred thousand gallant men
Vowed, by their love o' each other,
They would not be betrayed again
By such a Judas Brother!
Are we poltroons, and fools, and knaves,
To do deeds base as this?
Our collars yokes for cringing slaves?
Our chaplets for traitor's kisses?
No! by the power of truth and right,
We never will surrender;
And Liberty, fair maid of light,
We ever will defend her!
Hush!' cried the coward, 'speak not so;
Beware of agitation!'
But still they spoke, each word a blow
Thus smote our guilty nation;
'Ye will spear our blessed cause,
And pull our ties asunder;
Rescind your arbitrary laws!'
Replied the 'Sons,' in thunder.
By Freedom's glory-circled head,
By Liberty's hosannah,—
By all the blood our fathers shed,
By our pure, stainless banner,—
We say to all, in this broad land,
Our rights we will not barter!
And no Division shall disband,
Not one reign its charter!
In vain ye forge the galling gyves,
Ye and your sleek abettors,—
We pledge our honor and our lives
We will not wear your fetters!
Ours is the cause of 'all mankind,'
Our strength not that of a few,—
And all of manest heart and mind
Shall come, though black as ravens!
And yet we will not violate
Our proper constitution;
For, be it known, we venerate
All but that resolution!
Away with whip, and chain, and gage,
And we will never falter,
But rally round our luminous flag,
And kneel at Temp'rance's altar!

☞ Mr. Martin Farquhar Tupper is getting ready to come to America, if we may judge by the following recent *efforts* of his pen. His philanthropy has long appeared to us to be of a most sentimental character, without any abiding principle. Once in this country, he would bow to the shrine of slavery.

PRESIDENT TAYLOR.

'I am prepared to die; for I have tried
To do my Duty!'—Was it Nelson's twin
Who spoke, so like a hero when he died,
A Christian hero, with forgiven sin?
Yes!—it is one, Columbia! honest pride,
(And mother England's joy—we claim him too,)
Who now is gone far other spoils to win
Than late of Pale Alto,—higher meed,
Of Nature's approval, and praise more true,
Than those a grateful country well decreed
To her Best Son: her best and bravest son,
Rough for the fight, but Ready heart and hand
To make it up again with victory won,
In war—and peace—the Glory of his Land!

AFRICA'S SELF-BLOCKADE.

Sister, we are not slow to learn of thee
How best to compass good! how best to pour
Freedom and health, as on Liberia's shore,
Along the skirt of Afric's western sea:
Sister Columbia, wiser than of yore,
We love in all things generous to agree!
And, well content if blessing so may be
To the poor darkling slave, a slave no more,
Frankly we haste to fringe the seaboard thus,
With fields and homes of freemen; glad to win
Around the standards rear'd by thee and us,
Body and soul, the rescued sons of sin
From both world's doom of wretchedness and worst,
Through us no more benighted or accursed!

COMPENSATION.

There is no sunshine that hath not its shade,
Nor shadow that the sunshine has not made,
There is no cherished comfort of the heart
That doth not own its fearful counterpart,
Thus, through the perfect balance, constant flow
The short extremes of joy, and those of woe;
Our sweetest, best repose results from strife,
And death, what is it, after all, but life!

The Liberator.

GAS-SPRING—NATURE'S LIGHT—MIDNIGHT SCENE—LIGHT OF THEOLOGY—ONLY TRUE REVELATION OF GOD.

LITCHFIELD, Medina Co., O., Aug. 21.

To R. D. WEBB, Dublin, Ireland:

DEAR RICHARD,—I never felt more like holding converse with thee. Mingled with thy reverence for man—especially for those who adorn and dignify our common humanity by self-forgetfulness and noble daring in behalf of the ignorant, the outcast, the oppressed—is a love for the beautiful and adoration of the sublime in the physical universe, as these are associated with infinite power, wisdom and goodness. Would thou were by me at this moment, to travel with me, in thought, to the source of the beautiful and brilliant phenomenon now before me. I cannot well give thee a full idea of it—cannot impress thee with the reality. Nothing but seeing, and deep reflection on what is seen, can do justice to it. Description is feeble; yet there is but a very simple thing to excite wonder and stimulate curiosity. Simply two gas jets, each about eight inches long, and both emitting light equal to about fifty common candles. But where and by whom is the gas made? What the time—the place—the circumstances? These thoughts make the scene impressive.

The place is one of the deep, majestic forests of Ohio; the time is midnight—one of our bright moonlight nights, such as are never seen in thy sea-girt, dearly-loved isle. The earth for many miles around is an unbroken level, except by gentle undulations, just enough to enable water to run. On the top of one of these gentle elevations, in the woods, one and a half mile northwest of the centre and village of Litchfield township, is a spring, or, as it now appears, a little pool of dark water, partially filled with decayed leaves, sticks and logs. The water is not deep, but the surface of it is ever bubbling and boiling, like the boiling of a cauldron, and a strong smell of the purest inflammable gas is perceived several rods around. This gas is collected, and is now burning in the two brilliant lights above alluded to.

Thou wouldst laugh to see our *pyrometer*, and the gas pipes from the ends of which rise up these softest and brightest of lights. None but a Yankee could ever guess what it is, or contrive it; yet it is the simplest of all simples! Hear it. Two *log troughs*, (troughs to catch the sap as it runs from the sugar tree, of which the farmers here make the best of sugar,) about two feet long, are turned upside down on the water, over the places where the gas comes up in greatest quantity—old, decayed, rotten troughs.—Holes are bored through the bottoms of the inverted troughs—bits of the stems of old tobacco pipes are inserted into these holes—the gas collects in the vacuum between the water and the hollow of the trough, and rushes up through the pipe stems, and is ignited by a lighted match, as the gas issuing from the gaslier in thy parlor is ignited. At a little distance, those two splendid lights appear to issue from the depths of the spring. With this simple contrivance, a light is now burning here equal to fifty common candles, and with the same ease might a light be had from this gas equal to ten thousand candles.

Abby Kelley Foster, Parker Pillsbury, James W. Walker, Samuel Brooke and myself have been holding a three days' meeting in this place, and this afternoon, Charles and Josephine Griffing, the friends with whom most of us put up, formed a party to visit this spring. I wished to see it by night; so, after a meeting, which lasted till 11, at which Abby K. Foster powerfully rebuked all who swear to support slavery, two others—Charles S. Griffing and Amory Boone—concluded to come and see this phenomenon by night, the only time when it can be seen with full effect.

We arrived, lighted the gas, seated ourselves by the edge of the pool, and here we have been nearly an hour—the lights burning steadily and brightly all the while; and they would burn as steadily and brightly for centuries, so far as the supply of gas is concerned. One of our number is now wrapped in a cloak and stretched on a rotten log, apparently asleep. Two of us sit by the lights, by which I am this moment writing, on my knee, with a pencil. Soon after the gas was lighted, the large green fog came up, from the depths of the pool, attracted by the glare. There they lay, facing the lights, and steadily and solemnly admiring the brilliancy. They seem in raptures. Millions of little bugs and insects, such as are produced in standing waters in these woods, are leaping, darting, frisking and sporting in the water, around the lights. The pool seems alive with them. Then the musquitoes swarm and buzz around us in myriads, and thrust their proboscises into the skin wherever it is exposed, and take their fill of blood. Our sleeping companion on the log agitates himself, and cries out loudly for some organized movement to abolish musquitoes; but the better way's when once a swarm has fastened on one and gorged themselves with blood, to let them alone, for if they are driven off, a hungry swarm instantly fills their place. They are a ferocious, pertinacious insect. The reflection of the light on the trunks, limbs and leaves of the mighty oak, beech, maple and poplar trees around, produces a beautiful effect, and renders the gloom and darkness beyond, in the depths of the forest, more dark and gloomy. Out of that gloomy darkness at this moment issues a wild and sad combination of sounds. The sharp cry of the cricket, the harsh, grating chirp of the Katy-did, (a species of large green grasshopper,) the angry snarl of some squirrels over our heads, that seem to be watching our movements with anxious eyes, the distressing cry of the screech-owl, the hoarse, guttural call of the hoot-owl, the whine of the possum, and the sharp growl of the coon, all seem to mingle in the midnight song which ascends out of the darkness of the surrounding forest.

Dear Richard, thou hast often seen me in thy lecture circle, around thy bright-parlor fire, at the midnight hour. How precious to me the memory of those hours, and the sweet converse and the mingling of thoughts and feelings with thee and the dear ones that make thy home! See me now, at the same hour, sitting, and writing on this log, by the light of Gas-pipes, Nature making, in the woods, 5000 miles from thee. How like a dream is the past! How inexpressibly dear to my heart are the loved ones who have made that past so bright and beautiful! But I love to sit here and converse with thee, with myself, with Nature and Nature's God, until the coldness of these woods. Thoughts crowd upon me thick and fast.

First and foremost is the inquiry, Where is the laboratory in which this most beautiful gas is made? Deep, deep down in the earth chemical changes are going on, vegetable matter is being decomposed or converted into coal. One can scarcely travel over this region with his eyes open to see the fearful waste of every thing which is the vegetable and mineral kingdoms, and not be convinced that it has been the bed of a lake or sea. Immense strata of vegetable matter, deep in the earth, underlie most of western Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, indeed, most of the great valley lying between the Alleghany and Rocky Mountains. This is being converted into coal, and produces the gas which comes up and finds an outlet in the apertures through which this water comes. There seems no outlet to the water of the pool, except evaporation. About the same amount of water is ever here; night and day, summer and winter, wet and dry, the gas is ever escaping, and the water is ever boiling. With a trifling expense, this might be made one of the most brilliant phenomenon of the kind in the nation. Let there be a gasometer ten feet in diameter and five feet deep put over this spring, and a blaze fifty feet in height might be created, that would illuminate the forest a mile around. When one looks into the interior of the earth, how contemptible appear all accounts of its origin which place its age at six thousand years! *Six thousand!—Millions of years* would be more truth. What revolutions are in the future in the earth's formation! Speed them, I say; we shall see them, but from a higher sphere.

I am writing by the LIGHT OF NATURE, and not by the light of Theology. This light is a true revelation from God. It speaks to me of God; it leads my thoughts and feelings to God. As I sit by this light of God's own kindling, and look around on this, in all signs most sacred, ever imposing on men believing most grievous to be borne, under sanctions of *priests*, of arbitrary revelation; when I think how war, slavery, hanging, and all the horrors and outrages of Christendom and heathendom, are perpetrated under the authority of some arbitrary divine command; I cannot but loathe the doctrine that God works out his design touching men by such positive, arbitrary laws, given in dreams, visions and miracles. *Nature is the only revelation of God to man.* All else is delusion. The doctrine of arbitrary revelation has been one of earth's greatest delusions and calamities. No man can be justly held responsible to any arbitrary law, by any human power given. To the fixed laws of his being alone is he responsible. No evil can result from entire obedience to these.

But I must stop. The light is still as bright as ever. We leave it burning, to light up the dark solitude of the forest. Shouldst thou pass this way, stop and see this spring—twenty miles from the lake shore, forty from Cleveland, and fifty from Sandusky.

H. C. WRIGHT.

THE VERDICT.

TO THE EDITOR OF THE LIBERATOR:

ESTEEMED FRIEND,—Your South Boston correspondent seems to think that, in the case of Professor Webster, the jurors (if I understand him) were indicted, in their decision, for benevolence, and by destructiveness. Is his judgment just? I care not whether they prayed or sang in the jury room, whether they fasted or feasted, whether they watched or slept—it is not important. They were, doubtless, conscientious, sane, sober men, deeply impressed with the solemn responsibility of their position; and their verdict was in accordance with the overwhelming evidence which was adduced pending the trial, forcing them irresistibly to the and conviction of the prisoner's guilt. How could they, with such a mass of evidence before them, arrive at a different conclusion? In only one way—'quiet the still, small voice of truth.'

I am firmly and totally opposed to capital punishment, in any and every conceivable case. No man, no body of men, can have the right to take the life of a fellow-man, even though the moral influence of a *legal* murder on the surviving sinners were deemed salutary, which is not the case. It is a heathenish, barbarous custom, anti-Christian beyond measure. A man kills his brother, and, sanctioned by the law of Moses, and countenanced by the Christless ministers of that unhappy and blood-stained man, (who once killed an Egyptian and buried him in the sand,) the stupid servants of the law in question, to show their abhorrence of the crime, and to maintain 'the majesty of the law' against the majesty of Heaven, (to whom alone belongs 'vengeance,') these stupid servants of the law, in their ignorance and blindness, follow the example of their offending brother, and place themselves in the same condemnation' with him. This is their 'justice'! They expect to well to represent Justice as *blind*; they also are blind, with sword in one hand and scales in the other. Blind Justices, all!

But to the question at issue. Notwithstanding my decided opposition to legal or other murder, whenever a deed of darkness, violence and blood is perpetrated, every true friend of humanity will feel anxious that justice may be established on the real offender, that neither the life nor the character of the innocent may suffer for the guilty. Truth, Justice and Right demanded of the jury a verdict of 'guilty' against the prisoner. In giving such verdict, they only did their bounden duty. Sassafras, roots, tapioc, wholly groundless, was offering out an innocent man. Those sands, doubtless, believed that Ephraim Littlefield, if not the doer of the deed, was, at least, accessory to it. Suppose that those jurors, influenced by 'Benevolence' toward Prof. Webster, had proved false to their true convictions, what would have been the probable result? None can foresee. Perhaps for his judicious, manly, preservering exertions to find the missing body of a murdered fellow-citizen, the 'Destructiveness' of another jury might have awarded to Mr. Littlefield, not what he deserves—a gold medal. Life to the other might have proved death to him. 'He that walketh uprightly, walketh surely.' When a jury render a true verdict, they cannot be justly deemed culpable, whatever may be the final result.

H. N. SPOONER.

Plymouth, Aug. 31st, 1850.

ABSURD AND CENSURABLE LANGUAGE.

'I, also, will shew mine opinion.'

That war, slavery, capital punishment, and other minor and attendant evils, still stand triumphant in this professed Christian land, is a truth that might astonish any reasonable being, who considers the privileges we enjoy, of reading, hearing and thinking. A goodly number of men and women, of enlightened minds, and souls imbued, deeply imbued, with right principles, have engaged in deadly combat with these monsters; firm in faith, unwavering in purpose, and provoking no jeers, determined on victory. And they will undoubtedly conquer, for they have truth, consistency, philanthropy, reason, justice, mercy, yea, Heaven itself, on their side. They are styled Reformers, and justly; they must prevail, for their path is plain and shining. Truth against error, light against darkness, love against hatred, forgiveness above revenge, must eventually be victorious, because the strength is on their side, and 'evil will be overcome of good.'

But it sometimes happens that, through excess of zeal, or from the inconsistency of human nature, the reformer himself runs amuck, and in the vehemence of feeling, loses his balance, and utters sophisms, out of which the adversaries forge deadly weapons, with which to annoy and wound him, and so prolong the battle. O, that they were wise! They have a shield broad enough to cover them, if they did not throw it away. Reason is strong, but sophistry always weakens an argument.

These reflections were called forth by reading in the last Liberator, a communication headed 'Capital Punishment,' and signed R. West, South Boston. He holds many valuable sentiments, but I was grieved that he should use such unreasonable and absurd questions. 'Whoever thought of hanging in heaven, or even in hell?' Truly, it seems he had thought of it; but it was a monstrous idea, and no other man or woman ever thought of it. It is absurd; I could almost say, blasphemous! In heaven, to suppose hanging, we must suppose crime. And again—to follow up the argument—how can he prove that it is not practised there? At first, I endeavored to suppose that he was one who believed that heaven and hell were in this life; but if so, he might well believe there is hanging in hell. But as it is evident he is speaking of a future and separate state from this—a land of spirits, an immortal state—if immortal, that life cannot be taken.

But why spend time in argument against such absurdity? I wish the opponents of the gallows would occupy only tenable ground, and stand firm; and not by such inconsistent raving render themselves ridiculous! It would be a good thing if a holy and righteous cause which their reader loses sight of while looking at such monstrous ideas.

But 'I, also, will shew mine opinion,' again, that the editor is in some degree responsible for the productions of his contributors; or, at least, that the responsibility of his paper depends in some measure on the publication. Now, the Liberator is my favorite paper; I feel very jealous of its honor, and wish not nothing might appear in its columns that should justly call down the denunciation of its foes. It has many foes, made so by the bold utterance of solemn and unanswerable truths; for these foes I rejoice, because I have faith in its friends. Behold, I send you forth as lambs among wolves; be ye, therefore, wise as serpents and harmless as doves. This is, in my opinion, a counsel eminently applicable to the reformers of the present day.

MARGUERITE.

☞ Here is one whose pious regard for the fallen of the most fervid and orthodox type. 'H.' should be appointed Hangman forthwith.

From the Puritan Recorder of Aug. 29.

THE EXECUTION OF PROF. WEBSTER.

Although these remarks may not meet the eye of most of the readers of this paper until the event to which they refer will have passed, still they may find it not unprofitable to give them a passing thought.

On Friday, 30th inst., Professor John W. Webster is to be hung. The previous standing of the man, and the character of the crime will render his execution an era. The unparalleled excitement which the history of his proceedings has caused, ought to be improved by the Christian. It is a marked providence of God, and as such, ought to be seriously pondered. The hours of the morning, between which his execution is to take place, I propose to consecrate to meditation, self-examination, and prayer. Because, first, his execution is in part my own act. I cordially and conscientiously support the Government that does it. I helped to appoint our officers for the very purpose of doing such things for me, should they be necessary. I prayed sincerely that the murderer might be detected and punished. Here I confess that I am guilty. I did not, I say, desire. So far as I am concerned, therefore, the criminal dies in answer to prayer, and by my hand. I feel as if I had been a Jeryman or a judge, or sheriff, or jailor, or sheriff. How ought I to feel, were my own hand, at the appointed time, to touch the spring that lets down the fatal drop? So ought I to feel now.

Because, secondly, the immediate actors in the case need the sympathy and support of the people in this matter. We ought to assure them that we do uphold them in the painful duties to which we have called them.

As all the congregation joined in stoning Achan, so should all good citizens of a republic assume a share of the responsibility of ferreting out and punishing criminals. Candid, prayerful juries, impartial, weeping judges, faithful jailors and sheriffs shall never be condemned by humane men, if they do it because they are faithful, or withdraw my sympathy from them in the discharge of their onerous duties.

Because, thirdly, his death, for crime, should help me to clearer views of the nature of sin. Of all earthly penalties, this is the most dreadful. The disgrace that attaches to it is more insufferable than the keenest anguish of the stake or the rack would be to an innocent person. Its dreadfulness to the criminal consists in its awakening that painful and sickening sensation which all virtuous persons must feel when they think of the crime—in compelling the most sense of all good people, by bringing again before their minds the history of this atrocious crime. Herein, I would see a blast at my own selfishness, as it appears to pure spirits. Can sins against my Saviour and my God be less odious than such a crime? The purer a soul is, the more deeply it is disgusted by the sight of sin. Can I, then, be so shocked the moral sense of the holy beings that know of them?

When they see me indulge in sin, do they experience any thing that corresponds to my emotions when I see a fellow-creature, a fellow-citizen, a fellow-man, a fellow-sinner, a brother, a fellow-heir, a fellow-sufferer, a fellow-mortal, a fellow-immortal, a fellow-sinner