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WM. LLOYD GARRISON, EDITOR.

THE LIBERATOR.

SLAVERY IS A MATTER BETWEEN THE SLAVEHOLDER AND HIS SLAVES, WITHOUT THE RIGHT OF OTHERS TO INTERFERE. CATTLE, IN LOVE TO THEIRS, FUREMAN, 1 Peter, ii. 16.

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

J. B. YERRINTON & SON, PRINTERS.

VOL. XX. NO. 38. BOSTON, MASS., FRIDAY, SEPTEMBER 20, 1850. WHOLE NO. 1028

Refuge of Oppression.

From the New York Observer.

HORSE STEALING.

See an article in our Domestic news column headed Fugitives and Riot. We can hardly credit it, that a civil court in Pennsylvania decided that a slave who stole a horse to escape with commits no crime. We suspect an error in the reporter. This is the doctrine of Gerrit Smith and company, and from that quarter it surprises nobody; but for a civil court to sanction, it is, we believe, unprecedented. This is sound morality, in the eye of the law too, it will be proper for the negroes at Harrisburg to take the judge's horses to take them further, and in case they should need relays on their way to Canada, they may find them in the pastures at Peterboro'. We have the sincerest sympathy for the fugitive slave, and for all slaves, but we do not believe that a armed fight, on stolen horses, is the legitimate method of procedure. Whither do these doctrines tend as regards the morals of both blacks and whites? When our three millions of slaves, with their numerous free-negro and white sympathizers at the North, shall be thoroughly armed with them, their security will there be, not for horses, merely, but for any sort of property? The Cazenovia convention tell the slave to break locks, as well as stealing horses, and also furnish himself with weapons of death, and use them by the way. The advice would go but a step further in the same direction, which should bid him murder a sleeping family to secure the silence and safety of an unpursued retreat. Men know not what they do when, upon any pretext and must of all upon a pretext of philanthropy, they unsettle the foundations of righteousness itself.

It seems unfortunate that extravagances of this sort should be so frequently occurring now, to aggravate the excitement which pervades the country. Mr. Yulee, in the U. S. Senate, spoke of the Cazenovia Convention as a *sample of Northern opinions and feeling* in regard to the rights of the South. We have better, and so do thousands at the South, who nevertheless will avail themselves of such things to inflame the Southern mind, and accomplish their designs of sectional predominance or disunion.

THE CAZENOVIA CONVENTION.

The Tribune says the 17th proclaimed as the motto of the party, 'Chaplin, Freedom, and Civil War.'

John Wesley said of the Antinomians of his time, 'Surely these are the first-born of Satan,' but we think those theologians of his could make good their claim of primogeniture against these philanthropists. These certainly are children of more years, or else of greater aptness.

We are ashamed to have occupied our readers or ourselves so much at length with these proceedings at Cazenovia, which have nothing novel in them. Even fanticism has its limits, beyond which it cannot go, and those limits were nearly reached by these people some years since. This is but repetition.

If it were not for these extravagances, an excited age would want one of the safety valves of pleasure. Every excited age produces them, modified only by the character of the excited topics. And perhaps, too, the Gospel would lack one illustrative elucidation. In the presence of such assemblies as these violent men delight in, how lovely is the spirit and how safe the wisdom of the Gospel, as expressed in such precepts as the following: 'Blessed are the meek. The servant of the Lord must not strive, but be gentle unto all. Let your moderation be known unto all men. The wrath of man worketh not the righteousness of God.'—*Ibid.*

NORTHERN ABOLITIONISTS.

Correspondence of the N. Y. Christian Inquirer.

CAPON SPRINGS, HAMPSHIRE CO., VA., August 24, 1850.

It would edify some of our Northern Abolitionists to sit and hear how their efforts are appreciated South of Mason and Dixon's line. Among the most considerate and religious, he would find his most determined opponents. They would tell him that most of his public demonstrations have only the effect, whether intended or not, to insult and to irritate, to alienate one division of the great and South section from another, to break up our glorious Union, and then kindle a war of extermination between the white and the colored races. They would point him to the scenes enacted in this summer at Cape May, as a foreshadowing of the deadly hostility that would instantly spring up between the emancipated slaves and their former masters, were they afterwards to attempt to inhabit together the same soil.

They would tell him that the difficulty in the way of universal emancipation is not want of justice, is not want of humanity, is not want of Christianity, but *difference of color and race.* The whole difficulty in that emancipation does not convert a black man into a white man. He cannot enjoy political rights without *intermarriage*, and nature has placed a bar to that which cannot be done away.

They will tell him, as I have heard asserted in the pulpit last Sunday, that the rankest abolitionist does not treat the free black of the North as an equal. He brings to an inferior caste. He cannot be raised in the scale of being. *for nothing* can raise to his elbow. He is a Pariah. He creeps about in holes and corners, and is employed only in the most menial and laborious services.

What, then, is the use of all these hostile movements and inflammatory speeches? Who is benefitted by them? They do nothing to remove the evil, and only aggravate it.

The wisest, men both North and South, will tell you, that there is no effective remedy but COLONIZATION. Africa is the continent for the negro race, and every well-wisher to the colored man must desire to see him restored to the home of his fathers.

TERRIBLE—VERY!

Peeping Tom, who now presides over the Boston Courier, in writing from Washington to that paper, says:—

'It is to be noted with regret and mortification, that four of the Massachusetts delegation are to be marked as the obstinate enemies of a measure for securing domestic peace and the union of the States. Messrs. Mann, Mann, Fowler and Rockwell have chosen to ally themselves with the slaveholding abolitionists of the South. Of the two first, nobody expected anything better. They are blinded and infuriated by the poison of party spite. Their diseased understandings may be pleaded in their behalf, and grant them a place in the hospital of incurables. The two last, must bear a severer reckoning with the people of Massachusetts. There may be some pity for their folly and weakness in submitting to be gulled by crafty intriguers, who ridicule and despise them; but whether this merciful feeling will be strong enough to let them off with impunity may be doubted. If, as I say, they are the whole four have got a gratuitous and unavailing act of folly. They have not even the wretched consolation of success in the mischief they have attempted.'

The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

[PHONOGRAPHIC REPORT BY DR. STONE.]

SPEECH OF WM. A. WHITE, OF WATERTOWN.

MR. PRESIDENT AND FRIENDS:

I do not know that in the few words which I wish to say this afternoon, I shall find sympathy with any one or from any one in this audience. But as I believe this platform is free for all, I wish to say a few words in regard to the anti-slavery cause, and also in regard to the remarks that have been made here from time to time; and first, as to the present position of the anti-slavery cause, and the efforts which have been made to forward it. I yield to no one in an interest in the cause, and I yield to none in a desire to put it forward. I believe with the great men at Washington, that until this question is settled, we shall have no peace in this country. I believe that we must settle it now and to-day; that is to say, we must settle the principles which we are to maintain, which principles, when carried out, will cause a settlement.

Now, our friends call us here, that we are to attack the church and clergy, because they are in a pro-slavery position. Very good! But let us look for one moment at the position of the church and clergy, and see, if we convert every one of the clergy, whether we should gain much. What is their position to-day? It strikes me as one of great weakness. It strikes me that if to-morrow we could bring the whole clergy of New England to assist us, we should gain only so many men, and but little influence. The Church has passed from its former position.

In the palmy days of New England, the Church possessed a power rivalling, in its limited sphere, that of the Roman Church itself. It could even prevent a man from kissing his wife on Sunday. It could take part in every department of life, and control it. And if it had that power now, I should be warmly in favor of converting the clergy. But it has passed away, and the great mass of the clergy are like Lazarus of old, who took the crumbs from the rich man's table. Of what use, then, is it to convert the Church and clergy?

The great controlling influence of the time is Mammon. The gods of the present day are the gold and the silver. The devils of the present day are the brokers and the notaries public. Mr. Webster rises in Faneuil Hall, and utters a panic speech, and ten thousand votes go over to his party. Let us show that right is on the side of gain, if need be. I would that we could take higher ground. I would that we could convert the great masses. But when I am engaged in a good cause, I must take immediate steps to bring about my object, by appealing even to pecuniary motives. When my house is on fire, if a man has not religion enough in his heart to assist me, I tell him, if my house goes now, his will go next, and it starts him from his lethargy.

I would ask the agents of this society not to turn their attention so exclusively to the clergy. I would give more to convert Mr. Webster than to convert a man who occupies the whole clergy of New England; because State street controls New England.

Go out throughout New England, and you cannot find a town so small that it does not manufacture something which is sent to this market. You go to them and tell them that they must be abolitionists. 'It won't pay,' they reply.

I was talking with the collector for a newspaper at Harvard the other day. I told him what we wanted was to bring the people up to a higher mark on moral and political subjects. He responded, 'I don't care a d—n about that.' When I told him of what Fairbrey had done in emancipating his slaves, he said he hadn't heard a word of it.

Show the people that the system of slavery drives this whole side of emigration into the North; show them that the great valleys of Kentucky and Tennessee are ready to receive the stout hearts of the emigrants of the old world, and that no emigrant goes there on account of slavery; show them that this tide of emigration brings down the price of labor. It brings producers here, and not an increase of consumers at the South. I believe you can make much of it, because it is wrong that we here, the mechanics of New England, should be brought to compete with any other part of the country where labor is established on a different basis. Let the whole country supply occupation to this mass of emigration. Show the people of the North, that since the country commenced its existence, the South has thrown itself in the way of the North. Show that the trade of New England has tried to sell itself on account of benefits to itself.

Let the road to you what was testified at the formation of our National Constitution. 'I found,' says Mr. Martin, 'that the Eastern States, notwithstanding their aversion to slavery, were very willing to indulge the Southern States at least with a temporary liberty to prosecute the slave trade, provided the Southern States would, in their turn, gratify them by laying no restriction on Navigation Acts.'

Here you have the history of the trade of New England and the North. They have sacrificed the labor of the North to the interests of the South. To-day they are bartering the great question of the free territories. And what is a tariff to do for the laboring classes of New England? It is temporarily to raise the price of wages here in the North, only to induce a fresh tide of emigration to bring wages down again. The South is reaping the advantage of it. The South is having her goods manufactured cheaply, without increasing her consumers.

Read what Benton says of the course of the North in this country. 'This is the conduct of the Northern States in relation to slavery in the States—actually helping to increase it—actually aiding, and by their votes effecting a twice doubling of slave territory and slave inhabitation within the United States. I speak of States; for States are accused.'

I want your agents to go before the people, and show them this fact. The black men's labor at the lowest price. And how do they get it? By turning all the emigration into the country into the Northern States, by not allowing it to go south of Mason and Dixon's line.

In this policy, the capitalists are in league with the slaveholder, as they get their labor cheaper by an over supply. They do not pay at the eleventh hour, as taught in the Scriptures, but they buy them up by the hundreds and thousands.

Let this be understood. Let the people understand that this influence of slavery is a great corrupting influence; that you cannot find a man at the South who is not leagued with one of the two great parties. Show them that Daniel Webster has been sold or has sold himself a willing slave to the South. Show them that in his last Newburyport letter, he treats a man's right to himself as if it were only equivalent to a right to his horse. He says of Mr. Mann—'His citation of a supposed case in point, if it have any analogy to the matter, would prove that if Mr. Mann's horse stray into his neighbor's field, *he cannot lead him back without a previous trial by jury to ascertain the right.*' Mr. Webster assumes that every black man who stands on Northern soil is of course a slave. Suppose a horse strays into my field, and Mr. Webster comes to get him, and I say the horse is mine—would he have a right to lead him out? I say, when a man steps on the shore of Massachusetts, he should be presumed to be innocent and free, [cheers,] and have a jury, and a jury, too, of his peers. In what relation does a black man stand to the men of New England? He is in a position similar to that of the laborers of England to the nobility. If a laborer there is arrested, he is tried by his peers, and not by the noblemen of England. Let the black man have this trial. I will go for the Compromise Bill, even in that particular, if you will allow that he be tried by blacks. [Warm applause.]

Mr. Webster has dedicated his speech to the people of Massachusetts. I wish to ask Mr. Webster whether he has not learned, before this, that it is common courtesy to ask leave of the persons to whom one dedicates any thing, before it is done. I ask whether it would not be a violation of the rights of courtesy to write a book in favor of infidelity, and dedicate it to Daniel Webster? Well, he has made a speech against freedom, and dedicated it to Massachusetts; and they have never given him leave to do it. [Loud plaudits.] I believe they will give him leave to stay at home. [Great laughter.] I believe they will do it by means this Society does not recognize, by marching up to the ballot-box and voting against him. [Sensation.] I believe the women of Massachusetts will urge their husbands on to do this and that the venerable spinsters, of whom my friend of the Post speaks, will urge the men to do the same thing. [Laughter.] And that will be an influence not to be despised. In the rebellion in Rhode Island, it was testified that many did not wish to take up arms against the government, but the girls told them they would spurn them if they did not, and they were obliged to. Let them do the same now, in this cause. [Laughter.]

If there be any here who have conscientious scruples against voting, let them not do it. If Mr. Foster don't believe in voting, I don't want him to vote. But I ask every man to weigh well the question, whether this is not the lever which we must bring to bear in order to move Mr. Webster of his place. Do you suppose a man like Webster has a sense of shame? Who can get up before the people, and make the statements he has made, and still retain a sense of shame. [Applause and groans.] These gentlemen who have such a sense of shame for him, would feel that he would leave them in the lurch, as he has left his 587 friends in Boston. [Cheers and hisses.] Mr. Webster would not even endorse these hisses.] And, as my friend Phillips said last night, 'if he did, his endorsement would not pass current in any respectable banking institution.'

Our measures must be practical. We must not ask them to carry out their religion, for God knows that if they did, it would sell you and me into slavery. Let them understand that they are pursuing a course by which they are robbing themselves, and I believe those men of New England who are called shrewd, and God only knows why, will change their course. They have been working to feed a parcel of lazy vagabonds at the South. Let them go to the history of the United States Bank, and see that the wealth of that institution flowed in from the North, and flowed out at the South, and never returned. Ask any merchant of New York, and he will tell you that the North loses hundreds of thousands of dollars annually from the Southern trade. Ask any merchant in State street, What is the condition of the planters of the South? and he will tell you that their plantations, are mortgaged, and if cotton falls half a cent, or half a farthing, they will fail.

Mr. Mellen—The mortgages are not good.

Mr. White—The gentleman says something about mortgages.

Mr. Mellen—I want to hear some one else.

Mr. White—I have no doubt, and this audience have no doubt, that he wishes to hear himself talk. [Laughter.] Benton said, at the commencement of one of his speeches, 'My friends, as I mean by this those who have come to hear the truth, and not those who have come to have their ears tickled.' If the gentleman wishes to hear that which will please him, let him go to the churches.

The great mass of the Southerners know nothing about trade. A man there may carry a few bushels of corn to the editor to pay for his paper, and a little to the boottacker, and a little to the blacksmith. But they know nothing of the laws of trade.

But here we are all connected with trade. When I went to the little town of Manchester, recently, I found no less than three men who had mortgaged slaves in the South. How can you attest such men, who feel that the devil has an attachment on their property, and that they will receive condemnation in the next world, if they do not in this?

Show the people that, in 1815, John C. Calhoun was a tariff man, and after he had made it he did not like it, because he said the North was getting rich under its influence. You recollect that in the embargo time, your ships were rotting in the docks, and grass growing in your streets. But ten years passed away; manufactures were established, and the water, before idle, drove your mills. Then the new light passed through the mind of Mr. Calhoun, who said, 'The North robs the South by means of the tariff, and therefore we must have a change.' This reminds me of the race described by Virgil, in which one of the competitors, in falling, pulls the other down with him; so as he himself cannot win, he may be able to prevent his opponent from winning. That is the position of the South. Too lazy to work, just as they find us growing, so they will wish to change the laws under which our prosperity increases. Therefore it is that Mr. Calhoun has secured the name he has. Though I do not wish to speak ill of the dead, yet it seems to me that his western rival judged rightly of him. John Catiline Calhoun he was called, though Mr. Benton said he would not insult that noble old conspirator of Rome, by naming John C. Calhoun after him.

There is only one mode of remedying this difficulty, and that is, by warning those men who sustain slavery, that they shall not receive support here. Let these facts be laid before the people, and I care not what position they may occupy: I know that they will come to you as the iron comes to the magnet.

The only reason the clergy do not speak out is, that they think it would not do any good. We do not realize the fact, that there has been an immense change with regard to the clergy. A hundred years ago, when a clergyman passed through the streets, every little boy was obliged to take off his hat and bow to him. What he said was law; and John Adams mentioned it as an encouraging fact, that the great mass of the clergy, in the time of our revolution, was with them. We no longer respect a man solely because he wears a black coat and a white neckcloth, but for what he is within him. Is there a brain within that skull, upon which a man may drum and bring out tunes to suit himself? [Laughter.] Convert the whole clergy of New England, and you will have gained but very little. For, the same amount of ammunition, the same amount of eloquence, would have converted the whole people. The clergyman is more open to conviction than you and I. If you can address his whole congregation, and tell them these truths, you will bring them to you. Therefore I ask that these one hundred conventions shall be practical conventions, in which facts shall be laid before the people, and in which they will be told what the interests of the South and the North are. It matters very little what position the Church has. The Church will not be right until the people are. The clergyman is merely the reflection of the sentiment of the people.

Come up to this matter practically. Our friends of the Peace Movement in Europe do not dwell half so much on the clergymen preaching peace, as they do on the fact that war takes the money from the poor, and that the taxes come out of the people. And though I am sorry to say that the sword of the Yankee lies in his pocket, yet it is so. You will never touch it till you take the gilding off! You may say it is a low way; yet what has been our experience in other reforms?

What do you think has moved the people in temperance matters? That intemperance was wrong? No! But by showing that it taxed the people, that it cost more than it was worth. This was the way we reached the masses. So in the anti-slavery movement. You must show them that wholesale robbery is going on, and that Daniel Webster is lining your ears while the South is picking your pockets. [Three cheers for Webster, in the gallery.]

While these very gentlemen are cheering, and enjoying themselves, their pockets are being picked all the more easily. It is this worship of great men that gives the Southern pickpockets all the better chance, they say, about Abraham is a mere piece of argumentative impertinence: it has nothing to do with the question. If they say, 'Do you mean to say, that Abraham is an honest man?' I let them escape from it. Compel them to stand firmly to the position, that *what Abraham did, it is right for us to do.* Abraham Blanchard was a slaveholder. Abraham was a pietist. Then it is right for us to do likewise. If the slaveholder can screen himself under Abraham's skirts, so may the liar, and the fornicator, and bigamist. If any of you ever heard Abraham's example quoted as an extenuation of slavery, push home this logical demonstration upon such an opponent, and let him not escape. Compel him to abide by his own principles. He is not to be allowed to do as Mr. Stuart has done, who, after he had quoted Abraham, and used him in defence of Mr. Webster, flatly denied that Abraham was not a slaveholder at all: and that 'not what the patriarchs did is our rule.'

ALLEGED HEBREW SLAVERY.

Mr. Stuart next argues with equal logic from the alleged fact of *slavery among the Hebrews, sanctioned by their divine system of laws.* But here, also, his whole diffuse argument can be met with this simple question—Mr. Stuart, do you mean to assert that slavery among the Hebrews was *identical with*, or like unto, American slavery, defined and enforced by South Carolina? Do you assert that the law of Moses had God's permission to reduce human beings to chattels personal, to all intents, constructions and purposes whatsoever? that God allowed them to buy and sell human beings like brutes? to put them up at auction with cattle and sheep? that the tribe of Dan had a divine law authorizing them to breed men for the market, as the tribe of Judah? that Jerusalem was a regular slave market? Do you assert that such slavery existed among the Hebrews? If Mr. Stuart says NO, he says, 'Why, then, do you allege the example of Hebrew slavery for? We are arguing about *American slavery*: a well known thing or institution, defined by law which does allow all these atrocities. If Hebrew slavery is *not* like that, it has nothing to do with the question. Your whole elaborate dissertation is just as much out of place as it would be, if the question was, whether we should deliberate whether they should send back the Hungarian refugees to be hung, and Mr. Stuart, in arguing the affirmative, should quote the fact, that Austrian governors did right in hanging murderers.'

If Mr. Stuart takes the other side of the alternative, and declares that Hebrew servitude was like American slavery, then it is for him to prove it. It is not enough to quote a few texts about 'bondmen,' to show that there was a *species* of servitude among the Hebrews. No one denies that. But he must prove the *identity of Hebrew slavery with American slavery.* That he has not attempted. He has shown it cannot be done. He says, 'Why, he has virtually acknowledged that they were not alike. What a piece of logical impertinence, then, is his argument!'

But, for the sake of argument, let us suppose that Mr. Stuart claims it. We will concede that Hebrew slavery was identical with American slavery, as defined by the savage code of South Carolina: and that *God explicitly commanded* the Hebrews to form and maintain such a system. Then what follows? Why, that proves that prove? Does it prove that what the Jews did, and did by God's permission, we are authorized to do? If he says 'No'—then what is the argument about? If the example of the Jews *does not justify* us, then all talk about that example, in our present discussion, is mere rant and dust. Why allege that example for justification, if it is found to be unjustifiable?

But if the reply be, 'Yes; it is as right for us to hold slaves as for the Jew,' then we hold you to that position; and you have to show that God told the Jews that it was *were commanded by God* to do. Turn to Deut. 7: 1, 2. 'When the Lord thy God shall deliver them [Canaanites] before them, thou shalt smite them and *utterly destroy them*: thou shalt make no covenant with them, nor *show mercy to them.*' That, the Jews to some extent did, and God commanded it. They were to *exterminate* the nations to kill men, women and children!

Here then hold your opponent to his principles. If then he means to maintain that a war of extermination is right now: that our troops in Mexico might be butchered men, women and children in their march, and have a precedent in the Jewish wars. The ones quote Scripture for his purposes,' and our regimental chaplains could have justified the butchery from Scripture, as logically as slavery is defended from the example of the Jews.

From the Covenanter.

SWEARING TO THE CONSTITUTION.

The Constitution of the United States—its iniquities are coming to light; its darkness is no longer hid under a bushel. The time is fast coming when the real character of the representative men of the country—will take ground, *una voce*, with one mouth, against, at least, its pro-slavery guarantees and requirements. Discussions, conducted twenty years ago—ten years ago—by covenanters, have found their way to the floor of Congress, and are listened to by the nation. The following is from a speech by Mr. Durer, of Ohio, on the 9th:

'We have promised to deliver fugitive slaves to their masters. This is a portion of the fundamental law of our Government. It is not a pleasant task—I might use stronger language. If the Union were to be formed now, I would absolutely refuse to assume it. But it is plainly written; it is part and parcel of the compact; and we have sworn to perform it. Under such circumstances, what is an honest man to do? There are two things a man may honestly do. The first is to stand by the Constitution; the other is to renounce the Constitution. I believe in standing with the Constitution at the same time that he rejects its burdens. If I believed with Garrison, that the Constitution was 'a compact with Death and Hell,' I should be willing to take an open and avowed one. But Garrison blends with his fanaticism a sense of justice; he is not a sophistical trickster. He holds, I suppose, to the Christian creed, 'The devil has done.' Certainly it has not entered his mind that we may adhere to the compact where it is for our advantage, and repudiate it where it is disadvantageous; take the benefit of stipulations in our favor, and decline to execute those that are unfavorable; receive the reward of iniquity, and refuse to do the iniquities assigned for it. Such a course is dishonest in the Constitution or no Constitution. He is consistent in his madness; he is respectable in his folly.

But there are those who say that the contract to deliver fugitive slaves is contrary to the law of God, and therefore null and void; and that in swearing to support the Constitution, the obligation may be considered as void. I reply, that this theory, I believe, had its origin in an Abolition Convention held at Buffalo. I shall not attempt its refutation, for I do not think it worthy of a serious (or even respectful) notice. It does not seem to me respectable. To my vision, dishonesty is stamped upon its face. In one of Pascal's Provincial Letters, the question is raised, whether one may swear with the price of murder. The Jesuit answers the question with a distinction. 'If' says he, 'the party have fairly killed the man, he may take the money.' Here, I think, the Jesuit upon the latter point. If the bargain be lawful, it is our business to refund the consideration money. If we make a contract, we are bound to fulfil it, and receive what we have stipulated price of our engagement, we cannot purge ourselves of wickedness by a violation of faith. The paths of righteousness are not strewed with perjury.

'Is it perjury; that is the right term to apply to the act of those who swear to support the Constitution, and then draw back from some of its provisions—especially when they have sworn with the intentional reservation of evasion?

We are far from endorsing all Garrison's views. We regret, however, that Mr. D. has thought right to style the refusal to swear disorganizing, fanatical, and still more, to find so respectable a man putting the Constitution above God's law, as he does in what follows:—

'I am for the Union, and consequently for the discharge of all our constitutional duties. I hold that to be a superior moral principle, I would not recognize any organization, nor countenance any party, that should refuse expressly to acknowledge the force it. . . . If government be legitimate, they have their functions; and to laws passed in the exercise of such functions, obedience is due. I feel a duty enjoined upon us equally by reason and Christianity.'

Mr. D. acknowledges no 'higher law.'

INFERNAL EXULTATION.

☞ The Washington Union—the organ of the Democratic party, impudently so called, the national life of the Slave Power—the Union of the Fugitive Slave Bill, which had passed both Houses of Congress—

'It is decidedly liberal in its spirit for the benefit of the South—efficient, it is believed, in its provisions, and well adapted to carry out the guarantee of the Constitution. The gist of the bill is principally to be found in the 4th section, which requires the marshal to incur a penalty of two thousand dollars, if he discharge his duty in arresting the fugitive, and further, to pay the value of the fugitive, if he enlarge him on account of his humanity. This provision is a great extent, the clause, which was proposed and rejected, for indemnifying the master out of the public treasury for the loss of his property.

'The adoption of such a bill is not only favorable to the rights of the owners, and is calculated to conciliate the Southern mind, but it is another and more decisive evidence of the liberal disposition of the North to carry out the guarantee of the Constitution. We hail such a spirit with great satisfaction, and hope it will remove some of the prejudices which the extremists have entertained towards the North.'

Let not the South exult too loudly. The passage of this Fugitive Slave Bill shall serve to hasten the overthrow of her entire slave system.

Correspondence of the N. Y. Tribune.

COLORED SEAMEN IN SOUTH CAROLINA — COMPLIMENTARY THUNDER.

WASHINGTON, Friday, Sept. 12.

There was another scene in the Senate yesterday consequent upon, though not immediately connected with Mr. Seward's notorious speech in Rochester. Slavery in the District of Columbia. Mr. Wright's attempt to absent from the Senate chamber during most of it, I did not feel competent to give anything like a graphic description of the occurrence, and did therefore attempt it. It appears that Mr. WINTHROP brought into the debate, in some manner, an allusion to the laws of South Carolina, and of Georgia and of Alabama, by which they arrest and thrust into prison the colored sailors from northern ports, retaining them from their vessels until their vessels sail, and then, without the expense of their imprisonment, compelling them still, and selling them into perpetual slavery.

Thereupon Mr. JEFFERSON DAVIS went into a Southern rhapsody, which he had the grace I believe to be quite unwilling to have go into the reports in the language in which he uttered it. He was followed by a succession of bloodcurdling speeches, talking of the aggressions of the North—the wrongs and sufferings of the South, the outrages upon the sensibilities of Southern men, and all that, just as if everything had not been settled and adjusted and compromised within a week past. JEFFERSON DAVIS looked daggers, and seemed to say in every air and movement, "What a fortunate thing it is for the whole world that I have so much control over myself!" Then followed Mr. DOWNS, who was swelling with indignant contempt for the illustration adduced by Mr. WINTHROP, among which there happened to be a certificate from the keeper of a prison "for colored sailors in New York, whom the Hon. Senator, coarsely and jeeringly characterized as a 'nigger boarding-house keeper.'"

Mr. BUTLER followed in the same strain. Another part of the testimony consisted of a letter from a Capt. Runlitt, of Charlestown, Mass., who, it appears, according to his own statement, being wrecked, escaped from a vessel of his, on a wreck with two colored seamen, with whom he took to the long-boat, and finally fell in with a Charleston vessel in distress, which he with his colored seamen boarded, saved and navigated into Charleston, when the fact that his colored sailors were rewarded for their gallant achievement, by being thrown into prison, where Captain Runlitt, being American, destitute of means, was compelled to leave them, with the prospect of being sold into perpetual slavery under the Vandal laws of the kingdom of South Carolina. Not being present the whole of the debate, and only gathering the contents of the letter from the frequent references which were made to it in course of the various speeches in relation to it, I may not have gathered the exact statement, but such was the substance of it.

The argument of Mr. BUTLER, put into short, consisted of presuming that this Capt. RUNLITT lied like a trooper, because no man of any sense, or of any decent credence who would confess himself guilty of having abandoned human beings, under any circumstances, to the awful fate of being sold into perpetual slavery—that is, as Mr. WINTHROP replied, equivalent, effect, of having abandoned them to the tender mercies of South Carolina law. He started another hypothesis that Capt. RUNLITT went into Charleston to claim salvage, and that it was therefore convenient for him to leave the negroes in prison to be sold into slavery, in order to cheat them out of their portion of the salvage, and refused to pay until he reminded of it, that it was, in that case, the damnable laws of South Carolina which came to his aid in carrying out such a nefarious conspiracy. He accused Capt. RUNLITT in one breath of foully slandering South Carolina, for stating merely that she enforced the laws upon her statute book, while, in the next breath, he labored to defend those very laws as necessary and proper.

Evidently conscious that he was fairly swamped by the difficulties of a position from which the strength of an intellectual Hercules could not have extricated him, he connected the whole proceeding with a hideous, laughing mock heartily at his own fun and folly than any one else, and, finally, in despair, he was upon the point of dropping into his seat, when he discovered, just in time to save himself, that his seat was gone from beneath him, and he, attempting around half a dozen times, like a French dancing master, or a lively dog in full chase after his own tail, he finally by collating the whole Senate in a lengthy chorus, and by convening him in one comwell nigh tragedy into low comedy or a farce. Mr. WINTHROP bore himself throughout with great dignity, and, at times, with great power, in reply to the abusive speeches of Southern Senators, he rose with the sublimity of genuine eloquence, commanding the most profound attention, and the most intense and respectful attention throughout the hall.

This morning, notwithstanding several attempts on the part of Mr. CLAY, Mr. PEARCE and the Chair, to refuse the debate to the consideration of Slavery, it reverted into the same channel. Mr. SOULE led off in a bandsome speech, considering the wretched cause he had to plead, in mitigation of the enormity of humanity against the laws of Louisiana, showing in good sooth that they are not so infernal, on the statute book, as those of that legislative *gehenna*, the kingdom of South Carolina, whatever they may be in the execution. Mr. BERRIEN did the same for the laws of Georgia, denying for Georgia at least that she had ever refused to analyze the negroes, as per the records, or any resort to the proper legal tests of the constitutionality of her laws. So far, very good; but then he sinned by a regular wail over the disposition of the North to be forever agitating the relations of the South, and with a savage onslaught upon Mr. WINTHROP for having read the letter of Capt. RUNLITT at all, although Mr. WINTHROP had expressly stated that he could not personally vouch for the accuracy of the statements contained in it. Mr. WINTHROP's reply was a scorcher.

His showing up of the whining about the North's assailing the institutions of the South, the very point under discussion, and the only point, was a barbarous and outrageous assault upon the institutions of the North, the institution of Freedom itself, on the part of the South, by seizing and imprisoning Northern sailors for no crime and selling them, as the Algerines were wont to do Christian captives of yore, was such as to leave no hole to creep out of. Mr. BERRIEN explained, after a few feeble attempts at quibbling, over and over again, that he had Mr. BUTLER betook himself to the dogged assertion, that, right or wrong, South Carolina would do what she "d—m pleased," despite of Laws, Constitutions, and everything else.

Very well, then, let us so settle the account. Mr. GINGRICH not long since in the other House stated the facts as he gave them, and Mr. BUTLER has stated that, owing to the overwhelming force of public sentiment at the South and the North, two clauses of the Constitution have proved failures, the one intended to secure to the citizens of the different States, the rights and privileges of citizens of all the States, and the other intended to secure the surrender of fugitive slaves. After frank avowal of Mr. BUTLER, that this is true as respects the first branch of the statement, it might be hoped that complaint would cease with regard to the truth of the second branch.

S. P. A.

☞ See what can be done with impunity at the Seat of Government! "Hail, Columbia!"

INFAMOUS CONDUCT.

The Washington correspondent of the Tribune gives the following account of the conduct of one of the 'chivalry':

'You are aware that Hon. W. F. Colcock lost three of his slaves; two males, and one was a yellow girl, said to be his child. The two males were taken are now in jail in this city. The Honorable gentleman visited these two slaves not long since in prison. He then undertook some of his blarney with them, thinking from fair promises that he could get the secret about the missing yellow girl, but to no effect. A few days after, one of the officers in this National City came to the room of these prisoners, and there undertook his skill at drawing from these coloured men (so called by a member of the House during this session of Congress) the place of the concealment of this girl; but what this you may be surprised to know. Shall I relate? Can it be believed, that at the seat of Government, and too, in a prison, that an officer can be so fiendish as to tell these two half-witty hands each to the backs of men who has never treated him in any way, just because the master should request him to do his menial work? Were these argument sufficient? We answer, no! They stood firm, and like men who deserved to be free—would not divulge as to where she was. Presence of New York! shall these things remain so? You have a potent voice in this matter; will you be silent, in full view of such scenes as are here presented, and heed them not?

From the New Bedford Standard.

BOLD ATTEMPT TO KIDNAP

MR. EDITOR:—You know that various stories have been circulated about our city, in regard to the recent affair, Monday afternoon, Aug. 31st, as an attempt was made to kidnap from the Freedom House a colored girl named Mary. An excited meeting of citizens was held on Sunday evening in consequence of this report, concerning the girl Mary in question. The Mercury and Standard both have given the people to understand, that the charge of attempted kidnapping was unfounded, and there was no occasion for the excitement. The Committee, referred to in the Standard of Monday, Sept. 2d, appointed to investigate the matter, presented their report to a crowded meeting last evening, which I now proceed to ask you to place a portion of it before your readers.

'The public want the committee to give them a fair and impartial statement? Aware of this, they have endeavored to collect together all facts, and such testimony as would enable them to present one they have wished to give both sides of the question, and let the people judge for themselves.

'Mary, the colored girl, says,—Three months ago she lived in Baltimore, where she was born, of Maryland, George Mc Wham claimed her as his property. She wanted to be free, (who would not?) and so took advantage of a favorable opportunity and left for the North, with her two children. It is wonderful, what a change emancipation has effected her escape; noble girl, she would not leave her children; did she not deserve what she sought? Arrived in New York Six weeks ago, Mary arrived in New Bedford. She wished to obtain work, and was directed to the Franklin House. Last Saturday, while employed at this house, two men entered the room in which she was engaged.

'Mary declares that one of these men was Geo. W. Wham. She describes him clearly, and declares (in her own language), it was *her boss*—she dislikes to say master—that he was there, she asserts, was Sheriff or Constable Hayes, of Baltimore. She is sure that she is not mistaken, either as to Mr. Wham, or Mr. Hayes, as she has unfortunate reasons for remembering them both.

'She further declares Mr. Wham said, 'this is my girl; I am looking for you, do you know me?' and that she was greatly frightened at his audacious appearance; that he declared his determination to carry her back, then seized and attempted to put irons upon her; here she cried out, when several of the girls of the house came in, and interposed, and there was a scuffle. One of these was handled very roughly, and one of the men threatened to shoot. Several of the committee saw this girl immediately after this occurrence, and she showed the bruise upon her wrist, and accounted for it in the above manner. The interruption caused by the scuffle attracted a crowd of out of the house and gave the alarm. This is the substance of Mary's statement.

'The committee would be glad to present the testimony of the inmates of the Franklin House, but unfortunately cannot, as these persons have positively refused to communicate with them; and this being simply a matter between citizens, and without any authority to compel testimony, the inmates of this house refuse to make any statements to the committee, on the ground that they do not wish to wit; anything to injure the character of the house, or the interests of its proprietress. Now why this silence, this unwillingness to speak upon this matter? It must be apparent to the meanest capacity, that we live in this house under circumstances so painful to contemplate, do know something about it: but they are children of the Southern Lord, and are bound to keep the house, and makes them available to bring her corrupt gains, and that it is she who commands their silence.

'From this source, then, no information can be got, and we come again to Mary's statement. This alone would be worth but little, being denied, and would prove nothing, if it stood alone, but facts have come to the knowledge of the committee seem to corroborate what she says. As to the credibleness of Mary's story, the committee think she deserved full confidence. It was said that Mary was intoxicated. Several of the committee saw her in less than a half hour after this occurrence, and they say she was then perfectly sober, and her statement consistently. It is more probable that an attempt was made to get Mary drunk, the better to secure their purpose; but she was not in the desired condition.

'It was said that the inmates of the house wanted to get rid of Mary. How?—It is to be feared not in the manner supposed by those who received the statement. Now one of the inmates of the house, under the injunction that her name should be concealed,—tell the committee that Mary was liked by all in the house, and the proprietress did declare that she never had a girl who gave her such entire satisfaction. For what then did she want to get rid of her? The truth is, Mary's friends were unwilling to have her stay in a place where such reputation; but Mary would stay until they could get her a better situation. The story came from that house, and was got up to cover its guilty participation.

'It is hard for the public to believe that any person would be so bold and presumptuous as to make such an attempt in New Bedford. It is believed that a like attempt was made in open day, in the city of Providence, within a week. The committee believe that the attempt has been made in this city. Are there not people who dare to be bribed to promote such attempts, but who dare not let public sentiment know it?

Let us see if the persons, Geo. W. Wham and Mr. Hayes, have been in the city within the past week.

There are forty persons here who know Hayes; more than twelve say to the committee—we have seen Mr. Hayes in this city within a week.' Six of the same persons say they know, and have seen Mr. Geo. W. Wham within the same time. Mary has been away from her master but three months, and it is hardly likely she has forgotten him; no, she has not forgotten him.

There is a story that an officer from Pawtucket was in the Franklin House, and that it was he who frightened Mary by attempting to put irons upon her. As to the officer being in the house, this may be true. What was he there for? An instance is known, where slaveholders, with their chaser, or a pretended officer, to arrest a woman, upon a false accusation to carry her away into an isolated place, and deliver her into the hands of her oppressors—this may not have been the fact in this instance. Let us see how very how we trust in such stories. Colored people are always in danger—Slaveholders are crafty. A bill has but lately passed the Senate of this nation, with provisions designed to give them increased facilities for enslaving us. Slaveholders are already becoming emboldened by the success in the attempt on Box Brown in Rhode Island; the recent case in Harrisburg, Penn.; and the one in New York. Should this bill pass the House of Representatives, and receive the sanction of the President, God have mercy upon the colored people!

From the above facts, the committee have no doubt that an attempt was made to kidnap the girl Mary on last Saturday afternoon, and that there are just reasons for investigating the facts.

H. JOHNSON, JOHN KELLEY,
J. W. COFFIN, B. B. RUSSELL,
EDW'D W. PARKER, D. W. RUGGLES,
SAMUEL THOMAS.

☞ The conspirators against freedom had a great time in Washington over the defeat of the Wilmot Proviso and the extension of slavery. On Saturday night, a salute was fired, the streets blazed, bands and the people, with bands of music, marched to the residences of Cass, Dickinson, Webster, Foote, Houston, &c. These distinguished rascals made speeches. It was a glorious night for slaveholders and Douglass brilliant, but Webster was in his glory. He was so overjoyed at the success of his treachery, that he could not "contain himself boundless." This probably excited as much surprise as his speech on the 7th of March, and his ground and lofty tumbling on the fugitive bill. He quoted Shakespeare—Now is the winter of our discontent, &c. &c. and made many 'grand' remarks. The Rev. Mr. Hilliard, of Alabama, also spoke. In the evening, Webster had a long interview with Kossuth; and on Sunday morning the dough-faces all went to meeting to offer up prayers—that they were spared again to lick the dust from the shoes of the nigger-drivers.—*Louisville American.*

Many have tried to explain Webster's apostacy as a bid for the presidency, but that is not it. He has always been more fortunate in obtaining for that office. Were so to affirm, on the authority of a member of Congress who claims to *know*, that Webster holds $60,000 of Texas scrip, which will be increased perhaps 90 per cent. by the ten million bill, and that others from Massachusetts, Vermont, New York and Rhode Island, are also in the same scrip, we should only say 'what we have the best authority for saying. Read Mr. Benton's speech, and get farther light on these matters.—*Portland Inquirer.*

MOB LAW AT THE SOUTH.

We copy the following from the *Augusta Chronicle and Sentinel* of August 27:

By the telegraph, and a slip from the office of the *Georgia Citizen*, published at Macon, under date of Monday morning last, we learn that in consequence of some offensive matter contained in a letter from Atlanta, under the signature of 'Gabriel,' in that paper of the 23d inst., a meeting of citizens was held on that day, which resolved to appoint a committee of five to call on the editor and proprietor, Dr. L. F. W. Andrews, and demand the author of the offensive letter, and to notify him that he should not issue another number of his paper in Macon.

The Committee waited on him, to whom he gave the author's name, but says that he will determine whether he will issue or not.

The matter complained of, the editor says, is contained in the following paragraph:

'ATLANTA, Aug. 21, 1850.

Among the numerous buildings that are now in process of erection, in this place, I notice, in my view of, and scarcely a stone's throw from, the Atlanta Hotel, which is designed as a depot for the sale of human chattels, a building, which I have been people who know the purpose for which it is intended are opposed to its completion. But as yet I have heard of no remonstrance against it. On the Sabbath last, however, the heary raine with which we were visited washed away nearly one-third of the eastern wall—the sheriff's sale of which, to satisfy the different judgments that Providence disproves the unhallowed purpose for which the building is designed. For my own part, I am free to say that I should like to see it razed to the ground as often as its owner rebuilds it.'

From present appearances, having heard only one side of the question, this seems to us a most highhanded outrage upon the rights of a citizen and the freedom of the press.

Of the Editor we know nothing; except through his paper, the conduct of which in many respects we have approved; nevertheless, he is entitled to the protection of the laws.

The speakers at the meeting were J. A. Jones, of Pulaski, Howard, of Crawford, and Bibb, of Barber Co.

The Augusta *Constitutionalist* has the following remarks on the same subject:

'A Lynching Bee in Georgia.—It will be seen by a dispatch to the Sentinel, that a meeting of the inhabitant have the people of Macon become at the course pursued by the editor of that paper, that a meeting was held for the purpose, and a committee appointed to take himself off and his materials, in the space of ten days. The offensive articles were the remarks of the editor in his paper issued after the mass meeting was held, and the publication of a particular letter from Atlanta under the signature of 'Gabriel.'

We have before us a private letter from Macon, dated Aug. 29, in which he says:

'We have dealt very summarily with the *Georgia Citizen*, a paper published in this city, which savored too strongly of abolition. A public meeting was called, and a committee appointed of the most respectable citizens to wait on the gentleman. They waited on him with one resolution, which was passed by the meeting. Vis: That Dr. Andrews be waited on, and the name of the author of a certain letter from Atlanta be demanded, and that he be ordered to discontinue the publication of his paper within ten days. He let us have the author, and promised to comply with our resolution. We have no sympathy with the sentiments in your pages, joined with their sickly zeal in the cause, are liable to lead them into.

I need not advert to the goodness and beneficence of the Divine Being manifested in creation, and the manifest blessings and bounties bestowed by him, especially on his creature man, intended by him to advance and benefit man, and not to make the mortals of themselves. But permit me to quote what the Lord says to us in the sum of the whole Bible—to love the Lord our God with all our hearts, souls, &c., and to love our neighbors as ourselves. To the second of these commandments, the love of our neighbors as ourselves, let us more strictly attend, being the sum of our social duties. Now, what man is his neighbor himself, he will like to see him in as well, even in as good a worldly condition as himself; and I suppose that none of the slaveholders would wish himself to be other than a freeman.

But you are aware that the human race is not in the same state of moral, spiritual, or as desired and required by the Divine Being to be in—that the race fell. You are aware of the great degeneracy and miserable condition that by this fall it came into—and particularly that anciently many were, and at present many are, in the low condition of slavery. But, in this fallen condition of the human race, the Divine Being do any thing, short of compulsory force, or a breaking in on freedom and of acting, leading men out of this degenerate state, and in particular by preserving from slavery, and is this to be found in the Bible? One measure I think we have, in the setting apart of the Jews in Canaan, on being brought up from Egypt. We find from the Lord, by giving each individual or family an equal portion of the land—appointing a division of the inheritance among the members of the family on the father's death—and providing that no one could sell his inheritance, or let it go debt, but so that it should return to him and his family on Jubilee, which is fiftieth year—did every thing I can conceive possible for preserving equality, consistent with man also enjoying freedom of will, and, to a rational extent, of action. Different other nations, in ancient times, had also large divided pretty nearly among them, but none, that I am aware of, had provided in its institution in respect to preservation from pauperism and slavery, as the Hebrews.

Slavery, as I have said, did exist anciently as well as now, in almost every nation, and such is the degeneracy of the human race, that it was as impossible for the Divine Being to have prevented it, as to have every individual saved, or a number saved universally perish. But besides the clear manifestation of the Divine will and endeavor to save from it, by keeping people as far as possible in equal circumstances of life, we have, further, in the Hebrew institutions, a clear manifestation of the Divine will being opposed to such a state, from the provision made by the Jewish nation on that subject. The general law for the Hebrews was that none of their brethren should be slaves—and it will not be denied, that if the Africans now made none of *their* brethren slaves, there would be very, perhaps no slaves in America. Some persons are, indeed, disposed of themselves voluntarily to become slaves; and, amidst the straits of life, particularly in relation to the upbringing of families, there is sometimes great temptation for the poor to throw themselves and their families wholly into the keeping, upbringing and charge of rich and generous masters. In respect to the Hebrews, this, however, as far as possible, God prevented. Any one forming the determination of becoming a slave or perpetual bondman to his master, had first to appear before the judges, and thus his state and case would be inquired into, and, if possible, brought into a better principle. But if he still persisted, he was ordered to bore his ear, to mark his conduct as infamous, by subjecting him to an ordeal which, if the fear of it did not deter him from following out his resolution, was at least the putting upon him a public stigma, showing him as an odious person in society, and calculated to deter others from such a step. If he was taken to his master's door, and nailed with an awl to his door, or door-post; it is not said for how long, but it may be concluded that this would be according to the sentence of the judges.

The forgoing is but a mere tithe of what might be said on this subject; but I hope that it is enough to show, that it is not by no means of the Divine will or order, but the very reverse, that any should, in certain circumstances, allowed, as it undoubtedly is, yet, like many other things—as in marriages, divorces, the *lex talionis*, &c., only allowed and modified, in bad times and states of men. But the more that true religion prevails, the more and the sooner will this disgraceful condition of any of our fellows of mankind be removed.

I am, dear sir,
Your very obedient, humble servant,
JAMES MACARA.

REMARKS.

☞ Meaning to be entirely respectful to the author of the foregoing epistle, we assure him that we have not forgotten his attempt to hold a discussion with us, and Messrs. Douglass and Thompson, in Edinburgh; and as it was impossible for us, or for those who listened to him, at that time, to find in his harangue any thing coherent or argumentative, so now we labor under a similar difficulty in regard to his present communication. It is, probably, his misfortune, rather than his fault, that he is not able to express his views with clearness and force; but this inability to do so, if he could but remember that we are not the only who should not venture into the arena of debate, either with his tongue or his pen.

Mr. Macara says he is 'in *principle* an anti-slavery man.' If so, is it not because he believes every man has an inalienable right to liberty, and that, at all times and under all circumstances, it is a sin to rob him of it, whether he be white or black? If so, then, Now, does he mean to say, or does he believe, that he is 'in principle' more humane than the Creator of the human race? For if, at any time, or for any reason, the Creator has authorized or approved of the enslaving of those whom he has created in his image, then it is plain that he has been guilty of what he calls 'principle' opposed to slavery. Mr. Macara says, 'the chief reason' for his opposing our views at Edinburgh was, that he believed 'slaveholding in certain circumstances was authorized or allowed in the Bible—i. e., authorized or allowed by God!' Yet he concludes his present letter by declaring that 'the slavery question, from religious principles, will only be disgraceful condition be removed'; and he trusts that he has now said 'enough to prove that slavery is by no means of the Divine will of order'! This incoherency of thought and language we are unable to comprehend, or reconcile either with sound morality or good manners.

Mr. Macara says—'I consider it, by far, a greater evil, a worse condition, for any Christian to reject the Bible, than that in which the poor negroes are.' Here he uses language loosely; for we presume he is not willing to admit that a man can be a *Christian*, and yet reject the Bible! Whatever the condition or state is, it is very easily defined; but we ask it is to reject the Bible, Mr. Ma has not told us. Who is that believes in the Bible? Is it the Episcopalian, or the Presbyterian, or the Baptist, or the Methodist, or the Swedenborgian, or the Unitarian, or the Universalist, or the Quaker, or the Dismouth Brethren? If any of these, who shall decide how it is to prove it? If all of them, who then rejects the Bible? There is no end to the folly, or assurance, or ignorance of some people in prating about the Bible. To what does it all amount, in the last analysis, except that the Bible is variously interpreted by the various readers of it? Every man's interpretation is to be oracular, absolute, final, in this matter? Remember that you, Protestants, have abjured the Pope, and all belief in an Infallible Church; remember that every one of us claims the right to decide for himself, as against lords spiritual and lords temporal—yes, against all others, even to being in the minority of one against the entire population. The question, then, is, not what the Bible teaches, or whether its teachings are true. Who then is he that ventures to play the Pope among us? that coolly accuses another of rejecting the Bible, merely because of a difference of opinion respecting some particular passages? There are plenty of such Popes, for a very ludicrous and contemptible appearance they make in the guise of Protestants. They are swollen with conceit, stultified through superstition, contracted by ignorance. We shall not heed their fulminations, nor submit to their rule, for one moment. When we are prepared to give up our own independent judgment, and to pin our faith upon any man's sleeve, we will renounce Protestantism, turn Catholic, and kiss the great toe of the genuine, unadulterated Pope at Rome.

It is the height of absurdity to talk about any one rejecting the Bible. None ever did, none ever can reject it;—i. e., there is an immense amount of truth in it, which no one ever did, or ever sought to quarrel. Some parts of it are deemed inconsistent, inaccurate, spurious, or doubtful—other parts clearly impossible to understand or interpret—other parts obsolete, exclusive, Jewish—deemed so by eminent theologians, the wout scholars, enlightened Christians. They noisy accuse, or reject the book, as such; but they study it as a compilation of books, written in different ages of the world; and one can claims and exercises the right to decide for himself what he finds therein compatible with his sense of justice, humanity, and right. True, they often accuse each other of rejecting the Bible; but it amounts only to this, that in some of their interpretations of scriptural language, they differ very widely.

Mr. Macara says—'The anti-slavery speakers do not, I see, openly declare a rejection of the Bible, but what several of them state amounts to this.' Does it? Why, not quote it? We deny the accusation. 'The anti-slavery speakers' referred to have constantly presented the Bible as containing the strongest denunciations of oppression, and have as constantly vindicated it from the foul charge of sanctioning or conniving at chattel slavery, made by men pretending to regard it as the inspired word of God. This is the strict truth in this case, as far as our knowledge extends.

But who, except he be an idolator, a bigot, or an ignoramus, will pretend that the rights of man originate in or depend upon any parchment in the universe? Was not man before all books, and is it not a self-evident truth, that all men are created equal, and endowed by their Creator with an inalienable right to liberty? Is it necessary to be Bible to affirm this? Would it not be subjecting the Bible to contempt to declare, in its behalf, just the contrary of all this? Why, then, this disposition to run to the Bible to decide the question, whether it is right for man to enslave his equal brother man? The question is decided by the instinct, the good, by every human heart, as soon as it is propounded. Whoever is unwilling to settle that question on its own merits, but insists on going to the Bible or to any other book to settle it by an array of texts, justly subjects himself to the suspicion of being an idolator, on the one hand, or a tyrant on the other.

Our Scottish friend says that it was an impossible for the Divine Being to have prevented slavery, accurately, as to have every individual saved.' Because he did not prevent, did he therefore legalise it? Did he—after visiting Egypt with the most dreadful plagues for oppressing the Hebrews, and bringing the latter out of bondage—then proceed to enjoy the precious boon of liberty—authorize the latter people to become slaveholders and slave-traffickers? Our reverence for the Divine Being compels us to believe that the affirmative of these questions involves an equal amount of folly and impiety.

Mr. Macara seems to feel impelled to send us another letter across the Atlantic, we hope he will make it intelligible, and not forget to pay the postage.

ANTI-SLAVERY AND THE SABBATH.

BROWNVILLE, Me., Aug. 29, 1850.

MR. EDITOR OF THE LIBERATOR:

DEAR SIR,—I have been a subscriber to the Liberator about three months, and with its general management I have no fault to find; still, I think there is occasionally a sentiment which injures, rather than benefits, the anti-slavery cause, and with your permission, I should like to offer a few inquiries and present a few suggestions in regard to your principles, as I have no other means of getting information on the subject. I have been for nine years a member of the Liberty Party, (so-called,) and have designed and still design to do the most and the best I can for the cause of the slave, according to my understanding of the matter. I suppose the Liberator to be an anti-slavery paper, and I cannot suppose you would knowingly injure that cause by mixing up with it other matters about which good men might differ.

Now for a case in point. In your paper of May 31, (I think, for I have lost the paper,) there was a letter from H. C. Wright, in which he gives an account of a certain railroad corporation, where it was decided that the cars should run on the Sabbath; and he then gives the circumstance a warm approval, and speaks of it as a matter of great importance.

Now, whatever your opinion, or my opinion, may be about the Sabbath, I think one thing is certain, and that is, that a great many good men (if there are any such) consider it their duty and privilege to observe, that day religiously. Now, it is such men's help that is needed to carry forward the cause of freedom, and when they are told that they violate or ignore the Sabbath, of what in their minds is similar to the same thing, join hands with those who are opposed to it, while laboring for the slave, can any one wonder, if we should conclude that they will be repaid for their compensation? It seems to me that it would be better to let the Sabbath reform (if one is wanted—and which I am not yet convinced) go on by itself—and not be brought in to clog and fetter another good cause, so much in unison with it, and most inevitably would; for it is clear that the slave's cause is to grass in his years of bitter bondage to suffer yet.

Now, then, if Mr. Wright's actions about the Sabbath are correct, it seems to me they can do the anti-slavery cause no good; while, if they are wrong, they must be a positive damage, in every sense of the word.

I happened to be in Boston during Anniversary week, in May last, and attended the sessions of the anti-slavery conventions, and was much pleased with the speeches I heard there. There were some exceptions, but I have reason to commend upon them now. But there was one thing, however, which perhaps escaped your notice, and that was, that some of the city papers taunted you (the Convention) for your self calling in the aid of the civil authorities to preserve order, while pretending to be non-resistants. How do you view that matter?

The great principle I understand you to take in regard to the United States Constitution is, that it is a pro-slavery document, requiring the return of fugitive slaves, and, therefore, you cannot vote under it or accept office under it, inasmuch as in the latter case you would be obliged to swear to do that which you had previously determined you could not do. Now, as a fair construction of the Constitution requires the giving up of fugitive slaves, then I admit the conclusion would be inevitable, and you would be justified in refusing to act under the Constitution. But is such a construction the fair one? I know the mass of the people do consider it, and I see no reason why that is was so understood by those who framed it; but it can be governed by the express language of the instrument, or by the general understanding of its meaning? Most clearly not. And if the framers of the Constitution made use of language to cover up their meaning, in the room of expressing it, are we to be held responsible for the performance of a act supposed to be required, especially when such duty outweighs all ideas of justice and mercy? May we not fairly and honorably dispute such a requirement, and yet be loyal to the Constitution?

I have thrown out these hints for the sake of information, and I hope they will be received in the spirit in which they are dictated.

In regard to H. C. Wright's letter about the Sabbath, which I have remarked upon above, if you say that was only an expression of his own opinion, for which he only is responsible, my answer is, that the mass of readers do not and cannot discriminate between the opinions of a correspondent and an editor, especially when an article is inserted without any dissent on the part of the editor; and if the opinion is judged to be wrong, then the paper and the cause it advocates have to suffer the consequences.

Very respectfully,
E. H.

REMARKS.

This letter is from one who has recently become a subscriber to the Liberator, but who desires to have his name suppressed, in case we see fit to publish his criticisms. He is evidently ignorant of the past history of this paper, or he would not feel any surprise that we allow a considerable portion of our columns on a great variety of topics—on every topic that comes all under our supervision. For the hundredth time we announce, for the enlightenment of our Brownville correspondent and 'the rest of mankind' who may be yet groping on this point, that the Liberator is a free paper, devoted to the cause of the slave, the abolition of slavery in particular, and the cause of humanity in general; that it is not, never has been, and, while it is ours, we are quite sure never will be, the organ of any anti-slavery society, or any other organization whatever; that, for its support, it is solely dependent on its subscribers; and that, with editorial assistance as those who appreciate it are kindly disposed to render it; that its aim is to reform, not merely to please; and that it claims to be animated by the apostolic injunction, 'Prove all things—hold fast that which is good.' Hence it is not only unjust, but extremely base, to make any anti-slavery society responsible for what appears in the Liberator; it is, moreover, absurd and unreasonable to complain that it is open to the discussion of other questions besides that of chattel slavery; and, finally, it is preposterous to hold the editor responsible for the views of his correspondents, any farther than they are fairly very obnoxious to the cause. We prefer to tolerate such a paper, have a very simple remedy at hand, so far as they are concerned—either not to subscribe for it, or, if subscribers, to discontinue it whenever they think proper; but, as subscribers, they have no right to demand that we shall make the paper conform to their ideas of propriety, or to compel the insertion of views and sentiments to appear in its columns which to them appear extremely erroneous or are very distasteful. We mean that the Liberator shall be a FREE PRESS, in a comprehensive and manly sense; and we advise those who cannot endure free discussion to beware how they give it any countenance. It is a fearful thing to be a tyrant. Milton, with Jefferson, that 'error of opinion may be safely tolerated where reason is left free to combat it'—with MILTON, that it is well to 'let Truth and Falsehood grapple—for who ever knew Truth put to the worse in a free and open encounter?'—and with COLERIDGE, that 'he who fears to let Truth and Falsehood grapple, lest the chosen Truth will end by forming himself better than either'—we present the Liberator as a journal conducted in the spirit of absolute independence and rare impartiality. It is as free to those who believe in extending slavery as it is to the friends of immediate emancipation; as free to the advocates of war as it is to those of peace; as free to those who plead for the necessity of the gallows as it is to those who plead for the entire abolition of capital punishment; as free to those who maintain the holiness of the first or seventh day of the week as it is to those who esteem every day alike; as free to those who believe in the plenary inspiration of the Bible as it is to those who deem it as free to those who regard woman as subordinate to man, as to those who believe that the rights of the sexes are equal; and so on to the end of the catalogue. In this respect, we believe it is the most magnanimous and the most journal in the world—a fair, impartial, among the great and powerful journals. Now, then, (we mean nothing personal to our Maine correspondent, who writes in a good spirit,) whenever any person withdraws his subscription, or refuses any longer to contribute to the National Anti-Slavery Bazaar, or the funds of the American Anti-Slavery Society, on account of both sides of every question being followed an impartial hearing in the Liberator, or because he discovers in the paper sentiments which he deems heretical, we find no difficulty in reading the mind and spirit of that person like an open book, printed in very legible characters; and we at once come to the conclusion that his faith is narrow, his spirit cowardly, or his confidence in the truth weaker than a bulrush, or his regard for the perishing bondman of a very superficial stamp. For whoever is strong in the truth, never runs from the advocate of error; whoever delights in progress, believes in discussion and testing all things; whoever prizes freedom, likes equally well free discussion; whoever, remembers them that are

in bonds so bound with them, will never sacrifice their cause to gratify a sectarian spirit. We sincerely pity all hypocrites, pharisees, formalists, time-servers, half-and-half men, and the like; for they are ever querulous, unsatisfiable, suspicious, cowardly, and proportionately of the true and good. These we expect to worry the Liberator, and to be always unable to satisfy its readers and supporters. To our cats their fulsome caterwaulings are as of infidelity, incendiarism, and treason; and we like heavenly strains of melodious music, and thus all the sir, we shall neither cry and howl for better evidences of the rectitude of our cause, nor the efficacy of our labors.

Yet we are not alone in our sorrow, we are troubled that Henry C. Wright should have expressed his gratification in the Liberator, that a recent attempt in Philadelphia, as in the case of certain first-day Sabbatarians, to prevent the running of railway trains on that day, proved a failure. H. C. W. is one who believes in consecrating every day to good purposes and to beneficial ends, and we greatly admire both his creed and his practice in this particular. He perceives that the Christian spirit, at the present day, strains at a gnat and swallows a camel as readily as it did in the days of old, of whom it was *piously said*—that "this man is not of God, because he keepeth not the Sabbath day." Hence his full of God; he keepeth not the Sabbath day." Hence his faithful rebuke of that spirit.—But we do not intend, in this article, to discuss the Sabbatical question; we have no new light to shed, in regard to it, to offer any explanation. All we have to say, respecting the grievance listed above, is, if there are those who regret that the railway trains should not be stopped, we continued on what they profess to consider holy time, they are at liberty to say so in the Liberator; and more than they have no right to ask at our hands more than this it is not in our power to concede.

But, there are a great many good men, who consider it their duty and privilege to observe the Sabbath of the week religiously.' Very well—let them do so; if they will not complain, but only of the effects of such men to make all others conform to their views, even by the infliction of pains and penalties. 'It is such men's help that is needed to carry forward the cause of freedom.' And do they mean to withhold that help, because there are those who cannot be in entire accord of their Sabbatical views? Is it in accordance with the spirit of our Lord, in order religion, then, rain? What right have they to stand aloof from the struggling cause of freedom, in any protest? Who tells them that 'they must renounce the Sabbath,' as the condition of laboring in the anti-slavery field? Not Henry C. Wright—not the Liberator. But they are requested to 'join hands with those who do renounce it.' Yes, but only to deliver the spoiled out of the hand of the oppressor; only as they are requested to unite with all others for the promotion of peace, temperance, education, whatever their views of the Sabbath; only as they are continually uniting with all sorts of men, of all sorts of opinion religiously, to effect a Whig or a Democratic triumph, or to put money into their pockets. If they are not hypocrites, they will not refuse to co-operate with those who are laboring for the abolition of slavery, merely on the ground of a difference of views on other subjects.

Our correspondent thinks that 'if the slave is to groan in his chains till the Sabbath is abolished, he has many long years of bondage to suffer yet.' Perhaps so; but with the Sabbath rigidly enforced for more than ten hundred years, what has been the fate of the slave? Has his yoke been thereby made less heavy, or his chains less galling? Has not a score of slaves been multiplied to three millions, who are now held by this Sabbatizing nation as goods and chattels, and prohibited from reading the name of God, their Creator, and Christ, their Redeemer? Could the abolition of the Sabbath—*as the Law was abolished by Christ*—work more disastrously for the cause of those in bondage than this?

But 'it would be better to let the Sabbath reform go by itself, and not be brought in to clog and fetter anti-slavery cause.' In other words, do not require any other shibboleth on the anti-slavery platform than that of immediate emancipation. Well, WE DO NOT. We say, 'let every tub stand on its own bottom.'

Henry C. Wright is alone responsible for the sentiment he promulgates through the Liberator. To this he is objected that 'the mass of readers do not and cannot discriminate between the opinions of a correspondent and an editor.' What! when the paper is notoriously open to all parties! Then those readers are sadly deficient in brains, beyond all controversy. (We readers generally know better, we think.)

Passing from this—our correspondent reminds us that a city paper taunted the New England A. S. Convention 'for calling in the aid of the city authorities to preserve order, while pretending to be nonresistants'—and asks us to reconcile this. In the first place, the Convention is not committed to non-resistance, but is composed of all those who claim to be the friends of the slave, whatever may be their views of physical violence. In the second place, the Convention did not call in the aid of the civil authorities.' It was the sworn duty of those authorities to preserve the peace of the city from mobocratic violence, and to protect the Convention in its just rights; and if a portion of the constabulary force were present at the Faneuil Hall meeting, it was by order of the Mayor, who, under the circumstances, could do no less by a proper regard to his oath of office. If he was requested by any one to furnish such a force, it was on the private responsibility of that individual, and not in consequence of any action of the Convention. So much for that mountainous mole-hill!

As for the constitutional question, if (as our correspondent shrinks) the framers of the Constitution intended that fugitive slaves should be given up, and the mass of the people have always so understood it, is then what need of further argument? Of what avail a verbal criticism against fact and intention? To give an entirely new and false interpretation to the Constitution—is that to be loyal to it? What then is treason?

THE SOUTHERN SPIRIT.

A Southern correspondent of the Spartanburg (S. C.) Spartan, writing from Boston under date of August 18th, and giving the particulars of the funeral solemnities, in this city, in honor (?) of the late President Polk, says, in the characteristic dialect of the South:—

'Next came, under their appropriate heads, the various divisions, of which it is not necessary here to speak more minutely at present, than to say that to me and you there was a new feature, in the society of "college grotty," or, in northern language, "college boys." In the great procession at New York, in which, just in June was estimated at *forty thousand*, and there was the "dark," "yellow," "brown" and "white" as grooms, or bearers of banner frames. But the people of Massachusetts—equally loving Massachusetts—could not neglect so large and *respectable* a portion of their *fellow-citizens!* This a Southerner, who, in times of Mr. Hoar to Charleston, to protect the rights of Massachusetts 'free citizens of color in South Carolina.' And here I must be allowed to remember, that is represented, in part, by Mr. Palfrey, who took up so much time telling Congress about that 'charming colored boy,' who, he said, was his son's companion—*par nobile fratrum*, no doubt!

It is extremely difficult to please these Southern slave-citizens. If, in any case, they are so fortunate as to find an instance at the North, in which our free colored citizens are treated as an inferior race, then they charge us with gross hypocrisy in pretending to hate slavery, and advise us to make our practice square with our theory, before we talk of Southern injustice and tyranny; and the admonition is fully deserved, exceptionable as may be the spirit in which it is given. But when we recognize the equality of all men, irrespective of complexional differences, (as the last cited above,) then they charge us, in the vernacular, with being the blackest abolitionists in the universe!

If any thing could have reconciled us to the appearance of certain colored Societies in the Taylor procession, it would have been the evidence thus afforded of the steady change in public sentiment which is taking place at the North, in favor of obliterating all conventional distinctions among human beings as man. It must have been a very delightful sight for the Louisiana delegation to swallow, on that occasion, to be compelled to walk on equal terms with—'in southern parlance—*niggers*'! But some how or other, they got it down, and we trust the operation of it cleansed him of a good deal of Southern spirit. The correspondent of the Spartan appears to have suffered great agony, and has shown by his nauseous vomit that his stomach was in a very foul condition.

Aside, however, from the cheering proof it gave of the decline of 'colorphobia' in Massachusetts, and especially in Boston, we were equally surprised and grieved to see a portion of our colored fellow-citizens so wanting in reflection, or so eager to display their childish Masonic trappings, as to be professedly filled with sorrow at the death of one who died an extensive slaveholder, and whose military exploits had been performed in wars for the extension and perpetuity of slavery. But poor human nature is ever the same, whether the skin be white or black.

The editor of the Spartan notices the letter of his Boston correspondent in the following sarcastic strain, which is not without point:—

MASSACHUSETTS PATRIOTISM.—We publish to-day a very interesting letter from our Boston correspondent 'Cowpens.' It draws a characteristic picture of the hypocrisy and windy patriotism of the Boston sticklers for equal rights and liberty. Cowardly traitors—they would not send a man to the war, but would grasp all its spoils. They can congregate in thousands around the remains of the hero of that war, and turn up the whites of their sanctimonious eyeballs, and utter their hollow wailing, talk of the Union, and 'bravery' and 'valor,' and all that sort of thing, for one whom they had denounced as a murderer and a man-stealer.

A BLACK PACT.

MR. EDITOR:

I see by the New York papers that the Democrats of that great State have recently been electing delegates to a party convention, to be held at Syracuse, at which candidates for the several great offices of the State are to be nominated, for the support of the Democratic party.

Whom, Sir, do you think that a portion of the Democrats of New York city have chosen as their delegate and representative in that convention? No other than ISAIAH RYNDERS, the ruffian leader of mobs, the lawless violator of the peace and order of the city! Yes, passing by all better men, and not impossibly some worse ones, they have actually selected *Captain Isaiah Rynders*, the instigator and leader of murderous mobs, to represent them in State Convention!

Is it possible, Sir, that honorable men in that Convention, who have not ceased to respect themselves, and who do not throw away all that makes manhood decent and respectable, will consent to sit in council with this bad man, this reckless defier of all laws, human and divine?

What will those Free Soil and Liberty party gentlemen, who recently amalgamated in New York with the old-fashioned Democrats, say to their new ally and companion-in-arms? Methinks I see Henry B. Stanton and Capt. Rynders in harmonious conference!! M.

WHY WAS IT DONE?

WORCESTER, Sept. 10, 1850.

DEAR MR. GARRISON:

Allow me to ask why Samuel Gregory was so anxious, while delivering his recent lecture to the ladies of Worcester, on Midwifery, to have it known that, though he was desirous of having women officiate as midwives, yet he was *not* in favor of having them enjoy their right to the elective franchise, to speak in public, and to act in other capacities, from which custom now excludes them? Why did he wish the citizens of Worcester to know that he had nothing to say against a time-serving and ungodly Church?

We do not wish to be understood as disapproving of the objects of the Society, for they are near our hearts; but as women, we do protest against stripping aside from the subject proper, to thrust, as we attempt to assert our rights in other affairs. The religion and politics of the land wrest from us all voice (so far as it is in their power to do so) in choosing our own representatives, either in Church or State; of even making our grievances known, by publicly entering our protest against their unholy and impious institutions.

I am glad there is to be a Woman's Rights Convention held here this fall. Let the women of New England, and especially of Massachusetts, make it a spirited and profitable occasion. Let the united voices of the noble and uncompromising women of America be heard speaking in behalf of those for whose rights which *might*, not *right*, have so long deprived them of.

Ladies from abroad will find warm and sympathizing hearts to welcome and provide for their wants while here. Come, then, to the rescue, one and all!

E. A. S.

ANNUAL MEETING OF THE PENNSYLVANIA A. S. SOCIETY.

The fifteenth annual meeting of the Pennsylvania Anti-Slavery Society will be held at the Horticultural Hall at Westchester, commencing on Tuesday, the 15th of October, at 10 o'clock, A. M., and continuing in session, probably, three days.

Never has there been a time in the history of this Society, when its members have been called upon more imperatively than at the present, for earnest counsel and zealous action. The propagandists of slavery are making the most desperate efforts to extend their system into new regions, and to secure additional safeguards in those where it already exists. States formed out of our recently acquired territories have been refused admission into the Union, solely because they have declined to engraft upon their Constitutions the infamous slave system, and the only conditions on which a proposition to receive them has been entertained, has been that certain concessions should first be made to the Slave Power by way of equivalent. It has been demanded that millions should be paid out of the national treasury to satisfy claims having no just existence in fact, and that freemen should submit to a curtailment of their boundaries for the benefit of slavery; and that a law should be passed for the re-capture of fugitives, guaranteeing the master effectually against any loss, from the flight of his human property.

Monstrous as these have been these demands, there have been representatives and people from the North craven enough to meet them with a ready compliance. A bill of the last-mentioned character, the effect of which, if carried out as a law, would be to make every Northern citizen a kidnapper, has already passed the Senate, (and has since passed the House of Representatives,) and *received the votes of members of both those bodies from this State*. The Proviso of Freedom has been abandoned, and, under the intimidation of our Southern masters, ten millions of dollars and many thousands of square miles of free territory have been set apart for the special use of the slaveholder.

When deeds like these are perpetrated, and when it is remembered in addition, that the slave system still exists within its former boundaries, in all its ancient atrocity, it is right that the friends of freedom should meet together for counsel and deliberation. On the abolitionists of Pennsylvania devolve special obligations at this juncture, and we call upon them to assemble together, with earnest hearts and ready hands, to inquire what the obligations are. We trust there will be a full attendance of the members and friends of the Pennsylvania Anti-Slavery Society, at the time and place appointed.

In behalf of the Executive Committee.

FUGITIVE SLAVE BILL.

This bill, as it passed the Senate, contains, in substance, the following provisions:

1. For the appointment of commissioners by the United States Courts in the States and Territories, whose duty it shall be to hear the demands and grant certificates to the claimants of fugitive slaves for their apprehension.

2. Commissioners shall appoint assistants to execute the process of arrest, and they shall all of them have power to summon the *posse comitatus* to their aid.

3. Testimony of the claimant or agent to be *prima facie* evidence against the fugitive whose evidence is not to be taken; and upon a hearing before any magistrate, justice of the peace, United States' judge, commissioner, or other officer, the affidavit of any of the claimant or agent, the fugitive is to be delivered up.

4. Persons hindering the execution of the law to be fined $500 and imprisoned six months, and on conviction of trial of having caused the escape of a fugitive, to be fined $1,000, subject to recovery by suit.

5. Prescribes the fees to marshals, and deputies, and clerks of the U. S. Courts, &c., &c., for their services in these cases.

6. Additional persons provided to assist, if necessary, in the reclamation and transportation to his master of a fugitive, and their compensation defined.

7. It is provided that a fugitive shall be given up from one State or Territory for their pursuit of a fugitive, and his recapture in another State or Territory.

8. It is provided that when a marshal or his deputies permit the escape of a fugitive from their possession, they shall be amenable to the value of the slave; and for default of duty in his capture, amenable to a fine of $1,000.

☞ Almost incredible to believe, this wicked bill has passed the House of Representatives by a vote of 109 yeas to 75 nays. It is to the credit of the Northern wing of the Whig party, that 40 of all their Representatives voted for the bill—among whom, to the eternal disgrace of Boston, and his own lasting infamy, was

LORIN W. THOMAS

FUGITIVE SLAVE BILL.

Referring to this most atrocious act, the Washington correspondent of the Western (Chicago) Citizen spiritedly says—

'The plan of the bill concerts all the officers of the General Government within the States and Territories of this broad Union into official slave-catchers; but it does not stop there. It provides for three *Commissioners* in each county, to be appointed from among the office-holders in each county, who are expected to be 'on hand' at the beckon and call of the slaveholder or his agent! Then dismission from office is to be the penalty for refusing to obey the requirements of the law. This is very strict, and will prove successful in too many parts of the (nominally) free States. But I hope in God, that the moral sentiment of the North will take a firm stand from this bill, and grow so rapidly, that the time will soon arrive when the Federal officers will find it too hot for them to obey! That, in other words, they will *resign, rather than obey such an unnatural requirement.*

Southern born man though I be, I should like to see the penalty that would raise the muscles that move this pen for my such vile purposes!—nay, for the return of the 'property' of the nearest relation I have! Shame, burning and eternal shame! upon the Northern man who would bind himself to such a purpose! *Let the indignation of an outraged community haunt and circumvent any that shall consent to be so used, until the act shadows and shames it as a social suicide!* This is my deliberate advice on the subject; and I give it with a heart of indignation at the foul blot which this bill will have placed upon the conscience of my country, should it finally pass the House of Representatives and become the law of the land, at the risk of having it rejected as 'voluntary advice,' which is said to be rarely appreciated.'

CONGRESS. In the House of Representatives on Monday last—

Mr. Stevens, of Penn., under the rule, gave notice of his intention to introduce a bill to alter the law relating revenue law so as to encourage American labor; a bill to abolish slavery in Utah; a bill to repeal so much of the act establishing territorial government in New Mexico and Utah as recognises slavery in said territories, and to pledge the nation to admit new slave States into the Union; and a bill to repeal and annul the fugitive slave law recently passed.

☞ The bill to suppress the slave trade in the District of Columbia, received its final passage in the Senate on Saturday last, yeas 36, nays 10. On Monday, the House passed the bill by the decisive vote of 124 to 47.

☞ The Texas Boundary Bill was carried in the House by a majority composed as follows:

For the Bill—	Northern Whigs,	27
	Southern do.	34
	Northern Democrats,	34
	Southern do.	27
Against the Bill—	Northern Whigs,	44
	Southern do.	31
	Northern Democrats,	12
	Southern do.	29
	Special Free Soilers,	8

☞ If any one desires to know how far it is possible for a writer to descend in scurrility, let him read the article of 'SIGMA,' on our last page, from the Boston Transcript. The reply of Mr. Quincy has the temper and edge of a Damascus blade. The following is from the Daily Times:—

☞ If any person wishes to see a specimen of egotism run mad, and to learn how thoroughly a man can write himself down as an ass, we recommend him to read 'Sigma's' long and tedious article in the Transcript of Wednesday evening. The Transcript is sometimes called a 'co-table paper,' but we measured our length and breadth when we read that which had passed through the hands of Mr. Squeers—was ever so weak as that which silly 'Sigma' has placed before the gentry who live on such cut-laps. There is an allusion in the last paragraph to 'dirty sheets'—evidently written in the gutter.

BUYING A WIFE!

It is a shocking anomaly, in a professedly free and Christian land, to hear a husband supplicating for a little pecuniary aid, from those whose hearts are not wholly turned to stone, to enable him to save his wife from the clutches of the slave speculator. Yet here is just such a case.

APPEAL TO THE HUMANE.

The subscriber, who is in the 52d year of his age, and has been a slave until the last two years, is now under the painful necessity of appealing to the humane and kind, who are desirous to assist him, to a generous public, for aid to purchase his wife, who is now a slave. She was bought and sold by her former mistress, a Georgia trader, to be sold in a distant market to the highest bidder, to be separated for ever in this world, when a generous gentleman, Mr. Oliver C. Baker, from motives of humanity, went to Baltimore, from Winchester, Va., and re-purchased her for $600, on the express that I resign her to him, when he may choose to return him a part (giving $200 himself,) that she may be a free woman. She is a member and a consistent Christian, and expected to be married to a Christian church in Winchester, Va., of which the Rev. Mr. Lacey is pastor. Any donations for this purpose will be gratefully received, and faithfully used, and recommendations from persons who have known me for many years, and I can give every satisfaction to any gentleman or lady who may feel disposed to assist me. And may you ever be prospered and blessed is the sincere desire of your afflicted supplicant.

his
ROBERT ✓ MASON.
mark.

Robert Mason is now in Boston, begging for charitable aid in his worthy object. He is a fine, looking man, and has excellent and reliable recommendations. Such as may feel moved to help him rescue his wife, he desires will send their contributions to the care of Robert F. Wallcut, 21 Cornhill.

☞ The Maine and New Hampshire Historical and Agricultural Society held a Convention at Portland on the 3d, 4th and 5th inst. An account of its doings may be soon expected in the Liberator.

A CONVENTION

Will be held at WORCESTER, Mass., on the 23d and 24th of October next, (agreeably to the appointment of a preliminary meeting held at Boston, on the 20th of May last,) to consider the question of WOMAN'S RIGHTS, DUTIES AND RELATIONS; and the Men and Women 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.

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. C. Rogers,
Wendell Phillips, Eliza F. Toll,
Ann Greene Phillips, Mrs. A. C. Taft,
Adin Ballou, Charles K. Whipple,
Anna Q. T. Parsons, Mary Bullard,
Mary H. L. Cabot, Emma C. Goodwin,
R. S. Treanor, Abby Price,
Mary M. Brooks, Charlotte Southwick,
T. W. Higginson, Eliza J. Kenney,
Mary E. Higginson, Louisa M. Sewall,
Emily Winslow, Sarah Southwick.

RHODE ISLAND.

Sarah H. Whitman, George Clarke,
Thomas Davis, Mary Adams,
Paulina Davis, George Adams,
Sarah Brown, Joseph A. Barker,
Elizabeth Chase, John L. Clarke,
Mary Clarke,

NEW YORK.

Gerrit Smith, Elizabeth Russell,
Nancy Smith, Stephen Smith,
Elizabeth Buffum, 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,

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.]

☞ In the Boston Courier, of last week, is a letter from John H. Pearson, the merchant-kidnapper, addressed to Edmund Quincy and James Russell Lowell. We cannot find room for it this week. Its cool, impudent publication indicates how largely its conscience-seared author calculates on Boston insensibility to shame and recreancy to principle.

☞ The abolitionists of Essex County ought to hang their heads for shame if, at a crisis like the present, they fail to rally strongly at the Anti-Slavery Convention, to be held at Salem, on Sunday next. [See official notice.] *These* are 'the times that try men's souls.'

☞ The Fugitive Slave Bill passed the House on the 11th of August. Where is Moses Stuart? He will be needed to deliver an oration, the coming month, in honor of *these* 'sons of freedom,' who, by the passage of this bill, have proclaimed to the world that America is the fitting land of the down-trodden of every clime. *'Birds of a feather' we all are.*

E. A.

☞ A negro man named Elihu, belonging to W. M. Cochran, of Natchez, Miss., was arrested yesterday by officer Gay, on board the packet schooner Adrian. It appears that the negro, who had been the body servant of a former master, the father of the present one, was in the habit of travelling with him, and during the last summer, in the Northern States, where he left his old master was taken sick with the cholera and died, and he availed himself of the opportunity to make his escape. About four months thereafter he shipped on board the Adrian as cook, since which time he has been sailing to this port, when he met a friend of his former master, who he was discovered and caused to be arrested.—*Norfolk Herald.*

The State Fair at Albany.—Despatches from Albany state that a crowd of 100,000 people are in attendance on the fair held on the outskirts of that city. Many distinguished individuals are present. The exhibition, in all departments, is superior to that of several former years.

Slavery among the Mormons.—A California correspondent of the Boston Traveller says:

'It may not be generally known, that quite a large number of slaves are now to be found among the Mormons of Salt Lake, introduced into their community by Southerners who have connected themselves with those people from time to time.'

OLD COLONY A. S. SOCIETY.

A quarterly meeting of this Society will be held in the Town House, South Scituate, on Saturday and Sunday, the 6th and 7th of October, 1850, commencing at 2 o'clock on Saturday.

S. S. Foster, N. H. Whiting, and other able speakers will be present. We trust this meeting will be fully attended; the present aspect of affairs demand it of us.

H. H. BRIGHAM, *Sec'ry.*

South Abington, Sept. 17, 1850.

LECTURES IN WEBSTER, (Worcester Co.)

CHARLES BURLEIGH, an Agent of the Massachusetts Anti-Slavery Society, will lecture on Slavery in WEBSTER, on Saturday and Sunday evenings, Sept. 28 and 29.

The late Dr. Webster.—Professor Webster, was born on the 20th of May, 1793, and was consequently 57 years, 3 months and 10 days old, at the time of his execution. He was hung in the jail yard, Friday afternoon, at half past 2 o'clock. At about 6 o'clock, he was removed by a private entrance to Lowell street, where a hearse was in waiting, and conveyed to his former residence in Cambridge. At about 8 o'clock, he performed in presence of the family, the ceremonies of the deceased, by Rev. Dr. Walker. The remains were deposited on the hearse, and without any funeral train conveyed to Mount Auburn. There, in the silence and darkness of night, at about 11 o'clock, the mortuary remains of Professor John W. Webster were deposited in the family tomb.

Anti-Capital Punishment.—A deeply interesting and most solemn meeting was held at the grove in Abington, by citizens opposed to capital punishment, on the day of the execution of Prof. Webster. The meeting was opened with prayer by J. M. Spear, and addresses were delivered by Messrs. Gunnison, Killam, Hewitt, Howe, Norwood, Spooner, and others. It was voted to hold a mass meeting in Boston, in the month of October.—*Times.*

Railroad Accident.—A terrible accident occurred on the Western Railroad on the evening of the 10th inst. As the train from Albany, passed the Washington Summit, and going at the rate of 26 miles an hour, the forward axle of the second passenger car broke, telling it down upon the track and in this manner was dragged along for at least 300 yards. When the train was stopped, it was found that three persons had been killed outright, and several seriously injured, while the car to which the accident happened was almost a total wreck. The names of the killed were—Col. Moncrieff, of Albany, Mr. Ten Eyck, of Albany, daughter of the proprietor of the Delevan House; and Mr. Whittemore, of Leicester, Mass. The third car was dragged by the force of the train before the train was brought to a stand, and stopped short; but for this, it must, with its passengers, have shared the fate of those before it.

Destructive Railroad Accident.—At an early hour on Saturday morning, on the Cheshire Railroad between Walpole and Westmoreland, a company of Irish laborers, fifteen in number, employed on this section of the road, were proceeding towards Walpole in a gravel car, with the engine backing them up, when they unexpectedly met a downward train. A collision ensued, three of the laborers were almost instantly killed, and six others badly wounded, some of whom probably cannot survive. The forward car collision completely demolished the gravel car, the engine passing entirely through it, and leaving its inmates but little chance for escape. No one of the downward train was seriously injured.—*Boston Traveller.*

☞ George Corser, son of S. S. Corser, Esq., Superintendent of the Atlantic and St. Lawrence Railroad, was killed recently, while returning with a train of cars, by which he was a conductor, from a picnic which had been held in Brunswick by some citizens of Portland.

☞ Mr. John Read, a man of about sixty-five years, of Lowell, was run over by the night freight train, on Wednesday afternoon of last week, near the freight depot in Lowell. He stepped on the track when the train was falling precipitately, and every effort to warn him off was unavailing. The train passed over him, horribly mutilating and instantly killing him.—*Lowell Courier.*

Lighter Accident from Patent Oil.—On Thursday evening last, Ellen Driscoll was very severely burned at the house of Brackett H. Davis, in this town, by the bursting of a can of Marsh's Patent Oil, or Burning Fluid. She was filling a lamp, while burning, from the can. The burning of the fluid, and the cries of the girl, who ran out into the street enveloped in flames, caused the alarm of fire.

The unfortunate young woman alluded to above, died on Friday forenoon.—*Lawrence Courier.*

☞ The Rev. Adoniram Judson, missionary of the Baptist Board of Foreign Missions, died on the 12th April 3d, on his passage from Maulmain to the Isle of Bourbon, for the benefit of his health.

Dr. Judson was 60 years of age, and for more than 38 years had been a faithful and self-denying missionary of the Cross.

Dr. J. arrived at Ava for the East in 1812, and has thus been more than 38 years in the missionary service.

☞ John Comly, an eminent minister of the Society of Friends, died near Philadelphia, on the 7th inst., in the 77th year of his age. The 'Friends' Spelling Book' and 'Comly's Grammar' have to thousands now living made his mind 'familiar as household words.'

☞ *Mysterious Poisoning.*—Several attempts have recently been made by some unknown miscreant, in the vicinity of Baltimore. Oil of vitriol has been thrown upon her person; a package containing powder and matches was placed in the vicinity of where she was sitting, and some cakes containing arsenic were sent to her, the boy who delivered them falsely representing that Mrs. M's husband sent them to her.

☞ *Peaches.*—Nine steamboats from New Jersey arrived at New York on Wednesday morning, with between 75,000 and 80,000 baskets of peaches. The average price was 25 cents a basket. Some baskets sold as high as 50 cents and upwards, but more for 12 cents.

☞ *Munificence.*—Hon. Samuel Appleton, of Boston, with his characteristic liberality, has made a donation of $5000 to the Academy at New Ipswich, N. H.

☞ The Cunard steamers bound to New York are no longer to touch at Halifax. For the future, they will go from there will be a material of speed between the Cunard and the Collins' line.

Disaster at Sea—Ten Lives Lost!—By the schooner Canton, of New-burport, which arrived at Gloucester a few days since, we learn the following: that the barque Ann Harper, of and from St. John, N. B., supposed for Brazil, was capsized on the 8th inst., near Seal Island, by which ten persons, including all her officers, were drowned.

On the 9th, at 3 P. M., the Canton came up with the wreck, and took off the crew, consisting of the barque Peter, William Whittemore, John Arguelle and Peter Kent, who, but for their timely rescue, must have inevitably perished.

Vermont.—The Montpelier Watchman thus sums up the returns of the fall of the Legislature in that State:—For Governor, Williams, Whig, has 24,165 votes; Peck, Coalition, 18,517; Robinson, (Free Soil) Democrat, 2232; Scattering, 1416. In the same towns, last year, the opposition majority was 387, and the Whig gain this year is 1797. Eleven towns to come in yet, last year, the majority against the Whig ticket.

In the Senate, the Whigs lose one and in Grand Isle County, and stand 21 to 7 Coalition and 2 genuine Democrats. In the House, the Whigs have 83 clear majority. Last year they had 36.

Sad Accident.—Alexander Everett Hale, son of Nathan Hale, Esq., editor of the Boston Advertiser, a young gentleman of fine talents and an excellent scholar, was drowned at Mobile on the 24th ult., by the upsetting of a small boat, in attempt to relieve a schooner which had gone ashore in a storm. He was about 23 years of age.

☞ A young man, who was once a highly respectable citizen of Philadelphia, and afterwards the Mayor of that city on Friday morning, laboring under insanity, from drink, to which he had fallen, attempted to destroy a wretched victim. He was sent to the almshouse a raving maniac, and on his way thither died in the van.

The State Fair at Albany.—Despatches from Albany state that a crowd of 100,000 people are in attendance on the fair held on the outskirts of that city. Many distinguished individuals are present. The exhibition, in all departments, is superior to that of several former years.

Slavery among the Mormons.—A California correspondent of the Boston Traveller says:

'It may not be generally known, that quite a large number of slaves are now to be found among the Mormons of Salt Lake, introduced into their community by Southerners who have connected themselves with those people from time to time.'

AYER'S
CHERRY PECTORAL
For the Cure of
COUGHS, COLDS,
HOARSENESS, BRONCHITIS,
WHOOPING-COUGH, CROUP,
ASTHMA and CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and in the assurance that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,
Prof. Surgery, Medical College, N. Y., says—

'It gives me pleasure to certify the value and efficacy of AYER'S CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the throat and lungs.'

THE RT. REV. LORD BISHOP FIELD writes in a letter to a friend, who was fast sinking under an incurable cough, that—'Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will.'

CHIEF JUSTICE RUSTIS,
of Louisiana, writes that his young daughter of his was cured of several severe attacks of *Croup* by the CHERRY PECTORAL.

ASTHMA AND BRONCHITIS.

The Medical Gazette of Medical Science states, that 'Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to AYER'S CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally.'

Let the relieved sufferer speak for himself:—

HARWICH, Jan. 26, 1847.

Dr. C. J. Ayer: Dear Sir—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like situation.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me with alarming tenacity. My cough could not sleep, was distressed by my cough, and a pain through my chest; and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved, and now has cured me entirely.

Yours with respect, E. A. STEWART.

ALBANY, N. Y., April 17, 1848.

Dr. Ayer, Lowell: Dear Sir—I have for years been afflicted with a cough, which at times took form so that I been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great variety of cures and failed, until my Physician prescribed, as an experiment, your CHERRY PECTORAL.

At first, it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely eradicated. I sleep in my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by all Druggists and Dealers in Medicine.

Sept. 20 tD13

BOSTON
Female Medical School,

CONDUCTED by the Female Medical Education Society, incorporated by the Massachusetts Legislature.

The fifth term will commence November 6th, 1850, and continue three months. Those who desire to attend exclusively to Midwifery, with its collateral branches. Tuition, $25. Board in the city to be had at $2 per week.

SAMUEL GREGORY, *Sec'y, 17 Cornhill.*

Sept. 20 3t

Transient Boarding.

PERSONS visiting Boston to spend a few days will find a quiet home at my house, No. 17, 1-2 Central Court. Terms, 75 cts. per day. Central Court opens to No. 228 Washington street.

JOHN M. SPEAR.

Sept. 20 3t

MASSACHUSETTS CHAPLIN COMMITTEE.

The committee request that meetings may be called at the following places, which will be attended by J. M. Spear, Charles Lenox Remond, and the general Chaplin Committee, and other speakers:—

Worcester,	Sunday,	Sept. 22.
Fitchburg,	Wednesday,	" 25.
Groton,	Thursday,	" 26.
Concord,	Friday,	" 27.
Lowell,	Sunday,	" 29.
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.

SAMUEL E. SEWALL, *Chairman.*
CHARLES LENOX REMOND, *Sec.*

THE CASE OF WM. L. CHAPLIN.

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

LORENZO MOORE, of Lynn, has been appointed an Agent of the Chaplin Fund Committee, will speak on the subject of his imprisonment, and the means of his deliverance, in

Weare Plains,	Sat. and Sun.	Sept. 21 and 22.
Malden,	Monday,	" 23.
Neponset,	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!

THE CASE OF WM. L. CHAPLIN.

ANOTHER VICTIM TO SLAVERY.

JONATHAN WALKER will address the people of the following places, on the Sabbaths specified days, in relation to the imprison

Selections.

POETRY.

From Douglass's North Star.

LINES,

Written on reading the report of the proceedings of Congress on the extension of Slavery.

BY W. C. WALKER.

O God! that men should thus forget the price their fathers gave,
Fighting on crimson-colored field, and crimson-curdled wave,
When they sternly cast their lives upon the hazard of a die,
Resolved to live in freedom, or struggling for it, die.

O God! that they should desecrate the memory of the brave,
Who, for their children's children, sunk, each to a bloody grave!
Who proudly reared their stars and stripes, and swore that they would be
A day-star for each captive, and a beacon for the free.

O! would to heaven that from those graves a startling voice might come,
That should thrill far o'er the nation, and shock reach the humblest home!
A voice whose cheering tones might bridge a bulwark between the past
And the open down-trodden bondman's sore-crushed and bleeding heart.

How long, my country, O how long, shall this disgrace be borne?
How long shall tender children from their mother's breasts be torn?
How long shall bitter, scalding tears fall down man-hood's cheek,
And freedom's air polluted be with outraged woman's shriek?

How long shall summer zephrs, from gentle southern skies,
Be laden with the *aroma* of Christian bondmen's sighs?
How long each gale be tainted with woman's bitter moans;
And manhood's sterner voice be heard, in deep, heart-rending groans?

Well may't thou, Ethiopia, 'stretch forth thy hands for aid,
And cry to heaven for vengeance—ay, for *vengeance*, long delayed!
Well may'st thou curse the Christian, and hate the Christian's God,
For thy children are the Christian's slaves—thy blood stains Christian sod.

Thank God! not yet America, can all thy children bow;
Let deathless fame await each name, and laurel wreathe each brow,
Of those who, for their country, for man and for the Right,
Dare firmly stand, unyielding, 'gainst the proud opprsssor's might.

Courage! defenders of the right, and enemies of wrong!
Not to the swift belongs the race, nor battle to the strong:
Stand firmly and undaunted, and while the tempest's shock
Is spent, and the dark cloud, you have dared to lift an arm,
And though the tempests lower, and the skies are dark and drear,
Yet strike right-manfully for truth, trust God, and never fear.

N. Y. Central College, May 10.

From the Journal of Commerce.

STANZAS.

Brother of the lofty purpose,
With a high and holy name,
Coming times and years shall gather
Hallowing light around thy name!

Meet the kiss of scorn and envy
With a mild and gentle speech,
And let malice waste her vengeance—
Thou art high above her reach!

Proudly in thy conscious greatness,
Front the battle and the storm;
Lift thy heart above the tempest,
Snatch thy genius from the worm!

How! do men repay thy toiling
With a cynic sneer and sneer?
Trust ye well! their sons will gather
Sorrowing sadly round thy bier!

They shall plant thy tomb with roses,
Place the mourning cypress there,
Linger where thy dust repposes,
Breathing penitential prayer!

Hearken! there are tones of music
Stealing on thy sleepless ears;
In the midnight, at the noontide,
In thy sadness and thy tears!

'Tis the prophet-prelude swelling
From the spare one to be—
And thy name is sweetly mingled
With the echoing melody!

New York, Aug. 26, 1850.

THE TEMPTER.

BY GEORGE S. BURLEIGH.

If angels in the heavens rejoice
O'er one returning soul,
Who, broke from iron bonds of vice,
Treads back to virtue's goal;
What power shall greet with demon laugh
The spoiler's deed of hell,
Who leads the innocent drunkard quaff
The cup by which he fell?

The execration of the just,
The world's united scorn,
Be on that shameless child of lust,
Perdition's foulest spawn,
Who lures the wretched being back,
That once escaped his door,
Swathing in darkness doubly black
The soul he stained before.

Wo! wo! to him who lifteth up
To his weak brother's lips
The demon's sacramental cup,
Hell's seal of fellowship!
Its every drop shall yet return
With fires of vengeance red,
And through th' eternal midnight burn
On his devoted head.

And im-fold woes his soul await,
Who tempts the rescued back
From virtue's straight and narrow gate,
To error's devious track,
The blushings of the nether pit,
Outdone by flames within,
Fires in the tortured bosom, lit
By self-avenging sin.

LUCIUS MANLIUS SARGENT AND EDMUND QUINCY.

From the Boston Transcript of Sept. 4.

BLASPHEMY. No. XI. There is nothing particularly astounding in the fact, that men who deal in the falsehood and blasphemy of slaveholding, should deal in that of prevarication and falsehood—for, if they will not spare God and their country, individuals can scarcely hope to escape from their malicious assaults.

After the publication of the first of these articles, the following statement was printed in the Liberator of May 24, by Garrison, the editor:—*The author of the blasphemous article we have copied from the Boston Transcript into the Refuge of Oppression, is said to be Lucius Manlius Sargent. We have not described him or her.* So make the vexatious and amiable Garrison. This statement stands by itself, and is obviously intended to convey the impression to such as read the statement—that, instead of having rebuked the blasphemy of this very bad citizen, I myself had written a blasphemous article. *Ecce homo!* This is the very Garrison who imposes if his whole life *has not been devoted to all that is Christ-like!*

Again: In the Transcript of June 3, the following passage occurs, in one of my articles—*Mr. Garrison says—'In former years, Sigma was an able and faithful laborer in the unpopular cause of temperance, and cared not who called him fanatical or irreverent.'* This is untrue. The writer was a time when Sigma believed himself independent of the opinions of wise and good men—there never was a time when he 'cared not who called him fanatical or irreverent.' There never was a time when he was not fully sustained, by the opinions of the very best men in the community, in the advocacy of the temperance cause,' &c. Such was the language.

Now, I have stated that Garrison is in the practice of publishing in his paper, or pretending to publish, the statements upon proceedings from other journals; and that he did so upon the same principle which induces a bad boy, who has been deservedly whipped, to say *it did not hurt him.* In the Herald of Aug. 29, Garrison affects to pursue this plan, and quotes a *part* of the above passage, leaving off at the word 'untrue.' This, as the reader cannot fail to perceive, presents me as uttering a sentiment, entirely different from that presented by the passage entire. Here is Garrison himself; the very image and superscription of the man. No gentleman would do this—no honest man would—no common honesty would do this. No body but Garrison, or some *his confreres*, would do this.

My dear Mr. Editor, I handed you, a few days ago, for perusal, a letter of three pages, from a highly respected friend, the Mayor of one of our neighboring cities. I had received it that day. After thanking me for the '*printed sheet*' I had sent him, and for my efforts in opposition to these 'disorganizers and maniacs,' he proceeded, very ably and earnestly, to exhibit his detestation and abhorrence for this whole brotherhood of pestilent fellows. This letter seemed incomprehensible to me. I had sent my friend no printed sheet. Shortly after, through the elevenths, Sixths, Sevenths, of the 'Christlike' Garrison, I received a '*printed sheet*,' the mystery was explained. The '*printed sheet*' contains three columns, composed of a jumbled extract from these Transcript articles, on Blasphemy; and, at the end, two columns purporting to be a letter dated Boston, July 15, 1850, to the Editor of the National Anti-Slavery Standard, over the signature of D. Y. This letter was so very full of falsehood and abuse in regard to myself that I never supposed it to be the production of a gentleman, claiming to be a gentleman. Now my excellent friend, who wrote me the letter, which I gave you, did so without having glanced at the two last columns, which constituted the main dish of Garrison's '*printed sheet*' and '*printed sheet*.' On the very day after the '*printed sheet*' was sent to me, two gentlemen on the Exchange, thanked me for the '*printed sheet*.' I had forgotten, remarking that I had read the articles before, in the Transcript. I was quite amused, while at the Post Office, to perceive that almost every body bore off a '*printed sheet*.' My friends, relations and connexions were duly supplied with the '*printed sheet*' at their dwellings. The 'Christlike' Garrison, who, long ago, published his '*fond regards*' to the recipients of this '*printed sheet*,' at no little expense of time, money, and toil.

But we are soon to have an Anti-Slavery Fair, and funds will be raised to pay for this effort in *favor of abolitions* and for the Liberator and to feed Garrison's son, that, under color of anti-slavery, he may continue to preach Treason, Blasphemy and Falsehood. And if rightly interpreted, the sixth and seventh of the elevenths of these famous fairs goes directly to purchase the freedom of a single slave? Surely, it behooves all those who dispense their money, shrewdly to inquire in regard to its appropriation!

Not long after I received the '*printed sheet*,' I was favored, by the attentive Garrison, with a copy of the Liberator, which, after causing it to be franked, I proceeded to glance over, carefully placing myself near an open window, and to windward of the highly aromatic journal. The first thing that met my eye was the '*printed sheet*' and afterwards a statement from the Dedham Gazette, importing that the scurrious letter of July 15, '50, was the work of Mr. Edmund Quincy. Sir, I will not believe it; and I am shocked that the Dedham Gazette should ascribe to this inoffensive person a letter so full of absolute falsehood, and so singularly barren of common sense. My very sincere respect for the father of this unfortunate individual will compel me to disbelieve this story as long as possible. The writer of the letter has gone back for nearly half a century, and brought forward my personal concerns—my private affairs—for what? To prove that Garrison is not guilty of blasphemy! How different from my own course! The only point in the letter, which, if true, Garrison's private relations, has been in the statement that he had the reputation, in private life, of being as amiable as a child.

It is an axiom, among men of just and honorable feelings, that he who parades the private, personal concerns of another, which have not the slightest relation to the question in issue; and, to disprove a charge of blasphemy, seeks arguments among the follies and indiscretions of an old man's youth, is a consummate puppy—a miserable blackguard. Now, the writer of the letter has done this. How then, dare the editor of the Dedham Gazette to cast this dishonorable and degrading imputation upon Mr. Edmund Quincy?

Besides, air, my relations to this individual have been such as not at all to authorize the expectation of a scurrious letter from him. He could not me has ever been extremely civil and respectful. On my part, though ever ready to sympathize with those who have mourned and deplored over his prepotent and pitiable career, yet I have perfectly aware of his intimate fellowship with those bad citizens; I have scrupulously abstained from the slightest allusion to Mr. Edmund Quincy, during the present discussion, from an extreme reluctance to put him in a quarter where I desired to give pleasure only. When, a year or two since, the editor of the Daily Advertiser reprinted, in his columns, that, from the simultaneous addresses of Miss Abby Folsom and Mr. Edmund Quincy, both addressing the Chair at the same moment, I felt very, very sorry for it; and the more so, because though I inwardly resolved not to laugh at the predicament of this unfortunate individual, I was completely carried away by the mischievous and malicious impertinence.

Now, Mr. Editor, Mr. Edmund Quincy is not the writer of the letter: *Credat Judæus Apella*—non ego. I will not believe it until I see it in black and white, before a Justice of the Peace; and this I apprehend he will not do, having resigned his own commission, if I understand it aright, on the ground that no man had a right to be a justice, or to serve on one. So you see I shall never believe this vile slander.

An aged clerical friend once urged me to write a tract against the use of tobacco—*not a grave one*, said he, '*that will do no good*, but such as will *excite as ridiculous as you can.*' I wrote the 'Diary of the Rev. Solomon Spittle.' My old friend told me it had wrought wonders among the clergy near him. *Mr. Edmund Quincy, I was told, commented it very highly, in print.* The fellow who writes the dirty letter, slights and abuses it—a clear proof that Mr. Edmund is not the writer. This pestilent fellow says:—

'It was in this book, by the way, that this character, who condemns Mr. Garrison and the abolitionists for their scurrility towards opposers, and especially towards *the Clergy*, lampooned Bishop Eastburn, the head of his own Church; for he is, or was, a zealous Churchman, I believe, and a churchman of high position (even if he did smoke,) entitled him to the reverence of a gentleman, as BISHOP EASTBURN!'

Now, Mr. Editor, does anyone believe that Mr. Edmund would so lightly tell such a confounded lie as this? Certainly not. To be grave, Mr. Transcript, a more groundless and impudent falsehood was never uttered by Garrison. Bishop Eastburn, a boastfulness, bishops, priests and deacons, who smoke, chew, and guzzle. I am very sorry for it. But the tract, which, I have stated, was designed by the title of *Bishop Beastly* is utterly false; and not more false than foolish. The truth will do no harm; and frankly admit, that, without any particular design, when I first read the tract, I had the very fault Diocesan of another State in my thoughts.

This lying letter-writer says of me:—

'One day, two or three years ago, he fell upon a handcartman, in our street, assaulted by his son, in uncommonly foul-mouthed young man, and brushed him to his heart's content, because the chief objected to their dog's treating some gentle dog in his keeping of Lance's dog of the gentleman's Parthington.'

Here, my dear Mr. Editor, is another deliberate lie; and how the Editors of the Dedham Gazette can reconcile it, even to his accommodating conscience, to ascribe the falsehoods of this reckless scribbler, I, for the life of me, Edmund Quincy, cannot conceive. The incident referred to was one which might easily happen to almost any citizen; it is really not worth relating; and I should not, if I should relate it, or suffer a lie, now so industriously circulated by Garrison to pass for truth:—I was passing up Court street with my son, followed by a favorite dog of his—it is unobtrusive and is duly devoted to my puppy at any time. I find it so, at present. Hearing the puppy yelp, I turned round, and saw a man hurling pieces of wood at the dog. I ran back to the fellow. He answered very roughly. I laid my hand upon his arm, without any violence, and again baile him desist. He replied with increasing insolence, and my son stood back, with the manliness of a gentleman. '*Not a blow was struck.*' A man, with a long red coatee, interfered; and as he stood with his hand raised, and the puppy pointed towards me—'*he handle leiserely my hand*'—it seemed to me '*the very instrument I was to use.*' Accordingly, to the edification and amusement of all present, I took him by the coatee—*lenitor*, meanwhile approaching and turning him in another direction, requested him, 'most respectfully,' to Mr. Mann's bar, to go home. As I have said, *not a blow was struck.* Now, other authority and better than the Dedham Gazette will be required to convince me that Mr. Edmund Quincy has written and caused to be published, in New York, over the signature of D. Y., the lying letter to my son and myself, I, in, so direct and so absolute.

Here, of course, were technical assaults and battories. The owner of the handcart and the coatee resorted, as usual, to the Police Court; and Justice Merrill, with great good humor, imposed the usual, customary fine. He of the handcart applied to Mr. J. C. Park for counsel. Mr. Park, quoted, 'The case was a clear one; and a few dollars were therefore given to avoid a ridiculous contest; in which the plaintiff must necessarily obtain a verdict, and possibly for more than the trifle we were willing to give.

The coatee man employed a fellow, named Taylor, who commenced suing for his damages at $2000, when Lawson & Harrington would not have given more than two cents for the whole coatee as curried her. Of this I took no notice. Not long before the term began, Tasker came to my office, and asked me if I should not like to settle the action. I told him that I intended to submit the value of the property in controversy to the decision of impartial practice to the court; as, from all I had heard, it was about time for him to be thrown over the bar. I never heard anything more of that suit about the coatee.

Now, instead of being the manifest and the malicious falsehood—the sheer lie—that it is, suppose the statement, '*with the chief objected of my young, very robust young man, I had 'brushed the handcartman to my heart's content,*' to be true—what then? Is it for one moment that gentlemen believe Garrison from the charge of being a paid preacher of blasphemy and treason? Everybody knows what a logical creature Mr. Edmund is. No one therefore will believe him to be guilty of such a gross paralogism as this. But we have additional proof, that a very great wrong has been done to him by the Editor of the Dedham Gazette, in wickedly crediting him with the atrocious guilt of the miserable tissue of weak and malicious falsehoods.

The writer of the letter says, that I once published a tract against tobacco, which, from a serious subject, made him merry. This is the common effect of serious things upon light-headed people. Another fellow, (I pity that Edmund is not the author of the lying letter. The volume was published first in 1812, and the third and last edition, by Wells & Lilly, in 1815, when Mr. Edmund was scarcely out of his diaper. I will positively, Mr. Transcript, that I do not think much of my *rhymes*. Nor do I. But what have my *rhymes* spin nearly forty years ago, to do with my reasons, in favor of throwing down a great of traitors and blasphemers at the present day? The volume was lauded altogether beyond its deserts, and very deservedly criticised, I dare say.

The writer of the letter says, that my Dealings with the Dead are tedious. What a fastidious fellow he is! I accordingly tried, that he will not be a whit better satisfied with my *dealings with the living*. Here is another proof that Mr. Edmund Quincy is not the author of the lying letter, for nobody who considers the character and condition of his associates and connexions, will ever charge him with unreasonable fastidiousness.

He next falls upon the Temperance Tales, and says that they were good for little, and have long been forgotten. Well, it is not for me to say a word to the contrary of this. I only ask, what, in the name of common sense, has all this to do with Garrison's blasphemy?

These Temperance Tales are said to have done a little good in their day, and I think God for nothing more gratefully than for permitting me to be the humble instrument of doing a little good in this direction. I have a curious record of the conversions these humble and simple narratives have wrought upon and to my knowledge, I am half inclined to suspect the story about their being utterly *forgotten* may, after all, be another of this scribbler's lies. Think Heaven, they contain no sentiment adverse to the laws of God or the Commonwealth; no ridicule of serious principles, or to break up the foundations of society—to insult the teachers of piety and religion; or to stimulate my countrymen—with the banner of abolitionism—to resist to the bloody-red, even to the utmost the laws and Constitution of their country.

I have enclavored, Mr. Editor, as you perceive, to defend Mr. Edmund Quincy from the atrocious charge made by the Editor of the Dedham Gazette, of being the author of the tissue of absurdities and lies transmitted from Boston to New York, in the letter over the signature of D. Y. If that Editor had said, that Mr. Edmund Quincy had filled the hearts of his nearest friends with a deep sense of grief and shame by his ridiculous and vicious conduct, as one of these disorganizers, or that his near friends had almost persuaded themselves to seek a melancholy solace in the idea, painful as it is, that he was actually insane, I, Mr. Editor, had asserted that Mr. Edmund Quincy had put the finishing hand to nature's work, and made an ass and a fool of himself—I should have thrown down my book in disgust. All this I have heard so often, and from persons, for whose good judgment I entertain so much respect, that I should have avoided an unpruitable, and perhaps, a public sentiment. But, dear Sir, when the Editor of the Dedham Gazette so far forgets himself as to proclaim aloud, that Mr. Edmund Quincy is guilty of so much impertinence and absurdity, and of so many wicked and malicious lies—all I can say is, that he ought to be talked to.

The question painfully returns—who is the author of this scurrious letter? Sure enough, who is it?

May I hazard a conjecture? It is a curious conjecture. The letter was prepared by Bishop Eastburn, he tried hand in the mind-house at Worcester. The signature, D. Y.—how ingenious! the initial and terminal letters of *destiny*, was contrived by Mr. Edmund himself. He also loaned the use of his happy style, known among rhetoricians as *the hysterical*, for the occasion. The raw material, the lies, were probably supplied by Garrison, from his sample store. Mr. Henry C. Wright may have furnished the logic. The punctuation by Mr. Theodore Parker, the interjections by the Reverend Mr. May, assisted by the Reverend Mr. Spear.

This is mere conjecture. There is one individual—the only participant in these meetings for whom I entertain a sentiment of respect, and who, I trust and believe, has had neither part nor lot in this dirty work, and whose superior style of composition and high moral sense forbid the idea. I refer to Miss Abby Folsom.

What a proposition these disorganizers have, especially Garrison, for lying in dirty sheets. There let them lie. SIGMA.

REPLY OF MR. EDMUND QUINCY,

TO THE EDITOR OF THE BOSTON POST.

Monday, Sept. 9th, 1850.

SIR—There appeared in the Evening Transcript of last Wednesday, Sept. 4th, an article under the signature of 'Sigma,' grossly vituperative of me, charging me, in particular, with being, in all the reflections made in my name, in the Liberator. The next day I wrote a letter to the editor, commenting upon this attack upon my character, and showing how groundless it was. This letter was refused a place in the following morning's paper, I have just had my letter returned to me, with one from the editor, REFUSING TO INSERT IT!!!

I shall forbear, sir, to characterize as it deserves the style of your contributor towards myself. I doubt whether its parallel can be found in any newspaper or book since the invention of printing. I am quite sure that no one human being ever told another that *he lied* so many times and in so many moods and tenses in the same number of words; certainly none above the degree of a bargeman or fish-woman. Whether I have intentionally, or materially, exceeded the truth, on Sigma's own showing, I leave to those who have read my letter and his reply. It is not in the ordinary priety to call a gentleman who had used all the decencies of language towards him a DUPE, A BLACKGUARD, A LIAR, AN ASS, A FOOL, &c. &c. &c. Whether either or all of these epithets rightly describe me, I shall also leave, without argument, to the judgment of an impartial public. I would say, however, that this language, coupled with the charge of a violation of his private life, because I commented on his published works and public punishment, to which, commented upon, I have not referred, even my family, which a word of impunity would have told him were false and slanderous.

Your contributor, sir, is not fitted for the business of a Police Court. He has fallen for a weapon, per writer. Marsyas, after he was flayed, was a pachydermatous animal compared with him. If he thought that the ridicule, he had heaped upon his head to something else. Especially, he should remember that, of all men, he that lives in a glass house should be most careful how he throws stones lest his neighbors should do the same. I will leave him here, for the present, commending to his consideration honest Stephano's advice to Trincolo—Ever while thou liest, look to thy stones in thy head!

There is another thing relating to Sigma, but not connected with this matter, which I had intended to have said here. But I have already devoured the public with my egotism. Perhaps, with your kind indulgence, I will make it the subject of a brief communication, at a future day.

I have the honor to be, Sir, Your obedient servant,

EDMUND QUINCY.

WOMAN:

HER WRONGS, RIGHTS, CAPACITIES AND DUTIES.

BY REV. L. M. D. WEBSTER.

It is humiliating to consider the extreme lethargy which has hitherto slept upon the subject, which man seems to be least interested in the subject that most interests her. But as humiliating as it is, it is too true. Thousands of females, and those of intelligence, are readily believing they possess all the rights the God of nature designed them to have; and are as contented in their narrow sphere of dependence, as the bird is contented in a cage. If this idea is not humiliating, it would puzzle one to know what is. All the rights God has designed for woman! Has she no higher sphere than that of dependence? Is she but a toy for man? Or is she the weaker vessel? What is that beautiful, all-grasping mind, given to her for? For man to clip and shape to suit his fancy? Or has the Creator bestowed her a mind for action—the depths of metaphysics, the sublimity of art, the grandeur of literature, the beauty of affection and love? Let the impress of God on her mind be the rights of woman. Let the image of man, He never makes blunders. And, in prescribing the limits of woman's sphere, He has written it in unmistakable characters upon her soul—THE ORGANIZATION OF HER MIND.

'But,' says one, 'should society give to woman rights equal with her brother, she would not receive them.' Does this objection have any in, intrusion upon the sanctity of feminine modesty and grace? This all may be true, as to a large majority, but by proper training, only that she has been so long crushed beneath man's heel, that she believes 'what is, is right.' By the time she lives up to the appreciation of her calling and destiny, she will come out from her cage, and be free as the bird.

But what are her rights, in the light of reason and humanity?

Where is her SPHERE—throwing aside the kitchen, nursery and drawing-room clamor of the times? Where is the circumference of her actions, beyond which she is not to pass at the peril of her womanhood? What are the boundaries of her world?

These are important questions, which must be answered soon. The world will eventually answer them—not now, it is too blind and deaf. We the writer can only say, for woman, he would say, in all candor and sincerity, the UNIVERSE, broad and boundless, is her SPHERE.

Wherever man has climbed or penetrated, it is here to climb and penetrate. Wherever Literature, Politics, Morals and Religion beckon man, they also beckon woman, not to bedim her grace and loveliness, but to soften and vivify them, by her refinement. It is a cheering truth, that whatsoever she touches, does not so much mar her beauty, as she improves it.

To many it is a startling proposition, that woman should be the conqueror of man, in the investigation of science, making laws, and meeting out judicial decisions. But it is simply because it is new. The proposition that all men are brothers, once startled a mighty theocracy; yet that proposition was none the less true. The proposition, 'all men are created equal' once startled our political mother across the waters, yet it was a 'self-evident truth.' Because it is startling, then, does not prove it false.

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But it is asked, if we would have woman go into the field, shop and legislative chamber, is the woman wants to. All we ask for her is an equal privilege in the field of intellect. Give her that, and it will be a dead letter. Woman is the best judge of her physical duties. She has more physical labor that she desires to form, in the common routine of household toil. When she needs more than that, it will be time to trouble, about her leaving the fireside, field, shop or chipe and shop. I would like to ask those who so much fear the female mind would become gross, sensual and masculine, by its contact with all the mental energies of the world, if it the contrary, it will elevate, and refine and calm—so free from blasphemy and immodesty?

It is because man becomes so disgusted with strife, dissipation and profaneness abroad, that he seeks peace and refinement at home. Woman is there. She has made it what it is. Were it not the case, how could the poet sing year rounds praises, and the sensual and vicious are polite and affable. Why? Woman is there.

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JULY DIVIDEND
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Life Insurance Company.

THE success of this Company is unprecedented. It has, as yet, met with no loss, and on the 1st day OF JULY NEXT will credit to its Insured

100 Per Cent, of its Profits

The advantages offered by this Company are published by private contribution, (not confined to abolitionists,) and I am happy to say the adventurers declare they never made a more profitable investment. Further, that the anti-slavery fair is not held for the benefit of Mr. Garrison or the *Liberator*, and that the proceeds go to the dissemination of no opinions, excepting those of a religious character.

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DRS. CLARK & PORTER'S

ANTI-SCROFULOUS PANACEA.

A PREPARATION of extraordinary power, is offered to the public for Scrofulous Affections, Humors of every description, secondary Syphilis, ill-conditioned Ulcers, Fever or Mercurial Sores, chronic Liver or Kidney Diseases, Costiveness, Jaundice, Dropsy, Dyspepsia, general Debility common to Females, Cold Feet, sluggish Circulation, &c. A cure and cause of the Scrofulous Humors on the neck, which is the never fail to remove, if taken according to directions and faithfully persevered in.

For the Liberator.

ANTI-SCROFULOUS PANACEA.

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☞ Having derived much benefit from the use of the Panacea, we say 'ditto' to W's certificate.—*Sept. Lib.*

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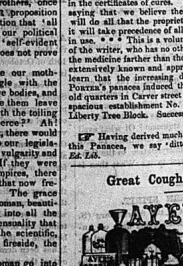

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WHOOPING-COUGH, ASTHMA and CONSUMPTION.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, we not our wish to trifle with the lives and health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidence on which we base our faith in its virtues, from which they can judge for themselves. We sincerely pledge ourselves to make no misrepresentations or false statements of its efficacy, nor will we hold out any hope to suffering humanity which we will not warrant.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the United States.

June 21. 1814

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ANTHROPOLOGY; or the Science of Man, Including Man and Slavery, and an Appendix, Containing Man, Ancient and Modern, Death, Distribution, Atonement and Government, a Sermon, Preached in Boston, Sunday, June 2, in a Series of Lectures to a Friend in England. By Henry C. Wright. Price 25 cts.

Bible Christ. Wright's Auto-Biography.—$1 00.

Narrative of the Life of William Wells Brown, a Fugitive Slave, written by himself—25 cts.

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Nurse's Divine Revelation. By Andrew Jackson Davis—$2 00. Also, The Philosophy of Spirit Providences. A Vision. By the same author—16 cts.

The Great Harmonia, being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. Vol. 1st. The Physician. By Andrew Jackson Davis.

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Cholera and Diarrhœa Cordial.

THIS is a prompt and certain cure for Diarrhœa and the various summer complaints of the age. It is a remedy which the former proprietor has used in his practice for the last ten years with unmistakable success. If taken in season, it will prevent Dysentery and Cholera. The first symptom of the Disease is a slight Diarrhœa. Nine tenths of all cases of unchecked, oftentimes terminates fatally. If this cordial is taken on the first appearance of the disease, it will stop the bowels in a few hours, and prevent, perhaps, a fatal result. It is a very safe compound, pleasant to take, and perfectly innocent in its effects upon the system. Prepared by Dr. Clark's patients have offered their testimony in favor of this cordial, who have experienced in themselves its effects on their own persons. It is a medication on the public, but a medicine which will do all that is claimed for it.

Price 25 cents a wine pint bottle, at the evening low price of 50 cents each, which makes it come within the means of those in moderate circumstances.

Prepared by DR. CLARK, 382 WASHINGTON STREET, Boston. Sold also by Redding & Co., 8 State street; Brown & Price, 8cm; Sylvanus Dodge, Danvers; David Mead & Co., 1m.

July 5. tf.

DRS. CLARK & PORTER'S

ANTI-SCROFULOUS PANACEA.

A PREPARATION of extraordinary power, is offered to the public for Scrofulous Affections, Humors of every description, secondary Syphilis, ill-conditioned Ulcers, Fever or Mercurial Sores, chronic Liver or Kidney Diseases, Costiveness, Jaundice, Dropsy, Dyspepsia, general Debility common to Females, Cold Feet, sluggish Circulation, &c. A cure and cause of the Scrofulous Humors on the neck, which is the never fail to remove, if taken according to directions and faithfully persevered in.

For the Liberator.

ANTI-SCROFULOUS PANACEA.

From numerous respectable testimonies setting forth the beneficial effects of Drs. Clark & Porter's Panacea, we select the following, as a recommend this popular medicine to those afflicted with scrofulous humors and all