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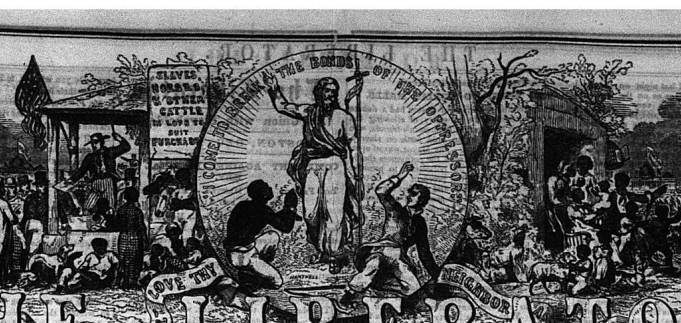


NO UNION WITH SLAVEHOLDERS.

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

'YES! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, these special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—JOHN QUINCY ADAMS

WM. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. J. B. YERRINTON & SON, PRINTERS.

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# The Liberator.

## REMARKS ON MR. CURTIS'S SPEECH.

BY WILLIAM I. BOWDITCH.

It is undeniable, that this community has been shaken to its very foundation by the agitation of the slavery question. Mr. Curtis begins by tracing the characteristics of those classes who have been mainly instrumental in bringing about this result. With these characteristics, we shall have little to do. It may be that we have not very sound practical judgments; it may be that we love excitement or notoriety, or influence and power, or are smarting under disappointment. But, if there be any such, we hope we are not of those whose daily food is contention, and whose daily drink is the water of strife,' and that our temper and feelings are not such as have been justly characterized as malignant philanthropy.' We only claim to have that 'deep and ineradicable love of human liberty which beats in every throb of every heart of the true sons of New England.'

To show the extent to which opinions have been carried, Mr. Curtis quotes the resolution which was adopted at the recent meeting in Faneuil Hall, in relation to fugitive slaves, which resolution declared that 'Constitution or no Constitution, law or no law, we will not allow a fugitive to be taken from Massachusetts.' He alludes to 'public exhortations to violent resistance to laws, and assurances of aid and succor in maintaining such resistance;' to the promulgation of the idea that fugitive slaves have a right to defend their liberty, even at the price of blood; 'and as if,' he says, 'there should be nothing wanting to exhibit the madness which has possessed men's minds, murder and perjury have been erected into virtues, and in this city preached from the sacred desk.' He then quotes three extracts from Theodore Parker's Sermon of Conscience. It is true, and we confess our gratification at the fact, that there are so many thousands who not only will despise all penalties rather than aid the slave-hunter on the soil of the old Bay State, but who are willing by their works to show their belief in the divine rule, that we are to do unto others as we would have others do unto us.

It is true that fugitive slaves have been told that they have a natural right to protect themselves and their little ones from the clutch of the slave-dealer, precisely if they can, forcibly if they must. And it is undeniably true that, according to our Bill of Rights, they have this natural right. No one, unless he is a believer in the principle of non-resistance, would act differently in his own case! Who can doubt, for an instant, that Mr. Curtis and his friends would violently resist the execution of such a law, if directed against themselves? No one! Most unquestionably, he would defend his own freedom, and that of his wife and children, to the very last extremity. He would do it peacefully, if he could, but, at all events, he would defend himself, and counsel all others in like circumstances to defend themselves. How can he, then, blame Mr. Parker for upholding for the same the same right of self-defence?

He blames Mr. Parker for preaching perjury as a virtue, because he expressed the opinion that human nature would justify a juror in disregarding his oath, when he is thereby enabled to save from destruction one who has been guilty of no higher offence against of morals than secreting the outcast from his pursuer. We agree with the general tenor of Mr. Curtis's arguments on this point. We confess that we are not satisfied with Mr. Parker's reasoning. We would not serve as juror in any such case, and we cannot see any other honest way of meeting the difficulty. At the same time, the majority of men are so constituted that they will not regret those verdicts which have been so often rendered, both here and in England, certainly contrary to the evidence, where the object has been to save from an ignominious death some poor creature, who, in his desperate extremity, has committed some theft or other trivial crime.* A good result is attained by bad means; the end is thought to justify the means. But the whole object of Mr. Curtis's speech is to convince us that, for the sake of supporting the Union, we are fully justified in surrendering fugitive slaves. Now, if for the sake of the Union, he is willing to act contrary to the deepest instincts of a New England heart, how can he, with the slightest appearance of consistency, denounce Theodore Parker for apparently sanctioning a similar rule of action? We say *apparently*, for we cannot entirely convince ourselves that Mr. Parker himself considers it right for any man to take oath as a juror, unless he is willing to keep it; for he says, on the very next page to that from which Mr. Curtis makes his extracts,—'Yet I see not how a man can knowingly, and with a good conscience, swear to keep what he deems it wrong to keep, and will not keep, and does not intend to keep.' (Sermon, p. 34.)

Having thus stated the extent to which public opinion has gone on this subject, Mr. Curtis lays down these two propositions:—

'If a case arises which demands a breach of a fundamental law of the government, and meets with equal resistance by individuals, it is a case for revolution, and it is a time we know and acted on it.

'If there is not such a case, there is no language, and the feelings that prompt it, and the conduct which accompanies it, disgrace our community, and endanger its safety and peace, and should receive the rebuke of every good citizen. There is no middle ground between these two alternatives.'

In other words, either those whose opinions he has just been considering are right, and then it is a case for revolution, or they are wrong, and they should receive the rebuke of every good citizen.

Mr. Curtis divides anti-slavery men into two classes:—

'One class openly avow that this is a case for a revolution. They say that the Constitution of the United States contains an article which is immoral, and must not, under any circumstances, be obeyed; that an honest men they cannot undertake to abide by this compact, with a mental reservation that they will break an important part of it. And therefore they reject the whole, and hold it to be the duty of this Commonwealth to withdraw itself instantly from this whole compact, and thus revolutionize the government. This is the ground of action and the end of one class—the ground of action being that there is a fundamental error in the constitution of the government, and the end, that the government must be destroyed.

'Whatever else may be said of this, it cannot be denied that it is open, definite, tangible, capable of being seen and understood in its true proportions. They do not profess one thing, and mean another. They do not move blindly towards the gulf of civil discord and national destruction. They do not lead their followers towards it with boastful assurances that the ground is safe and clear. They see treason, and they honestly say so, and give their reason for it.

'But there is another larger class who are now acting with them, many of whom I verily believe do not see whither they are going, or with Lieber, if you please, who still lives, I believe there cannot be found any where a set of more profound, wise, humane, Christian moralists than these. Men of great boldness of mind, restrained by no positive rules, seeking the moral truth of the great subjects they have discussed, by the best lights of divine and human wisdom. Yet not one of them, so far as I know, has ever doubted that the powers which I have mentioned rightfully exist, and are necessary for the preservation of every civilized State.

'There is another principle equally clear, and that is, that every State may and should exercise its powers for its own preservation, and the advancement of the welfare of its own citizens.'

Mr. Curtis then alludes to our State laws prohibiting the introduction of foreign convicts, and the inmates of foreign poor-houses and hospitals:—

'Did any man doubt the rightful authority of the Legislature to put a stop to this—to say that these persons, however ground down by oppression and distress in their home, must not bar-throw upon our hands? No one, that I ever heard of, doubted it. On the contrary, very stringent laws were passed, which we have been struggling ever since to maintain against the exclusive power of Congress over commerce. What right has the State to pass these laws? I answer again, the right of self-protection. The right to defend itself against evils from abroad shall be admitted to its territory. The right to use its own direction, and consult the safety and welfare of its citizens, admitting or excluding them. * * * The principles are clear. Every sovereign State has and must have the right to judge what persons from abroad shall be admitted and this and all other powers the State is bound to use for the safety and welfare of its own citizens.

'If we have a right to say to those who have been ground down by the oppression of England, you must not land on our shores, because your presence is injurious to us, we have we not a right to avoid enormous evils and secure incalculable benefits, not otherwise attainable, by a compact, one article of which agrees that our State shall not be an asylum for fugitives from service?

'To deny this, is to deny the right of self-preservation to a State. It strikes at the heart of every civilized community. It makes its preservation impossible, and throws us back at once into a condition below the most degraded savages who have a semblance of government.'

Such is Mr. Curtis's argument. He lays it down as a fundamental proposition of the law of nations, that such nation has a right to use its own direction in admitting or excluding foreigners. We shall not deny that the right is thus laid down by writers on public law. But in the absence of any tribunal with authority to declare beyond dispute what is really the law on this point, we conclude that we have a right to expound what we deem the true rule on the subject. Let our opinion have weight only so far as our reasoning commends itself to the reason and judgment of sober men.'

Each nation is said to have the right in its discretion to admit or exclude foreigners. Is this discretion, in any just sense of the word, to be deemed unlimited? We answer, No! What is the object of all public law? The spread of civilization, of commerce, and the blessings of peace over the whole world. 'Each individual nation, (says Vattel—lat.) is bound to contribute everything in her power to the happiness and perfection of all the others.' Can, then, this discretion be exercised in such a manner as to defeat the very object of the law? Most manifestly not! In exercising this discretion, we are bound to keep in view the end of the law. Whatever may be said or done by other nations, we have no right to order a nation to shut out all foreigners from its borders, such an exercise of our discretion cannot be considered, in any just sense, in accordance with the rule of international law. We are bound, by every just principle of public law, to give the world the benefit of our civilization, and to receive from other nations the benefits to be derived from theirs, by entering into commercial and other relations under them. We have no right to exercise our discretion so as to defeat this, the primary object of the law.

Accordingly, our discretion cannot be considered as unlimited in any properly legal sense. It has been made clear and well defined. So far from our having the right to exercise it in a manner to defeat or retard the great end of international law,—the civilization of the world—the happiness of the race,—we are bound to exercise it in such a manner as is most calculated to advance that civilization and happiness. In other words, we are bound to follow, we would not say, the highest dictate of morality, but the highest rule of right which our municipal law recognizes. By so doing, we cannot fail to promote the civilization and happiness of mankind.

Such is what we conceive and declare to be the *true* rule of the law of nations governing the right of this State to exclude foreigners. It may not be found in any of the writers on public law, but any lawyer will know whole branches of law which have in reality grown up in comparatively modern times. Lord Coke laid the foundation of little of the commercial law of to-day. Mr. Lieber knows, perhaps, as little of what will be good international law a century hence. And in the absence of any legal authority on the question, we are bound to declare the highest rule to be the true rule.

Let us apply our principle to the decision of the question before us. Had our State the right, in the exercise of its discretion, to exclude certain persons, not because they were criminals, but simply and solely because they were slaves, and to provide for their return to the State from which they fled? The right to make the compact for these objects (i.e. the Constitution) necessarily rests on the right so to exercise our discretion. Accordingly, if such an exercise of our discretion was illegal, the compact resting on such act was illegal also. Now, in using our discretion on this subject, we were bound to use it in obedience to the highest rule of right on this subject which our law recognized. We had no right to make a compact with the slaveholding States conflicting with the highest rule of morality which our States recognized.* Now our courts, and the courts of the slaveholding States, united in admitting that slavery was contrary to natural right, and forbidden by the law of nature.† Accordingly, we were bound to exercise our discretion in subservience to this idea, and to refuse to exclude men simply because they were deprived in other States of their natural rights. We were bound so to exercise our discretion as not to give a natural sanction to any additional international support. We were bound to declare, that as slavery was a purely local institution, with the Southern States, so it should remain; and that we would not break down admitted principles of law for the sake of supporting it. For those reasons we say, that our fathers had no *legal* right to make the compact which they did, to surrender fugitive slaves.

But it is wholly immaterial to our purpose whether our rule is correct or not. Mr. Curtis's argument is fallacious in this particular, that it argues from law to morality. To prove that we have a *moral* right to do a certain thing, he endeavors to show that we have a *legal* right to do it. But we cannot consent to find our standard of morality in the law of nations; for by this law, in the middle of the nineteenth century, not even slaveholding nor the African slave trade is forbidden! If Mr. Curtis's principle is correct, we may rightfully run counter to the noblest instincts of man as a social being—a being who is bound by his very nature to sympathize with and assist his fellow-man, of whatever nation or country. Public law may declare it right for us to turn from our shore the suffering fellow-being, whose only crime is his poverty, or whatever else Christianity or law should not pass him by, but that we should feed and clothe him.

Mr. Curtis proposes the following case:—

'Suppose Carolina and Georgia should pass laws that if any such aged, diseased, or infirm slaves desired, with the consent of their masters, to come to Massachusetts, they should be transported hither at the public expense. I wonder if a Free Soil Legislature would consider itself powerless to prevent this State from being overwhelmed by such an irruption.'

The writers on public law may declare it right for us to refuse these miserable beings an asylum on our shores, but a law higher far than any law of man, the law of God written on the human soul, requires us to receive them, and, like the good Samaritan, to pour into their wounds oil and wine. As Christians, we are bound to do unto others as we would have others do unto us, even if the law allows us to do otherwise. It may be legally right to purchase our own temporal well-being by enslaving and oppressing our fellow-men, but it is certainly not a sound principle of morality. The divine law requires us rather to sacrifice our own to another's good.

Mr. Curtis supposes 'that some one had been made enough to rise in' our State Convention of 1788 and say:—

'I see these evils—they are great now, and threaten to become intolerable. I see these benefits; I believe this Constitution will perform for Massachusetts all that it promises. But I deny that Massachusetts, as a sovereign and civilized State, has the rightful power to make this compact. For there is a stipulation in it, that persons held to service in States now foreign to us, escaping hither, shall be given up to be carried back again.'

'I cannot pretend, fellow-citizens, to give any idea of the treatment which such an objection would have received from the great and powerful minds of that convention. I believe they would not have left a vestige of it on earth—no, nor the material to make a ghost of, to rise from regions below, and frighten some of their descendants.'

We commend to Mr. Curtis's perusal the speech of Luther Martin, delivered before the Legislature of Maryland. He was one of the delegates from that State to the convention that framed the Constitution. He attended the meetings of the convention, but did not sign the Constitution. In his speech he uses the following language in relation to the slave trade clause:—

'Now, when we had scarcely risen from our knees from supplicating his mercy and protection in forming our government, we have, in framing the government formed *pretendedly* on the principles of liberty, and for its preservation,—in that government to have a provision not only putting it out of its power to restrain and prevent the slave trade, even encouraging that most infamous traffic by giving the States the power and influence in the nation in proportion as they cruelly and wantonly sported with the rights of their fellow-creatures, ought to be considered as a solemn mockery of, and an insult to, that God, whose protection we had then implored, and must dot fail to hold us up in detestation, and render us contemptible to every true friend of liberty in the world. It was said, it ought to be considered that national crimes can only be, and frequently are, punished in this world by national punishments; and that the continuance of the slave trade, and thus giving it a national sanction and encouragement, ought to be considered as justly exposing us to the displeasure and vengeance of Him, who is equally Lord of all, and who views with equal eye the poor African slave and his American master.'

If such a man as Luther Martin had arisen in the Massachusetts Convention, and had urged the very objection which Mr. Curtis has supposed, in language at all like the earnest language of Luther Martin, would 'any of the great and powerful minds of that Convention' have ventured to meet the objection as Mr. Curtis supposes? No! If they had previously felt disposed to sneer at it, they would have stood abashed in the presence of a noble soul! Almost involuntarily the words of Cromwell would have come into their thoughts:—

'She fables not: I feel that I do fear
Her words set off by some superior power,'

They would not with Comus say, or with Mr. Curtis think—

'This is mere moral babble.'

The last point in Mr. Curtis's argument is this:—

'That without an obligation to remove fugitives from service, Constitution or no Constitution, Union or no Union, we cannot live in peace with the slaveholding States.'

Has it, indeed, come to this, that in order to be at peace with our neighbors, we must consent to make our soil a hunting-ground for slaves? No! A thousand times, No! It is not true that slavery must receive this extra territorial support in order that peace may be preserved. The general rule of law is, that slavery is purely a municipal institution, and that as soon as a slave escapes from the State where his master lives, he is free to all intents a freeman. Such is the general rule of law and practice among civilized nations; and we have yet to hear of a war caused by the refusal of one State to recognise, even partially, the slave laws of its neighbor. Indeed, except in the case of our own Constitution, and the similar treaty between the King of Russia and the Greek Emperor at Constantinople, in the year 902,* we know of no agreement between adjoining nations for the return of fugitive *slaves*. In face of these facts, how can Mr. Curtis assert that we cannot, in any case, Union or no Union, live at peace with the South, without such agreement substantially like this fugitive slave clause? There are now, say 20,000 fugitives in Canada. In 1826, Henry Clay was desirous of negotiating a treaty with England, providing for their surrender, and told our minister to *press* the matter. Our minister was answered, that such an arrangement, on the part of Great Britain, was impossible.† Notwithstanding all the efforts of our government, England has constantly refused to return the slaves on board the coastwise slave-trader, the Creole, or to give compensation for their loss. And yet are we not at peace with England? We actually negotiated a treaty with Mexico, by which the return of fugitive slaves was secured, but it was rejected by the Mexican Congress on 'philanthropic principles altogether,' as Mr. Poinsett wrote back to Washington. Did we go to war with Mexico on that account? No!

In conclusion, we would say, that we are and always have been in favor of Union between the States. Who would not be glad to see the day when the people of the whole earth, and not of this continent merely, would be *one* people, united under a constitution which *really* established justice, and which *really* secured the blessings of liberty to all! All good men must of necessity be in favor of such connection between these States. Such an union as this has never yet, to our knowledge, been denounced by any one; certainly not by even the most 'malignant' of the abolitionists. They have always declared themselves ready and willing to support such an union. They have never denounced the Federal Constitution because it has done any thing towards securing the blessings of liberty to the people of this Commonwealth, but simply and solely because it has done so much to strengthen and foster the evil of slavery. They have never denounced the Constitution because it has established justice, but solely because it has established so much injustice! We will yield to no one in love and devotion to any just union between these States. In support of such an union, (if it existed,) we should be willing to pledge to it our lives, our fortunes, and our sacred honor. And, God be thanked! it was the Declaration of Independence, with its glorious, immortal truths, in favor of human rights, and not the National Constitution, with its 'solemn guaranties' to slavery, which called forth from our fathers that sacred pledge!

* 'If a Russian slave shall take flight from his master, or shall be sold under pretence of having been bought, his master may procure him, and take him wheresoever he may be found; and whosoever shall prevent his master from taking him, shall be guilty of offending this treaty, and shall be punished accordingly.'

* It is a little amusing that Mr. Curtis, so firm a supporter of Mr. Webster, should consider an agreement like this so essential to the peace of the country, when, according to Mr. Webster's Newburyport letter, the constitutional provision has been called into operation in the New England States so very few times. Never in Maine, New Hampshire or Vermont; never in Rhode Island, within thirty years; only once in Connecticut, about twenty-five years ago, where the negro was discharged; and only a very few in Massachusetts. If Mr. Webster is correct in his facts, how utterly preposterous it is to talk of the necessity of the existence of an agreement like the fugitive slave clause, in order to preserve the peace between New England and the South!

† 'It is true, (it is said,) that slavery is not consistent with natural right.'—R. R. Curtis's argument, 18 Pick. 193. 'Slavery and the slave trade are deemed contrary to natural right.'—Shaw, C. J. 19 Pick. Rep. 211. 'That it (the slave trade) is contrary to the law of nature, will scarcely be denied.'—Story, Justice, 10 Wheaton's Rep. 120. 'It is impossible but that the most stupid must feel and know [it] can never be true that he [the slave] is thus to be bought as a principle of natural right.'—Ruffin, J., 2 Dev. North Carolina, Rep. 266.

* A treaty concluded for an unjust or dishonest purpose is absolutely null and void, nobody having a right to engage to do dishonest things in the name of nature. Thus, an offensive alliance, made for the purpose of plundering a nation from which no injury has been received, may, or rather ought to be broken.' Vattel, p. 195.

'No one can be validly engaged to support injustice.' Vattel, p. 197. 'If an alliance made for the purpose of robbing men of their property is null and void, what must be said of a compact formed for the purpose of robbing men of their natural rights?

† 'All men are born free and equal, and have certain natural, essential, and inherent rights, of which, when they enter into a state of society, they cannot by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty.'—Declaration of Rights of the people of Virginia, 1776.

## GEORGE THOMPSON.

FRIEND GARRISON:

Although I do not recognize the righteousness of those aristocratical distinctions which obtain throughout the varied ramifications of society, the result of mere contingent circumstances, yet, when a man becomes reckless of moral principle, when he voluntarily assimilates himself to the brute creation, I know of nothing in the science which teaches men their duties, which would not justify me or you, *as men*, in repudiating any affinity with the being in question.

The slave hunters, who are nominally members of a bloodhound, should, *ex officio*, be treated as a blood-hound. And the man who, for fear of eliciting the vindictive anathemas of a contemptible clique around him, dare not deviate from the line chalked out for him; who is always sick at heart when not displaying the cringing obedience, the characteristic servility of a dog, should be treated with the same deference we usually accord to that animal.

Identified with this class of beings is that inglorious combination of petty meanness and beardless insignificance, who, with the editor of the 'extra' Herald' for their leader, condescended to create a disturbance in Faneuil Hall, on the occasion of the reception meeting to George Thompson. It is a well known fact, that that disgraceful riot was occasioned by the instrumentality of the mendacious public press of Boston, notably the Herald, which, with characteristic obsequiousness, volunteered to its Southern masters, its efforts in their behalf. Just look for a moment on the picture. George Thompson, the foe of the tyrant, the friend of the human race, one of nature's noblemen, one whose labors of love are stamped, as it were, with the impress of immortality upon the heart of the great brotherhood of man, is about to visit Boston. Now, say his maligners, is a capital chance to conciliate the favor of the South. We must, by the invention and dissemination of malicious falsehoods, misrepresent the object of Mr. Thompson's visit, and then the prejudices of the people will be enlisted against him. We must resolve to scatter arrows, firebrands and death, throughout that portion of the community whose mental and moral constitutions are peculiarly adapted to the performance of the duties assigned them. We must pursue this course, if we would succeed. If George Thompson speaks in Faneuil Hall, it will not be our fault. If the Cradle of Liberty be desecrated, we'll wash our hands in innocence. Now, friend Garrison, when men are obliged to resort to such means to promote any cause whatever, when they are obliged to pursue a course of conduct involving so gross a dereliction of every moral principle, we regard such conduct as a virtual acknowledgment of the inherent weakness of that cause. Its vulnerability stands out in bold relief.

But these servants have been obedient to their masters, and now it behooves them, in their turn, to see that the injunction is faithfully observed, 'Masters, render unto your servants that which is just and equal.' At any rate, as the Herald man has labored so arduously for the interest of his master, it would be awarding him a very reasonable satisfaction, (without any special reference to the list of letters,) to suffer him to eat the crumbs which fall from his master's table.

I would here inform the traducers of George Thompson, that they are wofully and egregiously mistaken if they expect for one moment that any preconceived plan of ours, of which they know no one, Freedom's advocate can exert any other than a salutary influence in favor of the cause they would annihilate. They might as well attempt to clip the wings of the whirlwind, or arrest the thunderbolt in its devastating progress, as to endeavor to silence this man of God. If they drive him from Faneuil Hall, he will speak in some hall *not* consecrated to freedom, *and his voice will echo with redoubled power in the very hall whence he was driven.*

In conclusion, I would observe that we are, as a people, content to pass through any and every ordeal, believing that He who brought forth light from darkness can by His own omnipotence bring good out of evil; that he will eventually 'cause the wrath of man to praise Him, and the remainder of wrath will He restrain.' Truth is mighty, and will prevail, though the waves of the sea become turbulent, and the floods lift up their voice against it. We regard the most virulent persecution we have to encounter as the early and the latter rain, tending to accelerate rather than impede our growth. When we reflect upon the position which we, as a people, occupy in this boasted land of liberty; when we behold our fellow-countrymen the victims of the Juggernaut spirit of caste, persecuted on account of complexional peculiarities, we are, with the ancient martyrs, led to exclaim, 'How long, O Lord, how long!' But although clouds and darkness are round about us, the sun shall not hide his face for ever. 'Sorrow and darkness may endure for a night, but joy shall break forth in the morning.' And that eventful morning is not so far in the future but that we can descry it with the telescope of Hope. Even now,

'Bright o'er the hills dawns the day-star of gladness.'

Every thing around us indicates our speedy resurrection from the tomb in which we and our liberty lie buried. The angel is preparing to roll the stone away. The morning is coming when those who would look for us must not seek among the tombs, for we shall have risen, to mingle our voices with those of redeemed millions in singing the funeral requiem of those merciless tyrants who vainly hoped we were buried beyond the power of resurrection.

'Fly swiftly round, ye wheels of time,
And bring the welcome day.'

Yours truly, WM. J. WATKINS.

Boston, Nov. 21, 1850.

☞ The above is by a talented young colored man. What white one can do better?

Mr. WILLIAM G. ALLEN, a colored young man, (law student in the office of Ellis Gray Loring, Esq.,) has been appointed to the Professorship of Greek and Rhetoric in Central College, McGrawville, N. Y. Mr. Allen is also well known as a popular lecturer on the Origin, Literature, and probable Destiny of the African race.

From the Edinburgh News, November 16.

## GREAT ANTI-SLAVERY MEETING.

A numerously attended meeting took place on Thursday evening last, in Bristo Street, Edinburgh, for the purpose of receiving Mr. Edmond, a gentleman who was tarred and feathered while residing in the slave States of America, in consequence of his advocacy of abolition principles, and also to give expression to the feelings of detestation which the new American Fugitive Slave Law has created in the minds of a free people. The Rev. Dr. Ritchie was called to the chair, who, after a few introductory remarks, in which he explained and condemned the new slave law, introduced

Mr. R. Ewsons, who stated that he could not address the audience on a grander or nobler theme than the one he proposed speaking upon, and that was the abolition of slavery. He was born in the Southern States some years ago, and was employed in teaching the families of the planters, by whom he was treated with all courtesy for a time—horses to ride on, and servants to wait upon him. He, however, intended from the first to teach the slaves. He was told by some that his idea was absurd, that the two greatest crimes in America were to have a black skin, and to be an abolitionist, and that any attempt to educate the slaves would only result in his disgrace and dismissal. But he was not afraid of those who were able to kill the body, and thought his employment is the reward of those who teach the negroes, that punishment he was prepared to endure. He was engaged to teach a planter's children in the parish of St. Mathew's, in Louisiana, United States. There the plantations are very large, and the district was very unhealthy. The slaves who had made their escape from other plantations were, when caught, sent to those rice plantations, and seldom lived longer than five years. It was among these slaves that he had to devote a portion of his time on Saturday and Sabbath. The liberty of collecting the slaves together was to be asked and received before any good could be effected. Some slaveholders gave it unwillingly enough, while others laughed at his intention of educating the slaves. None of the slaves were possessed of a Bible, and none could read. He had travelled through Texas and over the South of America, and he never found a Bible in the hands of a slave. The school was established, and considerable progress was made by some of the scholars, when the planters became aware of the fact, they told him it was against the law to learn a slave to read, and, if he did not stop, he would be sent out of the district as a prisoner. The lecturer then at some length described the circumstances connected with his tarring and feathering. A band of men with their faces disguised, entered the lecturer's school, and without any ceremony carried him away to some distance. They put a sack over his head and a rope round his neck, and stripped him of his clothes. They then covered him with tar, and stuck feathers upon him until he resembled a half picked goose. They then told him that he must leave the district in a few hours, otherwise a worse punishment would befall him. The injured man replied to the magistrate to repair his wrongs, but that individual refused to move in the matter.

Mr. H. D. Dickie then proposed the first resolution, which was seconded by Mr. Alexander, and unanimously carried. It was in the following terms:—'That this meeting deeply sympathises with Robert Edmond for the sufferings he has endured in the cause of the slave, strongly condemns the state of society which sanctions the perpetration of such atrocities, and more than all, abhors the inhuman system of slavery, for the interests of which so great crimes are committed.'

The second resolution was proposed by the Rev. Mr. Johnston, Nicolson street, and seconded by Mr. M'Laren. 'This meeting feelingly feels that it considers the fugitive slave law, recently passed by the United States Congress, as a flagrant violation of the laws of God, and a daring outrage upon the dearest rights of humanity. That this meeting sympathy is extended to the colored population of the United States, the victims of this law; and we call upon every true-hearted American, by every legal means, to resist the enforcement, and struggle for the repeal of a statute which brings disgrace upon his country and reproach upon civilisation.'

The Rev. James Ballantine, a gentleman of color from America, then addressed the meeting. He said that if any one had told him when he was a slave in the Southern States of America, that at any period of his life he would stand on the free soil of Scotland, he would not have believed him. He was glad to have the opportunity of seeing the present demonstration in favor of anti-slavery principles, and to hear the disgraceful slave law of the American Democratic Republic exposed and condemned. (Applause.) 'That law which interfered materially with the social relations of the citizens of the United States, and he was glad to say that the masses of the people even in his own land were opposed to it. That law commanded the people not to entertain a stranger if he was black, and supposed to be a slave. It commands every man to steel his heart against providing for the wants and necessities of another. If, at the midnight hour, when the fugitive slave has fled, piercely around a man's dwelling, and the snow and sleet dashing against his window-panes, he should hear some poor outcast exclaiming, 'God pity me,' and if he should, in answer to that cry, look out of his window at which stands a poor destitute woman with a baby in her arms; if, when he looks, he discovers that her tears are frozen on her cheeks, and her faltering tongue is only able to exclaim, 'Let me in, and let me rest till the morning' should the man pity her shelter, then in the morning comes to his dwelling a long, lank, Yankee-faced slaveholder, inquiring if he had entertained a slave through the night. The man would answer, 'Yes, I did; she was houseless and cold, I pitied her, she was naked and I clothed her, and when the morning came, I took her off to Canada, where she cannot be a slave.' (Great applause.) The slaveholder, by the power which the law gives him, then makes a charge of one thousand dollars on this man for the loss of his slave. The lecturer stated was not one of supposition. A gentleman belonging to the Society of Friends in America had been fined in three thousand dollars for giving shelter to three slaves; and, although that noble man was not rich, he said to a slaveholder afterwards—'Friend, if you ever see a poor man fleeing from the face of his unjust master, will I sin in Christian Charity, and he will never want a friend.' Such was the law and such the conduct of the slaveholders in America. Did his audience not think that he was right when he said, that if two or three thousand pounds he had known the sweets of liberty were to get hold of a number of the planters—poor, shallow, puny slaveholders—they would state that it was a much nicer thing to be a regular shaking? (Applause.) He (Mr. Garnett) was a peace man, but he would rejoice to see the spirit displayed towards slaveholders that Barclay and Perkins' drayman had shown to Mr. Marshal Hayman. (Applause.) After relating an incident in the life of a slave who had escaped, and returned to Virginia for the purpose of bringing away his wife and children, then in slavery, the Rev. gentleman went on to say that the American slaveholders were impervious to reason on the matter of slavery. They found it profitable to maintain slaves, and such was the grasping nature of a Yankee's mind, that if he could possess himself of a bale of cotton, placed at the mouth of Pandemonium, he would take it, although his hair should be singed in the attempt. If other nations were to refuse to buy their goods, then slavery would be set in motion, and he would not longer pay the planter to keep slaves. The reverend gentleman closed his address (which was much applauded throughout) by adverting to the power of public opinion.

A long and excellent speech was also delivered by Mr. W. Wells Brown, on the general character and results of the system in the United States of America, and the nature of the Fugitive Slave Law, which even in the States was much opposed and denounced.

The third Resolution was proposed by the Rev. Jonathan Watson, and seconded by the Rev. James Ballantine. It ran as follows:—'That we would convey to William L. Chaplin, now a prisoner in the Penitentiary in the United States of America, and the nature of the Fugitive Slave Law, which, even in the States was much opposed and denounced.

Another meeting was held last night on the same very question in the same place as on the previous evening. The attendance was very numerous; Dr. Ritchie occupied the chair, and in addition to the addresses delivered to the fugitive slaves from America, various resolutions were proposed and unanimously carried. It was agreed by the meeting, that a memorial denouncing slavery and the fugitive Slave Law should be drawn up and transmitted to America. A committee was appointed for the purpose. The meeting separated shortly after ten o'clock.

From the Caledonia Mercury.

## THE U. S. FUGITIVE SLAVE BILL.

American statesmen, viewing the operation of the present tyrannical measure, may well be it perfectly regular and consistent with the institution of slavery, must become alive to the important as well as prospective danger involved in the continuance of slavery within the boasted confines of the purest freedom on the face of the globe. Humanity, which drinks from the atrocities perpetrated under this law, which has only been a few months in existence, and although obedience to the constitutional principle, is a sacred principle which every civilised nation must cherish as a fundamental principle, yet statesmen should take heed that they do not sanction laws which war with humanity, and with the Fugitive Slave Bill. If a colored man in the United States, fugitive slave though he was, in his desperation offered violence to the man who came prepared to drag him and his children to some other State, there he fell back into slavery and practical wretchedness—we would think him justified. It would resolve into a question of expediency—if expediency it can be, to have a bleeding sor, who could say that it was not legitimate? What a law, therefore, this must be, when resistance to it becomes rather a virtue than a crime! Yet such are the direr effects that spring from a polluted source. Slavery is an iniquitous institution, and all regulations going to sustain it—and especially where these, the property of slaveholders, are coming inroad into the territory of a free State—partake of the original taint. It would seem, and we speak it with all humility, that Providence was working the retribution that may one day overtake those of the United States who have been partakers in the cruelties and oppression inseparable from slavery. The immediate effect of this Fugitive Slave Bill is no doubt to drag many unfortunate human beings from freedom to bondage, including children who imagined they were born beneath a more benignant star. The ultimate effect is to strengthen the anti-slavery party in the United States, and speed as we hope the extinction of slavery. It is one of the steps to that consummation which sooner or later must come, if, for the sake of onward and increasing; and Mr. Webster, and other American statesmen would do well, following the example of the statesmen in the home country, to clear the way—to yield to the current, and to the same time to regulate it.

## LETTER OF GEN. HAMILTON.

The Charleston Mercury publishes a letter addressed by Gen. James Hamilton to the people of South Carolina, full of wise counsels.

He tells them that this is not the time for South Carolina to secede; that not a single Southern State would join her; that the sympathy of all the world and only disgust her Southern neighbors by her unwise precipitation, instead of commanding their sympathy and their support; and that it is peculiarly unwise, at the very moment when the public sentiment of the North, declared by her most distinguished sons, is coming up to the support of Southern rights.

He tells them as a true friend, he cannot fail to have its effect on South Carolina, that 'the great battle for the security of slavery at the South is to be fought in the North, by the friends of Governor Seward and Mr. Van Buren, with the Free Soilers and Abolitionists, should obtain a victory over Messrs. Fillmore, Clay, Webster, Cass and Buchanan, and elect their President, the crisis will be upon us in two years, in the repeal of the Fugitive Slave Bill, and the abolition of slavery in the District of Columbia. This will make us a free people which the Slave States South will be united. That old Virginia must *then* be in the land; or be eternally disgraced and degraded. If we do our duties, and be true to her, if, on the other hand, the friends of the constitutional rights of the South should triumph, our rights and interests will be secure, and a fresh lease be given to a Union thrice renovated and blessed.'

He tells the people of South Carolina, that if John C. Calhoun himself were now living, he would tell them to forbear; that the Compromise resolutions had been defeated; that South Carolina must wait for the other States to act; and that, 'in an interest common to the whole South, the whole South must move in harmony and resistance together;' and that this time had not come.

From the Boston Republican.

## B. R. CURTIS'S SPEECH.

The speech of B. R. Curtis at the Union Meeting, one of the most cold-blooded, heartless and infamous speeches that ever fell from the lips of man. It shows him to be a narrow, bigoted, and heartless demagogue, ready to pander to the prejudices, and lower the moral sentiment of the unwise portion of our population. There is not in the whole speech, one liberal, generous or noble sentiment. Such a speech, from such a man, cannot forever the most bigoted old Federalist that ever justified the '*Alien and Sedition Laws*.'

Assuming the position, that a nation has the right to exclude foreigners, he proceeds to assert that persons claimed as fugitives from labor '*are foreigners to us*.' Now this assumption is false—this assertion is a LIE—as manifestly LIE, and B. R. Curtis knew he was uttering a mean LIE when he gave utterance to it. These persons are not by the Constitution or the Laws of the land, or by any usages, 'Foreigners to us.' They are our countrymen—made so by the Constitution—recognised as a part of the basis of representation, and are represented in Congress. Connecting the fugitive escaped slaves, they can hold real estate, and vote in our elections, without being naturalized. They are not, as he says, '*foreigners to us*,' yet B. R. Curtis rises in Faneuil Hall, and in order to reach the unwest and lowest portion of the people, 'the natives,' utters this stupendous LIE.

The cold-blooded demagogue winds up his cruelties, by saying:

'With the rights of those persons, I firmly believe Massachusetts has nothing to do. It is enough for us that they have not rights in our State, and that their safety they have no right to invade; whether they come as fugitives, and, being here, act as rebels against our law, or come as kidnappers, to violate our natural rights they have,—and I admit those natural rights to their fullest extent,—this is not the *soil* on which to vindicate them. The soil—sacred to *our* peace—on which we intend to perform *our* promises, and work out for the benefit of ourselves and our posterity and the world, the destiny which our Creator has assigned to us.'

Can anything be more heartless, cold-blooded or selfish? Yet this man thinks it necessary that he should go into Faneuil Hall, and insult, bullyrag and strut the people! He has not yet learned the rudiments of American principles.

He commends the great men who established our formal government, and yet he does not suppose that he ever had the least sympathy with the acts of Samuel Adams and his associates? Does any one suppose that B. R. Curtis, if cotemporary with Samuel, and the defender of the Fugitive Slave Bill, would have acted with the patriots of the Revolution? He would have denounced, as men just like him denounced the Adams, Quincys, Warrens, Otises, and their associates. He would have given a written opinion, as he has now in favor of the Fugitive Slave Bill, that the unconstitutional acts of the Boston Tea Party were constitutional. He would have enrolled his name among Hutchinson's 'Addressers,' as he now has among Webster's 'Retainers.' He is a 'born Tory'—a Tory in feeling and sentiment, and has lived in those days, instead of being in the Convention to frame the Constitution of Massachusetts, or in the Continental Congress, or in the field of the United States, he would have been in exile in the British Provinces among the men of kindred spirits whose labors in his history of the loyalists has given us the history of.

☞ This is using plain and strong language, without any circumlocution. Our first page is almost wholly occupied with a very able review of this detestable speech, by Wm. I. Bowditch, Esq.—the accomplished and worthy son of a much lamented, widely renowned and deeply venerated sire, the late Dr. Nathaniel Bowditch. We recommend a careful perusal of this review. As for Mr. Benj. R. Curtis, we have not yet quite done with him.—*Ed. Lib.*

From the Philadelphia Ledger.

## THE RIGHT TO PUBLIC HALLS.

The Mayor and Aldermen of Boston had a debate a day or two ago on the question, whether the use of Faneuil Hall to Mr. Thompson's friends, who wished to hear him again hold forth on slavery. Some were for allowing it, but the fear was of opinion, that if its use was granted, the petitioners should pay the expense of extra policemen to preserve the peace. Thought the prospect of a disturbance would justify a refusal, but it was urged that public halls were open to the people, of all opinions, and that it was the duty of the Mayor to suppress a disturbance at all times. The debate on this delicate question was cut short by information that the hall had been secured by other parties. But it will probably be renewed again. Public functionaries are treading on dangerous ground when they attempt to discriminate between parties, and say who are entitled to public privileges, and who not. It is impossible to maintain peace without freedom. The true mode is to let all parties have their talk, and promptly to suppress any interference with their meetings. Without this, liberty of speech is a farce, for the same reason which would decline one from a public hall would also justify interference with a public meeting at any place.

From the Boston Christian Register.

## GEORGE THOMPSON'S LECTURES.

Mr. Thompson, whose recent arrival here made timorous mortals start and shrink, as if he had been an omnipotent cannibal let loose upon us to breakfast on our children and sip up all the country miracle of our institutions, proposes to give five lectures in Boston on the history and prospects of British India. Indeed, these lectures are already in preparation. If our correspondent rightly believes it, Faneuil Hall still stands, the constitution is not torn to pieces, industry hammers away at its business, and men and women go about the streets just as if the Prince of Darkness, with his legions, had not come among us to devour our substance and revolutionize the government. Mr. Thompson has the reputation of being a very eloquent speaker. Whether he is so or not, those who have heard him know, and those who have not, will learn, if they come within sound of his voice. There has been some suspicion of this Prince of Darkness, as a friend to slavery. This can hardly continue, we presume, now that the doctrine has been broached by Mr. Choate, and received with acclamation, that the very men of all the world to agitate the subject of American slavery are foreigners and not Americans. Our community may owe little or nothing to Mr. Thompson; but it owes to Mr. Choate, who never pretended to know Mr. Thompson's feelings, nothing but gratitude for the courage, because it not long since betrayed a large body of the citizens of Boston into a lawless violation of the proprieties of life in the hall of deliberating; and cowardly, because it was produced on the poor presumption that a mortal Englishman, with only two hands and a tongue, though he be eloquent as Peter the Hermit, was strong in the Times, and powerful to shake the truth out of her equipoise, that no champion among us can restore the balance.

From the Hartford Republican.

## HON. GEORGE THOMPSON—HIS SPEECH AT FANEUIL HALL.

Ms. Editor,—The speech of Hon. George Thompson, noticed in your last paper, which was to have been delivered in Faneuil Hall on the 15th ult., but the hall was not to be had for the purpose, and which was published by the Chronotype, is full of noble thoughts and just principles, and would honor the head and heart of a philanthropist and Christian reformer of any nation. Yet, I fear, you could not be heard even by those on the platform. Mr. Thompson was unable to speak on account of the noise, and so were all who attempted to follow him. The disturbance proceeded from a party of about two hundred youths, who forced their way into the hall, and stood under the chandelier. They cheered for 'individuals employed in the service of the Mayor,' hooted and voices of animals, formed rings, fought and danced, until the meeting was broken up. In all Mr. Jackson's experience, he had never known so complete and successful a specimen of disturbance. The Marshal and police made no effort to quiet the rioters, though, in Mr. Jackson's opinion, it might have been done by a small number of faithful peace-officers.

Rev. Theodore Parker testified that on learning that the Marshal was in the hall, he (Mr. P.) went to him with a request from the President of the meeting. (Mr. Quincy,) that he (Tukey) would restore order. Mr. Parker said, 'Shall I report to the Mayor, that you are nothing about your President.'

Mr. Parker heard a gentleman standing near him say to the Marshal, 'Mr. Tukey, won't you take the platform, and call the meeting to order?' The Marshal replied, 'I know my own business.'

Mr. Parker was of opinion that the Marshal, with the force he had, could have restored order in fifteen minutes. He estimated that the number of persons present at the meeting referred to was between three and four thousand; that the noisy party consisted of about three hundred smooth-faced, well-dressed youth—retainers of somebody.

James N. Buffum, of Lynn, testified that he was in the gallery at the Thompson reception meeting, and saw one of the police enter the ranks of the crowd, immediately under the chandelier, with his badge on; he saw him take his badge off, and then join in the cheers given for Daniel Webster and the Union Convention.

It appeared, also, that Mayor Bigelow was in the vestibule of the hall, and, part of the time, in the hall itself.

Wendell Phillips next argued the case for the complainants. His remarks were interrupted at the outset by a crowd of the Mayor's friends, who announced his triumphant re-election. The Mayor appeared to be taken by surprise. He arose from his chair, after repeated calls and cheers from the crowd on the outside, and, addressing Mr. Phillips, said, 'You perceive, sir, that other meetings besides your own are sometimes disturbed.' 'I do, your Honor, and I also think I understand the difference between the disturbance of *friends* and that of *foes*,' replied Mr. Phillips. There was not a little sensation created by this tart reply, which caused even the Mayor to shake his sides with laughter.

After the Mayor's address to the crowd, Mr. Phillips re-commenced by reading the statutes of 1849, making it a penal offence willfully to disturb any public meeting. It would be admitted that this meeting was legal, and held by permission of the Mayor and Aldermen. It was proved that it had been willfully disturbed; that the Mayor and Marshal, the chief guardians of the peace, had not made any effort to interfering, but by their silence rather encouraging the rioters. He contended that, since the statute of 1849, it is the duty of the head of the police to interfere, when he sees that statute openly violated, even without being called on; 2d, that in this case, Marshal Tukey was requested to do his duty by the President; 3d, that the disturbance might have been easily quelled, as a vast majority of the audience were ready to aid in restoring quiet; 4th, that whether this was so or not, *the Marshal should have attempted to preserve order, but that he utterly failed to make such attempt*. Mr. P. was constantly interrupted by the questions and arguments of the Mayor, so that his remarks assumed rather the form of a dialogue than of a speech. We can only give a few specimens of these interruptions. Mr. Phillips said that in the famous riot of New York, last May, and at the time of the Boston riot of 1835, the police appeared, showed themselves, and at least *acted* for peace. During this whole evening, no officer of the Government was visible. Mayor Lyman, at least, *begged* the mob of 1835 to desist. This was something.

*Mayor P.*—Were not life and limb in danger? The life of a person now present was threatened. I gave orders that I should be notified if there was any such danger at Faneuil Hall, and I should have been informed if any attack had been made on the officers or speakers. Do you wish us to interfere when the audience express their feelings?

*Mr. P.*—No, sir. We recognise, with every other person of common sense, the right of an audience to express its like and dislike. Here, it was no particular speaker, but all were hissed—no particular sentiment was disapproved; but no opportunity was given to express any sentiment whatever. It was a continued, express, and systematic plan to break up a meeting of citizens peaceably, under the law, in a hall, which, for the time, was as much theirs as their own parlors. *We only hold the servants of the law to their duty under the law.* We ask them to carry out the statute of '49. We demand the protection due to every citizen, whatever be his opinions, or however great his unpopularity.

Mr. Phillips stated the law on the subject very clearly.

Alderman Rogers desired to know if there was any personal violence; *if any person was knocked down*, intimating that a meeting could not have been disturbed without the existence of some such act!

Mr. Phillips replied that he knew of no personal violence. The complainants were charged, a disturbance sufficient to defeat the objects of the meeting. '*We were not there*,' said the learned gentleman, '*to stand up, merely*, but to speak and hear; to accomplish which, order was the first thing necessary.' Mr. Phillips very appropriately asked the Board whether they would consider themselves disturbed if a party of men should at any time enter their room, while they were in session, and by cries, hisses, cheers for Daniel Webster, the ben convention, and President Filmore, so disturb their deliberations that they would have to adjourn? He doubted if they would stop to inquire whether personal violence was inflicted, but would decide themselves disturbed and insulted.

Mr. Phillips said between twenty and thirty policemen entered the hall with their badges on; that in a very short time they took them off, thus withholding even the good intentions of the police, as indicated by the knowledge, on the part of the crowd, that the Police were present.

I had, said Mr. Phillips, an interview with the Mayor previous to this meeting in Faneuil Hall. He referred to our meetings last spring, and said it cost the city more eighty dollars to protect us. I replied that we were tax-payers, and, as such, entitled, I thought, to the services of the police when needed. He thought otherwise, and said if we took the Hall, we must let the city government judge of the number of police men necessary, and we must pay the bill for the services. I replied, 'We must have the Hall; if you will do these conditions, we must submit. I do not think them fair, but we submit, and take the Hall on your terms.'

Here was a distinct reference to the kind and measure of protection given to our meetings last spring. You did not wait *then*, gentlemen, for an actual violence—you did not wait until the place was noisy, and *thus* kept the peace for us. This was done after my expressly bringing to the Mayor's notice the statute of 1849, and our rights and his duties under that law.

Now, what we charge is, that, not only civil officers, but we had taken some the right to protect ourselves, and taken upon themselves to make all needed arrangements, but, on account of a pledge *from gentlemen to gentlemen*, the city were in honor bound to preserve order. You demanded that we should *pay* for a certain kind of protection—pledged yourselves to afford it, and then broke that pledge.

*Mayor P.*—Sir, I will ask you whether, in fact, you have paid a cent.' (Laughter.)

*Mr. Phillips*, (somewhat indignant.)—'Yes, sir, *we have paid our taxes*, like good citizens, and as such, claim our honest rights. We have paid the price of protection to our servants, the city officers, for the security of our property which institutions besides them; and I consider it impertinence, when one of these servants proposes to treat me, solely on account of my opinions, in a different manner than that in which he treats my fellow-citizens, or exacts of me a double price for the duties which he owes to my fellow-citizens.'

*Mayor P.*—'Is that an answer to my question? You haven't paid for the expense of your protection.'

*Mr. P.*—'We have had no protection. You have sent us no bill. We are willing to pay a *quantum meruit* for such as we have had (as the lawyers say,) for such service as we had. By not asking us to pay, do you intend to admit that you did not protect us?'

*Mayor B.*—'We admit nothing. I did not intend to put the question in an offensive sense, but merely to bring out the fact that the bill of eighty dollars for the use of the Hall on that evening had never been presented, and upon some conversation at our Board, we concluded not to send you any.'

*Mr. P.*—'I hope the city officers will not skulk from responsibility by declining to ask us for payment, and not deciding whether we shall be protected in similar cases.'

*Mayor B.* (indignantly)—'It is respectful to this Board to accuse them of *skulking*? I never heard you such language.'

*Mr. P.*—'I intend no personal disrespect to any one. If any such is implied, I would withdraw the term.'

Mr. Phillips closed with an eloquent appeal to the Mayor, represented the peace of Boston, that they should maintain the fame of the city, and preserve the right of the citizens. We are aware gentlemen, (he said,) that you sit as judges, jury, and prisoners at the bar, in this case. But we have as deep an interest in the fair fame of our city as any one who happens to hear office in it. The responsibility of this disturbance rests somewhere. We intend to hunt it home to where it fairly belongs. It does not rest properly on the boys, who were mere puppets. Either we transcended our legal rights, or some men, *too great for the law*, violated them. You were present and witnessed the disturbance, and even an effort to stop the noise. If we were a legal meeting on Saturday evening, you forgot your legal duties. There are but three possible answers to our complaint. 1st. That the meeting was not 'disturbed.' Will you venture to say that? 2d. It was an illegal and disorderly assemblage, and therefore not entitled to protection. Will you take that ground? 3d. Although a legal meeting, and grievously disturbed, the city police were not able to quell the riot, and therefore made no attempt. Will you allow that, and acknowledge that mobs and not Mayors rule in Boston? We have long submitted, in silence, to have our meetings disturbed and broken up. But it is our duty, every few years, at least, to make an issue with the City Government, and find out whether public opinion has improved at all—whether free speech is yet possible in our city. That duty we mean to do. If it be true that our distinguished guest, George Thompson, cannot speak in Boston, the world acknowledgement shall go out over our own land and to European shores. We will not be inferred from any quiet submission of ours.

Alderman Grant inquired of Marshal Tukey what his instructions were at the meeting.

Marshal Tukey then came forward, and desired to be allowed to answer the question in his own way.

The Mayor thought the Marshal had better offer his defence to some other and more private occasion;—of course, he ought to have the privilege of defending himself, especially after what had been said, and that being the general opinion and desire, Mr. Tukey stepped to the middle of the floor, and unrolled a long number of pages of manuscript.

At this stage of the proceedings, the Mayor called Alderman Rogers to the chair, and was about leaving, when the Marshal gathered up his notes, and remarked that he should not proceed unless his Honor resumed in the chair, but would ask for a continuance.

The Mayor replied that he was not well, and thought the Marshal had better proceed with Mr. Rogers in the chair.

The Marshall declined acceding to the Mayor's proposition, repeating his determination not to make his defence in the Mayor's absence.

The Mayor resumed the chair, and the Marshal proceeded, admitting every allegation of the complaint except that he thought the number of the rioters was 1500. There was a number of noisy young men in the centre, but there were '*better and better-dressed* men under the galleries,' encouraging and cheering. He went back to the time of the passage of the Fugitive Slave Law, reviewed the doings of Knight and Hughes, the slave hunters, during their stay in Boston; said they were mobbed and surrounded by men who were recommended to go armed by his predecessor—Mayor, Phillips, Parker, &c. &c. He said that within the last few weeks, there had been two mobs in this city; that they were all caused by the above named men and their clients; that this disturbance was the natural reaction, and was only the deserts of those white men who had stimulated the men to resist the law. If he had had his way, these men would have been put out and put down at the beginning. Alderman Rogers called Mr. Tukey to order. Mr. Quincy requested that he might proceed. The Mayor thought that his remarks were in order; but that he was inexpedient for him to go on at length.

The Marshal was considerably excited, and said many things foreign to the subject. He was stopped afterwards by Alderman Grant, and requested to confine himself as much as possible to the complaint. He finally said that, in his opinion, about one-half of the audience present at the 'reception meeting' on Friday, terminated that Mr. Thompson should not speak; that the complainants only represented one-half of the thousand men, women and children, equal to 1500. The city contained 138,000 inhabitants, and he thought it appeared that 1500 were dissatisfied with his conduct, and 136,500 were satisfied.

In answer to questions by Alderman Grant, Mr. Tukey stated, that Mayor Bigelow ordered him not to *interfere, unless some actual attack was made on some speaker or officer of the meeting.* He was similar to the order of Mayor Quincy in the Anti-Slavery riot where Dea. Grant was a sufferer. To Ms. Quincy—'This was before the statute of 1849.'

*Mr. Q.*—'Did you obey the Mayor and Aldermen in everything?' 'Yes, sir, I did them in preference to you or any body else.' *Mr. Q.*—'Do you obey them in preference to the Legislature and the law?' 'No! I should do anything they told me to do.' Mr. Tukey said that he recognized many rioters, but not one whom he knew personally. He saw no Policemen joining in the riot, and thought it wish to remove such one from office. The disturbance was as bad as it was represented to be, and worse. It was a disgrace to Boston. Among the riots referred to by Mr. T. he specified one at the west end, where 1000 men, partly armed, assembled to kill a colored person, suspected of being a fugitive.

The Mayor and Marshal with 13 assistants rescued that man from the revel;—(showing, by the way, how easily they, with a assistant police, could have stopped this disturbance made by a few unarmed boys.)

He was instructed not to interfere until some 'overact was committed. He said he had no right to trouble any man for entering or leaving; he would not have allowed any one of the officers to speak of the meeting to have been assaulted, but would have defended them to the last by surrounding them with what force he had there, and fighting the enemy with shakes.

The Mayor inquired of Mr. Quincy, whether he considered the meeting as under the charge of the Police, and whether they were to be judges of the intention of the rioters, &c., &c. He regarded the duties of the Police as the same that they were before the law of '49. The Marshal could not make an order without a warrant.

Mr. Q. replied, that the statute made that a peace offence which was not one before; that it was the duty of a peace officer to arrest any man who committed a breach of the peace in his presence; that the Marshal admitted this had been done, and that neither Mayor nor Aldermen were disposed to do the work of the Commonwealth. The Policemen, every day, arrested rioters, drunkards, or ruffians, without a warrant, and it was their duty to do so. Mr. Quincy then closed the complainants' case in an able and forcible manner.

Alderman Grant thought this a matter of importance. Were we to be ruled by mobs? He had sympathy for those who resisted law, but this misconduct could not excuse the Marshal.

The Marshal said he went to Faneuil Hall under instructions, and that he obeyed them to the letter.—Under the circumstances, Alderman Rogers thought the Marshal had acquitted himself, and throws the responsibility upon the Mayor and Aldermen, which left them in an awkward position; 'for,' he asked, 'how can we sit in judgment on ourselves?' He thought the tribunal before whom they should be tried was the public; that they had had their trial, (cheers,) and that they were just being rendered—After some little more sharp shooting, and without decoding the case, the Mayor announced that the Board would consider the subject further on Wednesday next, and give a formal decision.

☞ This interview with the Mayor and Aldermen was one not soon to be forgotten by those who were present. The spectacle presented by complainants were dignity, direct and grave, and sustained by clear manliness as the rowdyism in Faneuil Hall was foul law and order.' He evidently knew that he had acted a cowardly and dishonorable part at the Hall, and that he had nothing to say in justification of his conduct, after Marshal Tukey had transferred all official responsibility from his own shoulders to their superior. The trifling issues and false analogies which he made, during the examination, were proofs of his inability to meet the case. His interpretation of the statute of 1849 respecting the wilful disturbance of a public meeting, was a burlesque on common sense, and an insult to the public understanding. It was—that while that statute made the disturbance of any such meeting a criminal act, it did not require the city or town authorities to interfere for its suppression, unless it was that the disturbance did not proceed to the extent of endangering life or destroying property! Where he found this proviso in the statute, he did not state. The impertinent question which he propounded to Mr. Phillips, whether the complaints had paid any taxes, and, if so, whether the constabulary force had been guilty of dishonesty,) was answered by Mr. Phillips in a manner worthy of the spirit of the—Talking of payment, we affirm, that hundreds of persons who attended the Faneuil Hall meeting have a just claim for damages against the city treasury. They were there from distant parts of the Commonwealth, and from Maine, New Hampshire, Rhode Island, and other States, (in many cases at considerable expense,) expressly to see, hear and welcome George Thompson. Through the imbecility or wickedness of the Mayor, that morally august and phenomenally grand assembly was allowed to be riotously broken up, and the wish of every speaker suppressed. The amount of money thus taken from the pockets of peaceable and upright citizens was very large, to say nothing of a disappointment which no language can describe, and for which money can never compensate. Ordinary evidence is nothing to this. Here is the decision of the Board of Aldermen, in regard to the disturbance:—

Resolved, On the matter of complaint of Edmund Quincy and others against Marshal Tukey, which has been fully heard by the Board of Mayor and Aldermen, that it is the opinion of the Board that the Marshal acted under explicit instructions, and is therefore not liable for any disturbances which took place on the occasion referred to.

The Liberator.
No Union with Slaveholders
BOSTON, DEC. 20, 1850.

## COMPLAINT AGAINST MARSHAL TUKEY.

The Faneuil Hall Meeting.—Hearing before the Mayor and Aldermen.

On Monday afternoon, 9th inst., Messrs. Quincy, Jackson, Phillips, Parker, Garrison, Mrs. Chapman, officers and speakers of the Thompson meeting in Faneuil Hall, appeared before the Board of Mayor and Aldermen, agreeably to appointment, to obtain a hearing upon the charges preferred by them against Marshal Tukey, respecting that officer's duty at the above-named meeting.

The Mayor read the complaint, which stated that a legal meeting, held in Faneuil Hall, Nov. 15th, by permission of the civil authorities, was willfully and notously disturbed, and broken up, by a small party of men; that the Marshal was present, with a large body of police, and was requested by the President of the meeting to restore order, but that he made no attempt to do so, but suffered the disturbance to proceed without hindrance. It was, also, alleged that one, at least, of the police joined in the riotous voices. After reading this document, Mayor Bigelow inquired of Alderman Rogers, 'What is to come next—exhortation, evidence, or what?' Mr. Q. who appeared for the crown of the Alderman Rogers, answered that this must be left to the wisdom of the petitioners, and Mr. Edmund Quincy proceeded to open the case, and to call witnesses to prove the facts.

Mr. Quincy read from the statutes an act passed by the Massachusetts Legislature in relation to the disturbing of public meetings, as follows:—

'*Be it enacted, &c.* That every person who shall willfully interrupt or disturb any school or other assembly of the people, met for a lawful purpose, within the place of meeting, shall be deemed guilty, be punished by imprisonment in the common jail not more than thirty days, or by fine not exceeding fifty dollars.'

Mr. Quincy contended that the meeting was disturbed by some three hundred beardless youths; and that the great majority of the audience were quiet listeners and lookers-on. He charged that Marshal Tukey was there with an ample force, and might have conquered a peace; but refused so to do, and in so doing was guilty of neglect of duty. He moreover stated that the meeting was a legal one, and under the Act just read, was entitled to protection from the Municipal authorities. A similar meeting held prior to the passage of the above Act of the Legislature would not, he acknowledged, have been entitled to such protection.

Mr. Quincy testified that the, as presiding officer, requested Marshal Tukey to take measures to restore order, which request was made by deputy, (Theodore Parker.)

Francis Jackson, Esq., stated that on reaching the hall, with Mr. Thompson and his friends, it appeared well filled, and that the entrance of Mr. T. was greeted with enthusiastic and general cheering; that all present seemed to be friends; that they continued very orderly, until Mr. Garrison had nearly finished reading the Address, when the noise commenced Mr. Phillips proceeded to speak, but could not be heard even by those on the platform. Mr. Thompson was unable to speak on account of the noise, and so were all who attempted to follow him. The disturbance proceeded from a party of about two hundred youths, who forced their way into the hall, and stood under the chandelier. They cheered for 'individuals employed in the service of the Mayor,' hooted and voices of animals, formed rings, fought and danced, until the meeting was broken up. In all Mr. Jackson's experience, he had never known so complete and successful a specimen of disturbance. The Marshal and police made no effort to quiet the rioters, though, in Mr. Jackson's opinion, it might have been done by a small number of faithful peace-officers.

Rev. Theodore Parker testified that on learning that the Marshal was in the hall, he (Mr. P.) went to him with a request from the President of the meeting. (Mr. Quincy,) that he (Tukey) would restore order. Mr. Parker said, 'Shall I report to the Mayor, that you are nothing about your President.'

Mr. Parker heard a gentleman standing near him say to the Marshal, 'Mr. Tukey, won't you take the platform, and call the meeting to order?' The Marshal replied, 'I know my own business.'

Mr. Parker was of opinion that the Marshal, with the force he had, could have restored order in fifteen minutes. He estimated that the number of persons present at the meeting referred to was between three and four thousand; that the noisy party consisted of about three hundred smooth-faced, well-dressed youth—retainers of somebody.

James N. Buffum, of Lynn, testified that he was in the gallery at the Thompson reception meeting, and saw one of the police enter the ranks of the crowd, immediately under the chandelier, with his badge on; he saw him take his badge off, and then join in the cheers given for Daniel Webster and the Union Convention.

It appeared, also, that Mayor Bigelow was in the vestibule of the hall, and, part of the time, in the hall itself.

Wendell Phillips next argued the case for the complainants. His remarks were interrupted at the outset by a crowd of the Mayor's friends, who announced his triumphant re-election. The Mayor appeared to be taken by surprise. He arose from his chair, after repeated calls and cheers from the crowd on the outside, and, addressing Mr. Phillips, said, 'You perceive, sir, that other meetings besides your own are sometimes disturbed.' 'I do, your Honor, and I also think I understand the difference between the disturbance of *friends* and that of *foes*,' replied Mr. Phillips. There was not a little sensation created by this tart reply, which caused even the Mayor to shake his sides with laughter.

After the Mayor's address to the crowd, Mr. Phillips re-commenced by reading the statutes of 1849, making it a penal offence willfully to disturb any public meeting. It would be admitted that this meeting was legal, and held by permission of the Mayor and Aldermen. It was proved that it had been willfully disturbed; that the Mayor and Marshal, the chief guardians of the peace, had not made any effort to interfering, but by their silence rather encouraging the rioters. He contended that, since the statute of 1849, it is the duty of the head of the police to interfere, when he sees that statute openly violated, even without being called on; 2d, that in this case, Marshal T. had been requested to do his duty by the President; 3d, that the disturbance might have been easily quelled, as a vast majority of the audience were ready to aid in restoring quiet; 4th, that whether this was so or not, *the Marshal should have attempted to preserve order, but that he utterly failed to make such attempt*. Mr. P. was constantly interrupted by the questions and ar

## THE ANTI-SLAVERY BAZAAR IN FANEUIL HALL.

We opened yesterday to the public, and will close on Saturday evening, next week. In the beautiful decoration of the Hall, and in the abundance, variety, tastefulness and splendor of the articles for sale, it surpasses every other high reputation of its predecessor. Now for friendly, generous, multitudinous crowds! It is not a gratuity that is asked, but a *bona fide* purchase—your money for a fair equivalent. Examine for yourselves, that you can advise others to spend every farthing that you can spare! Let the friends attend—keep the refreshment table well supplied—and we undertake to make a heart cheering result!

☞ At the Book Table, the LIBERTY BELL will appear as usual. Here is a list of its contents:—

Liberty Bells. By Martha Hempstead.
Let your Light Shine. By William H. Furness.
Love and Liberty. By Catherine Barland.
Pictures of Southern Life. By C. W. Healey Dall.
The Work. By Samuel Longfellow.
Anomalies of the Age. By Harriet Martineau.
The Two Eagles. By John Morley.
Infidelity and Treason. By William J. Bowditch.
The Rent of Slavery. By Samuel J. May.
Translations. By Ralph Waldo Emerson.
Spirit of the Abolitionists. By Maria W. Chapman.
The Leaven of Liberty. By Ephraim Nute, Jr.
Mrs. Elizo Garnault. By Wendell Phillips.
The Last Poet. By Theodore Parker.
The Second Reformation. By Samuel T. Stone.
Le Fils de Planteur. By Madame Bellon.
The Planter's Son. By Madame Bellon.
A Sermon for the Times. By Theodore Parker.
Our Southern Brethren. By Charles K. Whipple.
Translations. By Ralph Waldo Emerson.
Servile Insurrections. By Edmund Jackson.
The Charges. By James Richardson, Jr.
Rectifier Question. By Edmund Quincy.
Legitimate de l'esclavage. By M. Emile Souvestre.
Is Slavery Legitimate. By M. Souvestre.
Settled. By Edgar Buckingham.
The Sultan's Fair Daughter. By Theodore Parker.
The Prestige of Slavery. By Samuel Johnson.
Success. By Caroline Weston.
Influence de l'esclavage. By Madame Souvestre.
Influence of Slavery on Masters. By Madame Souvestre.
Tea Young Convert. By T. Wentworth Higginson.
The Higher Law. By John W. Browne.
The Gospel of Freedom. By Samuel May, Jr.
A Glance over the Field. By George Armstrong.
National Hymn. By David Lee Child.
The Great Apostate. By William Lloyd Garrison.
Tuscaul. By James Russell Lowell.

## HENRY WARD BEECHER AND WILLIAM LLOYD GARRISON.

NEW IPSWICH, Dec. 13th, 1850.

FRIEND GARRISON:—

Pardon us for trespassing upon the columns of the *Liberator*, at a period when they are filled to repletion with matter of such infinite moment as the cause of our common humanity and purified Christianity, and more especially in the vindication of free speech in the person of George Thompson, whose benevolence and magnanimity transcend the power of language to portray, but which are daguerreotyped in ineffaceable beauty and moral grandeur on the heart of down-trodden humanity, and the heralds of the 'good time coming,' when 'will shall ripen into deed.' Our apology for writing is that we rend all things, and 'seek to hold fast that which is good'; and among them is the Liberator, whose luminous columns fire our brain with such holy inspiration against oppression,

'That we must speak or die,
Though only echo should reply.'

So we will proceed to unfold the subject of the present epistle. The Independent Democrat of December 5th has copied a long article from the pen of Henry Ward Beecher, entitled, 'Cause and Cure of Agitation'; in which the constitutional birth and prerogatives of slavery are most graphically and powerfully delineated. Next the Genius of Liberty, the antagonist of Slavery, is conjured to our fancy, in all the beauty and attraction, of a mighty conqueror, receiving her crown of glory and palm of victory from the Hero of Calvary, gone to the spirit-land to prepare mansions for those who love Him and keep his commandments. Thus far, all is well; but in another paragraph, the writer labors distinctly and earnestly to dissuade men from lauding or even acknowledging Wm. L. Garrison as the embodiment or exponent of anti-slavery reform. Now, we never knew that Garrison or any of his friends ever assumed to be any thing more than humble instruments in the hands of God to speak liberty to the captive, and deliverance of the oppressor that he let the oppressed go free. Not ashamed, at any and all times, to acknowledge their dependence on the Source of all good. To be sure, they have discarded some of the *formulas* of religion, and slavery is one of them; but to its *spirit* do we all look for ultimate emancipation.

Again, in the estimation of Mr. Beecher, 'Garrison is a man of no mean ability; of indefatigable industry; of the most unbounded enterprise and eagerness, of perseverance that pushes him on like a law of nature; of courage that amounts to recklessness. * * * * Had he possessed, as a balance to these, conciliation, good-nature, benevolence, or even a certain popular mirthfulness; had he possessed the moderation and urbanity of Clarkson, or the deep piety of Wilberforce, he had been the *one man of our age*. These all he lacked! Had the disease of America needed only counter irritation, no better blister could have been applied.' And in a subsequent more unique analysis of character, the writer remarks that 'Garrison did not create the anti-slavery spirit of the North. He was simply the offspring of it.' Now, the main question is, whether Garrison, being destitute of so many desirable qualities, reflected the true image of the spirit of anti-slavery; whether, in a word, he was the natural offspring of it. If so, it follows, conclusively, that God foresaw (Mr. Beecher to the contrary notwithstanding) the necessity of 'counter irritation'; and circumstances being different in America from what they are in England, the 'irritating plaster,' Garrison, was applied to reveal the disease; for never were the civil, social, scientific and religious stratifications of any country on earth so completely corrupted with the hell-born elements of slavery, as the United States of America. Disguise it as we may, and excuse it as we may, organized Christianity had become so paralytic as to bow obsequiously to the mandate of human legislation, without any apparent compunctions of conscience. Would it not be as philosophical to reason that the Deity chose such crude instruments to thunder in the ears of the nation the unutterable woes of slavery, and that when Christianity should be aroused from its torpor, and discover that it had retained the *form* of godliness without the *power*, and in order to preserve its organic structure, it must call back its *power*; and cannot that be done without disparaging or detracting from any of the old pioneers, who broke ground with the insinuating demon of slavery?

We presume all reformers will agree with Mr. Beecher, that the Bible, properly interpreted, is the most radical book on earth, especially if we consider the spirit of the Gospel defined by its Golden Key: 'Whatsoever ye would that men should do unto you, do ye even so unto them.' And this we understand to be the law, and the prophets. Here, then, is a platform broad enough to contain the world of reformers; and as all reforms, from their very nature, require that their votaries doff old local and sectarian regalias and peculiar idiosyncracies, so Orthodox and Heterodox, Jew and Gentile, must lay aside all differences, and, under the name of humanity, fraternity, or any other device Freedom's banner may happen to bear, resolutely forward to victory. Enlightened Humanity is but another name for purified Christianity. Let us have no controversy about names at the expense of principles. Henry Ward Beecher we study, and Garrison we study, as model men, each possessing distinct science peculiar to the work of defying either, or attaching all the glory of the anti-slavery enterprise to them individually, we do not. Nor are we sure that the latter gentleman is not quite as happily balanced as the former for the work in question. It was conciliation, (another name for shifting expediency,) *pool-necessary* benevolence, and popular mirthfulness, which had conceded all that was intrinsically valuable to slavery; and this could only be regained by stern, unflinching, uncompromising benevolence, and an iron will, that should covet not nor shrink from a martyr's doom. The extreme urbanity and moderation of Clarkson, and the deep piety of Wilberforce, may be proverbial rather than real. Emancipation succeeded, and they, as the exponents of the movement, have justly been praised; but in the incipient stages of the reform, were they not stigmatized as malicious and demonicalry—as being 'all teeth and claws'? Were not the abolitionists mere institutions as old as the government itself? Did not the religion, the commerce and the politics of England rise up in judgment against them as impulsive fanatics, propelled by the most fiendish influences tormented upon the altar of their mad ambition the conventional harmony of the nation, and especially the sugar estates of the West Indies? And has not the note of wo been prolonged to the present day? We believe it; and believing so, we conclude that the otherwise potential writer, in setting off the virtues and view of Mr. Garrison's reform qualities in such singular juxtaposition, is guilty of inadvertently using his readers a mere rhetorical figure, beautiful and euphonious enough to the ear, yet as odorless as flowers in sculptured marble. Should slavery be exterminated, there need be no strife about the division of the honors or the bestowment of the laurels. Yes, if Garrison and Beecher, both in themselves—should be called from the theatre of life, the cause would still progress, and the immortality of the cause outlive the fame of its advocates. Let, then, our motto be—Human governments may and ought to be divine institutions; but to less them, recurrence must be had to the higher law of God. Obey God rather than man, and so redeem the world.

C. L. WESTON.

☞ The proceedings of the late annual meeting of the Rhode Island A. S. Society, recently held in Providence, were promptly transmitted to us in manuscript by the Secretary, but such has been the crowded state of our columns, we have been unable to find room for them.

## LETTER FROM JOSEPH BARKER.

WORSLEY, (near Leeds,) Oct. 24, 1850.

MY DEAR FRIEND,—I am glad to learn from the *Liberator*, that you are well, and able to labor in the cause of freedom. I hope you will live to see the great object of your wishes, and the great end of your labors accomplished. I feel exceedingly desirous to see the spirits of Republicanism triumph over the spirit of oppression and wrong. Nothing on earth would rejoice me more than the abolition of American slavery. It is, so far as I can learn, the most hideous form of iniquity, the most revolting piece of inhumanity with which the earth is at present dishonored and disturbed. It is, besides, one of the strongest props of European tyranny, and one of the greatest obstacles to the spread and triumph of European liberty. No men on earth are engaged in a more important enterprise than you and your fellow-laborers. Most devoutly do I pray for your success, and most gladly would I aid you in your noble, generous and god-like labors.

I have often resolved to write to you; but as I never found time to write you a long letter, I have never kept my resolution. But I can put off writing no longer. I must express my joy in your labors, and my wishes for your success.

I have felt most keenly since the passage of the new law for the capture of fugitive slaves. Common as it is for governments to sin, and extravagant and outrageous as their transgressions frequently are, I recollect no enormity of any government that has so grievously harrowed my feelings, as this most infamous and inhuman enactment. Is it possible that the people of the Northern States will allow it to be put in force? Is it possible that they will allow it to remain on the statute book? Can they be so insensible to their reputation,—can they be so insensible to duty,—can they be so regardless of the interests of their fellow-men, as to allow the Southern kidnappers to come amongst them, to take away their neighbors, and perhaps themselves, at pleasure, and carry them away to be sold in the Southern markets? If the law be not speedily abolished, America will become a proverb for inconsistency and inhumanity throughout the whole of the civilized world. If the law be not speedily abolished, there is hardly a man in Europe that will not look on America with disgust and loathing. No one in England, perhaps, has spoken more favorably of the Free States of America than myself; but if they allow this law for the capture of fugitive slaves to be executed, I shall have to retract every word I have spoken, and mournfully acknowledge that America is the basest and most inhuman of all the nations upon earth. I have lately been in Ireland, and I saw such forms of misery there, as pained me most acutely. The indignation I felt against the tyrants who had created such fearful scenes of misery was greater than I can describe. I felt as if I could have found in my heart, if I had had the power, to tear them in pieces, and destroy them from the face of the earth. But on reading in the *Standard* the account of the capture and carrying away of poor James Hamlet, I felt, if possible, more keenly still. I felt that there were human beings in a worse condition than even the plundered and starving Irish. I saw no Irishman that was not at liberty to run away from his wretched country, and seek a living and a home elsewhere. I saw no Irish landlords with whips and bowie-knives, with pistols and rifles, with bloodhounds and kidnappers, hunting the runaway paupers, to bring them back to their wretchedness and rags. I could not help but feel, while reading the papers which I have last received from your country, that notwithstanding the excellency of its laws and institutions in many respects, and the comparative happiness of the middle and laboring classes in the free States, the country is disgraced and afflicted with a curse more terrible than the most miserable and down-trodden country I have seen in monarchical Europe groans under.

The passage of the Fugitive Slave Bill has produced a most discouraging effect on the minds of my wife and children, as well as on my own. We were looking forward to America as our future home. We had made up our minds to leave England for one of your Western States in March or April next, with the intention of settling there for life. The new which we have received by the last post has obliged us, not reluctantly, to suspend or modify our resolution. We shall never be able to make America our home, if this law remains in force. We shall probably come to your country, and spend some time in it; but if the Northern people do not rendure this infamous law inoperative, and insist on its speedy abolition, we shall, if permitted, return to England, and end our days under its monarchical and aristocratical institutions. If the Northern States allow the law to remain on the statute-book and to be put in force, we shall come to the conclusion, that, however we may excel us in many of your laws, and in some of your political and social institutions, the people of England are a more enlightened, a more virtuous, a more manly, a more godlike, a more respectable and worthy set of people than the inhabitants even of the Northern States of America.

But I cannot believe, as yet, that the Northern States will allow the law to be put in force, or even to remain on the statute-book. It will be one of the the greatest disappointments, and one of the bitterest mortifications and humiliations of my life, if they do not act in such a way as to render the law of no effect, and secure its speedy abolition.

I wish I could spend a few years in laboring with you in the cause of abolition. I must continue to assist you in your labors in some way. There are many of my readers who would like to help you, if they only knew how to do it. We must endeavor to find out some means of giving you assistance, and of hastening the downfall of that revolting and inhuman system that so fearfully dishonors and curses your country.

With kindest regards to all your fellow-laborers, and with most earnest prayers for your success and triumph in the cause of freedom,

I am, yours, very affectionately,
JOSEPH BARKER.

W. L. GARRISON, Esq.

## TESTIMONY FROM SCOTLAND.

WORCESTER, Dec. 14, 1850.

W. L. GARRISON:

My Dear Friend,—I have just received a letter from Henry Wigham, with the accompanying resolution; and while my heart is dancing to the music of freedom, I cannot refrain from the request that you give 'Caledonia stern and wild,' I feel impelled to write you. I wish I could make you realize the effect which this letter and resolution have upon me. I know the noble, invincible hearts that dictated them so well, and am so perfectly confident of the purity of the religious spirit that pervades them, that they are an inspiration to me. Henry Wigham refers most kindly to you and your noble coadjutors. Is it not encouraging to feel that the sympathies of the best hearts and souls in the dear old fatherland are with us in our pilgrimage and warfare against the most inhuman institution under heaven?

With the utmost respect, I am,

Yours truly, J. B. SYME.

*Resolution passed at a Meeting of the Edinburgh League of Brotherhood, held Nov. 27th, 1850.*

That, as members of a society pledged to endeavor to procure, by all moral means, the abolition of all institutions and customs, which interfere with the rights of our brethren, of whatever clime, color or condition of humanity; and having had our attention turned to the Fugitive Slave Law recently enacted in the United States of America, feel called upon to express our abhorrence of the various provisions of this iniquitous act, as deeply wounding to the feelings of humanity and disgraceful to a people professing the high standard of civil and religious liberty claimed by the American Government.

We desire further to express our deep sympathy with the colored population, the victims of this cruel measure, as being in the friends of freedom, wherever situated, throughout the Union, where it would degrade into the character of slave-hunters.

Whilst encouraging these to the adoption of every peaceful means of rendering nugatory the provisions of this law, we would earnestly exhort to the strict observance of the principles of love, while manifesting their opposition, as the means best adapted for the exigencies of the case, and which, by carrying along with them the Divine protection and blessing, can alone avert the evils consequent on this atrocious measure.

Signed on behalf of the meeting,

WILLIAM MILLER, *President.*

## OFFICIAL ACTION OF THE TOWN OF WEYMOUTH.

At a legal meeting of the inhabitants of the town of Weymouth, Nov. 11, 1850,

On motion of Elias Richards, the following resolves were read and adopted:

Resolved, That all slaves owe it as a sacred duty to themselves, their posterity and their God, to escape from slavery by running away, or by such other means as in their opinion are right, and best adapted to secure to themselves and their children the inherent and inalienable right to liberty and the pursuit of happiness.

2. That any man who officially or unofficially shall aid or abet the execution of the Fugitive Slave Law, is a deadly enemy to the virtue, peace, and security of society, and should be regarded and treated accordingly.

3. Resolved, That inasmuch as the Fugitive Slave Law passed by the last Congress is unconstitutional, arbitrary, unjust and cruel, and therefore highly obnoxious to the people of this town; we trust that the citizens of Weymouth will never allow their 'conquer their prejudices,' and thereby become *bloodhounds* for slaveholders, as to return the fugitive, but will protect him, as they would protect their own citizens.

Voted, That the foregoing resolves be entered on the town record, and offered for publication.

Attest, ORAN WHITE, *Town Clerk.*

## RECEPTION MEETING AT ABINGTON.

ABINGTON, Dec. 17, 1850.

DEAR FRIEND GARRISON:

The reception meeting in honor of George Thompson, Esq., M. P., holden here this afternoon, at the Town Hall, was very successful, notwithstanding the severe storm. The spacious hall was crowded, many not being able to obtain seats.

The meeting was addressed by L. Ford and Samuel Reed, of Abington, and Rev. Caleb Stetson, of South Scituate. Mr. Thompson was very happy in his remarks, and spoke with great power and eloquence. The audience responded most enthusiastically to some portions of his speech. They appeared quite captivated.

Mr. Thompson hinted that he might tarry with us somewhat longer than he at first anticipated, and if so, we might thank our enemies for it, and especially some of the leading Whigs.

The meeting was presided over by Isaac Hersey, Esq., Representative elect to our General Court, and Chairman of our Board of Selectmen. Samuel Dyer was Secretary. Yours truly,

H. H. BRIGHAM.

## CALL

*To the State Convention to be held in Syracuse, January 7th, 8th and 9th, 1851,*

To consider the Infernal Bill enacted by the American Congress on the 18th Sept. 1850, for the recapture of Fugitives from Slavery: and to take such action thereon as Freemen should.

Freemen of New York! Lovers of Liberty! Friends of Humanity, far and near! Come to the Convention! Come, or send delegates, in whose sound discretion, fidelity to principle and courage you can put entire confidence. Let every part of the Empire State be duly represented. Send at least as many delegates to this Convention as you send members to the Assembly. The emergency demands deliberate but determined action. It may not be that we can save our country from the ruin that impends, but we are bound to make one effort.

The Bill that has been enacted by our national Congress is unsurpassed in atrocity by any law of the most despotic governments on earth. If it had been devised by the Austrian Haynau, it would have enhanced his guilt; it should have been advocated by our American Webster, confounds us with astonishment.

The passage of this bill has made it plain, that liberty and slavery cannot subsist together; and has forced upon our country this great question: Shall treaties henceforth rule the Republic, or Freemen?

Similar Conventions are to be held in others of the free States; and, we trust, before the end of the present session of Congress, a message will be sent thither from the entire North, that will admonish the oppressors of the South, and their more unprincipled abettors, that they have gone too far, and that they must recede from the daring encroachments that they have made upon Northern sentiments, and Northern liberties—must annul that wicked Bill—or consent that it must be at once a *dead letter*, or expect to see this American Union deluged in blood.

SAMUEL J. MAY,
CHAS B. SEDGWICK,
CHARLES A. WHEATON,
IRA H. COBB,
JOHN THOMAS.

☞ It will be seen by the following paragraph, that our esteemed coadjutor, Edmund Quincy, Esq., had a narrow escape from the cowardly mob on Tuesday:—

*Serious Accident caused by a Runaway Horse.*—Yesterday forenoon, between 11 and 12 o'clock, a series of accidents—one of them serious, if not fatal—was occasioned by a runaway horse. The horse, belonging to Messrs. Giles H. Lodge and George Williams were driving down Cornhill in a buggy belonging to the latter, the horse in a gallop, when at about 11 o'clock, passing between an omnibus and a wagon, became entangled with both, and commenced plunging fearfully. Finally, the animal broke loose from them, and proceeded at full race along the street. At the corner of Cornhill and Washington street, he attempted to leap over a wagon which stood in the way, but striking against it, he turned into Washington street, dashing along the sidewalk, and scattering the people in every direction. Several persons were standing upon the sidewalk, opposite the Merchant's Bank, had barely time to escape with their lives. At the corner of State and Exchange streets, Mr. Edmund Quincy, of 29 Garden-Court street, was struck by the horse, and thrown into the street with great violence. He was immediately taken into the Merchants Insurance Office, where he was found to be badly cut in the head and face; but, at the time, however, he was able to walk home. Beyond foaming the horse, five persons were struck, and more or less injured. Mr. John H. Hartshorn, cotton broker, of No. 109 Milk street, was struck, trampled upon, and left extended upon the sidewalk. He was taken up and carried into an office near by, and from there on a litter to his residence, No. 28 Pemberton Square, where three physicians were immediately summoned to his aid. They found the back of his head to be seriously injured, and are of opinion that he has received internal injuries which may prove fatal. Mr. James Savage, broker and bill collector, had his head badly cut. An Irishman, name unknown, was seriously injured. A number of other persons received injuries of more or less extent. Mr. Edmund Quincy was knocked down, and had his knee hurt. It was at first thought that his injuries were serious, but we learn they are comparatively trifling.

The horse kept on his mad career down State street, until he reached Chatham Row, at the corner of Long Wharf, where he struck a cellar door, shattered it to pieces, and fell partly down the cellar, by which he was killed.

Neither Mr. Lodge nor Mr. Williams was hurt.—*Chronicle of Wednesday.*

*THE SEVENTEENTH*

## ANTI-SLAVERY BAZAAR,

IN FANEUIL HALL,

Was opened on THURSDAY, December 19, at 11 o'clock, A. M.

The Managers have much pleasure in announcing, that in variety, beauty and utility, the Bazaar of the present year will be found equal to any of its predecessors. Owing to the utter impossibility of examining, in season for publication in a paper, the cases which have arrived from abroad, our advertisement of the contents must be necessarily imperfect. For a fuller and more accurate description, we refer the friends of the Bazaar to the Boston daily papers of next week.

Among the most attractive of the articles, we would recommend the following very beautiful carved wood work from Switzerland, consisting of Reading Desks, Work Boxes, Knitting Cases, Salad Forks and Spoons, Paper Knives, Glove Boxes, Rulers, Napkin Rings, Sugar Tongs, Book Marks and Winders, ornamented with paintings of Swiss scenery and costume. A collection of Bohemian Glass, selected with much care, but of which we cannot give particulars, for the reason above stated.

Very handsome Trays, Inkstands, Card Baskets, Writing Desks, Work Boxes, Paper Cases and Card Cases of papier mache, from Manchester, England; Envelope Boxes from Boston, a most useful article; Carved Picture Frames, Trays, Flower Pots and Book Stands, of an entirely new and beautiful manufacture, from Bristol; Books, new and old; among the latter, a very rare Spanish work, the gift of B. B. Wiffen; Skeinpaths of Sir Walter Scott, Dr. Chalmers, Hannah More, John Newton, Mrs. Edgeworth, Elizabeth Barrett Browning, Sir Robert Walpole, Lord North, and other distinguished writers, poets and statesmen; collection of British Sea-Weeds and Shells, a very valuable donation of Basket Work from the inmates of the Blind Asylum in Bristol; Pencil Sketchings, and requisites; Artists' Drawings, by Miss Carpenter and Mrs. Herbert Thomas.

We have our usual variety of knitted, netted, and crocheted Work, in cotton, linen, and Berlin wool; Couvre Pieds, Chair Covers, Tidies, Collars, Cuffs, Comforters, Prudence Caps and Scarfs, Tartan Shawls, Socks and Handkerchiefs, of every variety; Table Covers in silk patchwork; Afghan Blankets, sofa, chair, toilet and pin Cushions of velvet, damask, and Embroidered Work; a carefully selected and elegant assortment of Florinton Lace, including veils, caps, collars, and cuffs; Under Sleeves of old point Lace, Dress Caps from Paris, plain muslin Caps, Ladies' Aprons of every variety, of black silk, plain and embroidered; children's Dresses and Aprons, Carriage and Work Bags, almost every kind of Children's and Infant's clothing, beautiful Needle Cases, and other work in morocco, Purses, Mats, Slippers, Dolls, Toys, and a great variety of the articles usually found at the Bazaar. The same variety of Dr La Rue's note Paper and envelopes as in previous years.

The Liberty Bell was published on the morning of the 19th, and contains articles from the pens of distinguished writers, both of Europe and America.

ANNE WARREN WESTON,
MARY GRAY CHAPMAN,
MARY MAY,
FRANCES MARY ROBBINS,
LOUISA LORING,
ANN GREENE PHILLIPS,
HENRIETTA SARGENT,
MARIA LOWELL,
SARAH B. SHAW,
SARAH S. RUSSELL.

## LECTURES BY GEORGE THOMPSON, ESQ., M. P.

AT THE FREMONT TEMPLE.

The first three Lectures will embrace the *History, Condition and Prospects of British India*; the last two will be on the *Reform Movements of Great Britain.*

Tickets for the Course, One Dollar each. Single Lecture Ticket, 25 cents. For sale at 21 Cornhill, at the several Bookstores, and at the Temple.

☞ The time for commencing each lecture is fixed at 7 1-2 o'clock, precisely.

N. B. At his third lecture on British India, on Monday evening last, Mr. Thompson kindly announced that he intended to add a fourth lecture on British India, to which all holders of tickets for the course, as advertised, would be admitted gratuitously. The delivery of this will be at the end of the course.

## *HO! FRIENDS OF FREEDOM IN WORCESTER NORTH!*

GEORGE THOMPSON IN FITCHBURG!!

A grand MASS MEETING to welcome this distinguished advocate of Universal Liberty will be held in Fitchburg on THURSDAY, the 2d day of January, at 10 o'clock, A. M. Wendell Phillips and William Lloyd Garrison are also expected to address the Convention. Friends of the slave! will not the combined eloquence of the old and the new world repay the expense of a twenty miles' ride to the pleasant village of Fitchburg?

Per order, J. T. EVERETT.

## COLLECTIONS FOR THE CHAPLIN FUND.

*Since Sept. 13—by Loring Moody.*

| | | | | | |
|---|---|---|---|---|---|
| HAVERHILL. | | | HALLOWELL. | | |
| Collection | 6 61 | Ambrose Merrill | 5 00 | | |
| Nathan Webster | 5 00 | Cash | 3 53 | | |
| D P Harmon | 1 00 | H R Wood | 1 00 | | |
| | | H D Wood | 0 25 | | |
| PORTSMOUTH. | | J H Wheeler | 0 50 | | |
| James Noble | 6 87 | H K Fuller | 0 50 | | |
| Benj Cheever | 1 87 | W R Prescott | 1 00 | | |
| Collection | 5 98 | F L Cooper | 0 50 | | |
| | | W Woodbridge | 2 20 | | |
| PORTLAND. | | Contributions | 3 94 | | |
| D S Grandin | 5 00 | | | | |
| Friend | 1 00 | BATH. | | | |
| | | Charles Russell | 5 00 | | |
| SALEM. | | S Swanton | 1 00 | | |
| Jonas P Veazie | 5 00 | J Hayden | 2 00 | | |
| James Allen | 5 00 | J B Grinnell | 0 50 | | |
| Benj Pickman, Jr | 0 50 | N T Ellsworth | 0 50 | | |
| W S Parsons | 1 00 | David Mitchell | 0 25 | | |
| Collection | 10 25 | Isaac Hatch | 1 00 | | |
| Ann Dove | 0 50 | H Morse | 0 50 | | |
| Daniel Kimball | 0 25 | Hiram Wilson | 1 00 | | |
| Michael Schwartz | 0 50 | H Hawes | 1 00 | | |
| W Stearns | 1 00 | B F Emery | 1 00 | | |
| R R Haskins | 1 00 | Peleg Wadsworth | 1 00 | | |
| Jeremiah Curtis | 2 00 | Samuel Crowell | 1 00 | | |
| Friend | 0 50 | Daniel Longly | 1 00 | | |
| G W. Thacher | 1 00 | Deborah Rich | 0 50 | | |
| Friend | 1 00 | E A Ellsworth | 0 50 | | |
| Friend A Mathews | 0 50 | J H Wentworth | 0 12 | | |
| Friend | 0 25 | Collection | 3 48 | | |
| R A Perkins | 1 00 | Johnson Rideout | 5 00 | | |
| LYNN. | | GARDINER. | | | |
| Edward Brazier | 5 00 | Ansyl Clark | 1 00 | | |
| Sylvester Judd, Jr | 1 00 | E J Ford | 1 00 | | |
| Geo F Shaw | 2 00 | Henry Freeman | 1 00 | | |
| Cash 17, Cash 50 | 0 67 | Wm Moore | 1 00 | | |
| Daniel Pike | 1 00 | John Springer | 1 00 | | |
| L Lithgow | 2 00 | Collection | 1 00 | | |
| Cash | 0 25 | Charles Burrage | 1 00 | | |
| Geo Darby | 0 50 | C Wilson | 1 00 | | |
| O C Whitehouse | 0 50 | Smith Maxey | 1 00 | | |
| J D Pierce | 0 50 | | | | |
| Elihu Robinson | 1 00 | | | | $124 23 |

## LECTURES BY A. BRONSON ALCOTT.

Mr. A. Bronson Alcott, of Boston, proposes to deliver seven lectures in New York, the present winter, on certain individuals whom he takes to be peculiarly the representatives of New England character and genius. The topics and persons are as follows:—Jonathan Edwards; Franklin; Washington; Poems; Popular Rights, Theodore Parker; Social Life, W. H. Channing; Woman, S. Margaret Fuller; Literature, Ralph Waldo Emerson; Humanity, Wm. Ellery Channing.

Mr. Alcott proposes to give the same course in Baltimore, if encouragement is offered. Inquire of W. & S. B. Ives.—*Salem paper.*

*The Fair.*—The Fifteenth Pennsylvania Anti-Slavery Fair, will be opened in the saloon of the Assembly Buildings, Chestnut street, Philadelphia, on the evening of Tuesday, the 17th inst.

## GRAND CELEBRATION AT PLYMOUTH!

*FOREFATHERS' DAY!*

The Old Colony A. S. Society will celebrate the approaching anniversary of the landing of the Pilgrim Forefathers, at Plymouth, on the 21st and 22d instant, at the Pilgrim Tavern.

We have the unspeakable pleasure of announcing that GEORGE THOMPSON, Esq., M. P., the tried and faithful champion of down-trodden humanity, has consented to be present. Wm. Lloyd Garrison, Wendell Phillips, Frederick Douglass, and other anti-slavery speakers will be present, and the friends of the cause are particularly invited.

Let the attendance and spirit give proof, that we regard the right of conscience and free speech as did our Pilgrim ancestors, worthy of any sacrifice.

*Rail Road Fare Reduced.*

TICKETS *for the excursion* (to Plymouth and back), good for either of the regular trains to Plymouth on Saturday, 21st instant, and *from* Plymouth on Monday the 23d, will be for sale at the different depots of the Old Colony Rail Road, (from Boston to Hanover inclusive,) and also from the different stations on the South Shore Rail Road, and the Bridgewater Branch, at *half the usual fare.*

Let the tickets be purchased by a seven cents ride, and make of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I took four purchasers, the first bottle, and an nearly recovered. I now sleep well, my cough has ceased, and all by the aid of your valuable medicine. S. C. STONE, A. M.,

Principal of Mt. Hope Seminary.

From Dr. Bryant, Druggist and Postmaster, Chicopee Falls, Mass:—

Dr. J. C. Ayer: Dear Sir—Enclosed please find remittance for all the Cherry Pectoral I ever sent for me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which so many cases of Lung and Lung Complaints. Our physicians are using it extensively in their practice, and with the happiest effect.

Truly yours, D. M. BRYANT.

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

Dec. 20. 4Mar.27


## No. 30 Dock Square.

J. C. BRUCE,

WHOLESALE AND RETAIL DEALER IN

**Hats, Caps, Trunks, Valises, Carpet Bags, Umbrellas, Furs, AND Buffalo Robes,**

NO. 30 DOCK SQUARE, BOSTON.

Under Johnson & Co's Clothing Store.

☞ REMEMBER THE NUMBER.

November 29 3mos18



## George Thompson, Esq., M. P.

BEAUTIFUL Portrait of this distinguished philanthropist, from a daguerreotype by Chase, lithographed in the highest style of the art, and for Sale at 25 cents, at the Bookstore of the Publishers,

JOHN P. JEWETT & CO.,

Nos. 17 and 19, Cornhill

Dec. 13



## AYER'S CHERRY PECTORAL

For the Cure of

**COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION.**

THIS truly valuable remedy for all diseases of the Lungs and Throat has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a most powerful remedial agent in the most desperate and almost hopeless cases of *Consumption*, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world; and the world respect their opinions.

*From Dr. Prof. HITCHCOCK.*

AMHERST, Mass., Feb. 1, 1850.

James C. Ayer: Sir—I have used you 'Cherry Pectoral' in my own case and deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngial difficulties. If my opinion is to have any superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, LL. D.,

President of Amherst College.

*From the 'LONDON LANCET.'*

'AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints.'

Dr. Brewster, of Windham county, Conn., sends us the following testimony:

Dr. J. C. Ayer: Dear Sir—I have enclosed you a certificate from Mrs. Catharine A. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham county, Connecticut. The cure in her case was very prompt, and has attracted general attention.

W. A. BREWSTER, M. D.

WEST KILLINGLY, Conn., Sept. 25, 1848.

This may certify, that I was afflicted with a very severe cough in the winter of '47-48, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of *Ayer's Cherry Pectoral.*' CATHERINE K. CADY.

DIRECT EVIDENCE.

Dr. J. C. Ayer, Lowell: Dear Sir—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn, I took a bad cold, which settled by severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I took four purchasers, the first bottle, and an nearly recovered. I now sleep well, my cough has ceased, and all by the aid of your valuable medicine. S. C. STONE, A. M.,

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Truly yours, D. M. BRYANT.

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

Dec. 20. 4Mar.27

## POETRY.

From the National Era.

### STANZAS FOR THE TIMES—1850.

BY JOHN G. WHITTIER.

The evil days have come: the poor
Are made a prey;
Bar up the hospitable door,
Put out the fire-lights, point no more
The wanderer's way.

For Pity now is crime: the chain
Which binds our States
Is melted at the hearth in twain,
Is rusted by her tears' soft rain:
Close up her gates.

Our Union, like a glacier stirred
By voices below,
Or bell of kine, or wing of bird,
A beggar's crust, or kindly word,
May overthrow.

Poor whispering tremblers!—yet we boast
Our blood and name:
Bursting its century-boiled frost,
Each gray cairn of the Revolution
Cries out for shame!

Oh, for the open firmament,
The prairie free,
The desert hill-side, cavern-rent,
The Pawnee's lodge, the Arab's tent,
The Indian's tree!

Than web of Persian loom most rare,
Or soft divine,
Better the rough rock, bleak and bare,
Or hollow tree, which man may share
With suffering man.

I hear a voice: 'Thus saith the Law,
Let Love be dumb!'
Clasping her liberal hands, in awe,
Let sweet-lipped Charity withdraw
From hearth and home.'

I hear another voice: 'The poor
Are thine to feed;
Turn not the outcast from thy door,
Nor give to bonds and wrong once more
Whom God hath freed.'

Dear Lord! between that law and thee,
No choice remains;
Yet not untrue to man's decree,
Though spurning its rewards, is he
Who bears its pains.

Not mine Sedition's trumpet blast
And threatening word;
I read the lesson of the Past,
That firm endurance wins at last
More than the sword.

Oh, clear-eyed Faith, and Patience, thou
So calm and strong,
Angels of God! be near to show
His glorious future shining through
Our night of wrong!

From the London Punch.

### THE GENUINE PRIZE SONG FOR JENNY LIND.

[At the service of Mr. Barnum.]

I am glad I have come from my own northern home,
Far away o'er the wide-rolling sea;
For I feel that I stand on the glorious land
Where alone dwells a people that's free!
Never here will the gold human beings are sold,
Who to the tint of our brotherhood wear;
If that token they lack—if the creatures are black,
Oh, why then that's another affair!

La, la, la!
Yes—of course that's another affair.

Every man of each sect holds his head up, erect
As the eagle that face the sun;
Ah! you do not see here class of class domineer,
Here oppressor or oppressors are none.
In this nation sublime, wretches branded with crime
Rue alone in base thraldom their sin;
And the guilt of all dyes in American eyes
Far the deepest is darkness of skin!

La, la, la!
Yes—this worst guilt is darkness of skin!

Here a fond wedded pair independently share
All the joys of the conjugal life;
There is no law to part husband united to heart,
Wife from husband, and husband from wife.
Such barbarity fell, as the offspring to sell
From the parent, is wholly unknown;
But their lips if too full, and their hair curly wool,
Should have no child nor wife of their own!

La, la, la!

No, they have no child nor wife of their own!

At the tyrant's proud hand there's no scourge to command
On this side the Atlantic's broad wave,
No American cur by his own fellow man
Is disgraced by the stripes of the slave.
Man is spared from blows—by the right of his nose,
If it be not too broad and too flat;
Then you're licensed to thrash—then fall on with the lash—
He's only a nigger, and born to that!

La, la, la!

Yes, a nigger, and born to the cat!

### THE FREEDOM OF MAN.

Eternal Nature! when thy giant hand
Had heav'd the floods, and fix'd the trembling land,
When life sprung startling at thy plastic call,
Endless her forms, and man the lord of all!
Say, was that lordly form inspired by thee
To wear eternal chains, and bow the knee!
Was man ordained the slave of man to toil,
Yok'd with the brutes, and doomed to the soil;
Weigh'd in a tyrant's balance with his gold?
No! Nature stamp'd us in a heav'nly mould!
She bade no wretch his thankless labor urge,
Nor trembling take the pittance and the scourge!
No homeless Libyan on the stormy deep,
To call upon his country's name, and weep!
Lo! once in triumph, on his boundless plain,
The quiver'd chief of Congo lev'd to reign;
With free proportion'd to his native sky,
Strength in his arm, and lightning in his eye;
Scour'd with wild feet his sun-illumin'd zone,
The spear, the lion, and the wood his own,
Or led by combat, bold without a plan,
An *artless savage*, but a *fearless man!*

CAMPBELL.

### SLAVERY.

Oh, most degrading of all ills that wait
On man, a mourner in his best estate;
All other sorrows Virtue may endure,
And find some balm amid her misery;
Slavery! Virtue dreads it as her grave;
Patience itself is measureless in a slave;
Or, if the pride and sovereignty of God
Did suffer for a while, and kiss the rod,
Wait for the dawning of a brighter day,
And snap the chain the moment that you may;
Nature imprints on whatsoe'er we see,
That has a heart and life in it—Be Free!

### HOPE.

Hope! when I mourn, with sympathising mind,
The wrongs of fate, the woes of human kind,
Thy blissful omens bid my spirit see
The boundless fields of capture yet to be.

From the Scottish Press.

### THE FUGITIVE SLAVE BILL.

The noble horse
That in his fury youth from his wide nostrils
Night comes to chide; and, hearing, make through
Groves of opposing pikes, bearing his lord
Safe to triumphant victory, old or young
Was set at liberty; the wild dogs have found
Their sepulchres; but man, to man more cruel,
Appoints no end to the sufferings of his slave.

MASSINGER.

America has invoked the curse which inevitably follows every outrage upon the laws of God and human nature, and it seems about to fall. She has woven a sharp thorn into the crown of her liberties which binds her brain. There was hope with many, that the baneful effects of slavery, not only as a means of demoralizing mankind, but as a hindrance to the commercial prosperity of the States in which it was prevalent, were becoming apparent to the generation among whom the truths which noble-minded men had proclaimed and suffered for had been scattered. The contrast of the free Northern States progressing in influence and prosperity, with the slaveholding Southern ones, which let the blood of the slave has allowed to flow back itself on many minds, and there was a growing hope that, ere long from motives of selfishness, and in answer to the demands of necessity, the fastness of slavery, in so far, at least, as its present operation went, would, at no very distant day, be cleared away. During the last session of the American Congress, there were several measures brought forward, which served to encourage this hope. California was admitted free; Utah and New Mexico were erected into territories upon terms favorable to the cause of abolition; and throughout the whole district of Columbia, the slave-trade was suppressed. When the pro-slavery leaders in Congress were conceiling this much, and obtaining in return a Bill for legalizing the seizure of individuals who had escaped from slavery in bygone years, they little knew what they were obtaining. The short-sightedness of men who support a doomed system resembles, we conceive, the proverbial shortsightedness of men who are themselves doomed and desperate; and America, by the passing of the Fugitive Slave Bill, has, unless the statute in question be speedily abrogated, opened afresh, and with a terrible force, the whole question of slavery, and drawn down, with a relentless fury, those elements of contention which have hitherto divided her councils, but which must now either obliterate the brand, or divide her territories.

As if to give force and power to the wedge which this new bill has inserted between the parties who contend for the rights of our common humanity, and those who uphold a system which, above all others, has outraged them, its provisions were made applicable, not to the present or the future merely, but to the past. The abolitionists have, hitherto, contended for the freedom of those who are at present groaning under the hardships of slavery; but this bill was passed to legalize the restoration of those who, for years, perhaps, have tasted the sweets of liberty, to the horrors of the plantation and the mart. Not only has the spirit of the enlightened men who have so long labored to wipe away the stigma which the traffick in human flesh has placed upon their country been roused, but the wild spirit of those who have only enjoyed enough of the blessings of freedom and civilization to make them feel that these blessings are worth fighting for, has been excited into action by a sense of immediate danger. The slave, emancipated from the grasp of his master, has yet to enter upon the struggle of a new state of existence; but the fugitive, whose liberty is put in jeopardy by this obnoxious measure, has more than his personal liberty to contend for. During the years which may have elapsed since, by an act of violence, perhaps, he obtained his freedom, he has formed social ties, acquired property, it may be, and participated in the joys of life, even though they are, which are granted to the free-colored population of the Northern States. From all these he is in daily danger of being swept away. The awful horrors which await him, rendered doubly appalling by the aggravating circumstances of his escape, are continually present to him; and with the aspect of this bill before him, he must be subdued by the influences of civilization, he is a dangerous enemy to social order, a terrible auxiliary to the Abolitionist. If the reports which we have received continually reaching us from America of the excitement prevailing, not among the colored people merely, but among the white native citizens of the States, it is evident that a flame has been kindled, which it will require all the judgment of which the enlightened Abolitionists are possessed, to keep from spreading into a terrible conflagration. Hitherto the unmasterly from the North has approached his victims with stealthy steps, singling them out at considerable intervals of time and distance, and guarding against the fury of the people by the most wary proceedings. Where seizures have been made, excitement has been occasioned to an alarming extent, and the liberty of the fugitive other means than these will be sweetest of securing the liberty of marked men; and even already manifestations of a different spirit have taken place. Nor is this excitement confined merely to the Western States. Everywhere, in whatever locality a colored man has for a time resided, it is felt, and evinced in monster meetings and exciting speeches. To escape the terrors inspired by this bill, crowds of colored people are flying across the frontier into Canada, every one, of course, feeling that the hue of skin which nature has given him marks him out as the prey of the Southern hunter. The operation of the Fugitive Slave Bill may, in fact, be considered a war against color, there being no safeguard to any one whose skin is of a dusky tint; no guarantee against his being seized, even though he has obtained his freedom by regular means; and no opportunity of proving the illegality of his seizure. The cases which have already occurred, in which the persons pounced upon have been carried off immediately after the warrant for their apprehension was granted, show that there is no room for indulging in the hope that the personal freedom of any one can be proved by an appeal to any evidence, either documentary or otherwise. It is thus, in fact, forcing an obnoxious and abhorrent system to its utmost limits, and by pushing forward its horrors with a blind persistency, that the pro-slavery advocates have, we believe, given the system its death-blow. Great evils are cured only by stretching them to their utmost limits, and by thrusting their deformity nakedly and boldly before the eyes.

But what means can be taken to guard against the immediate effects of the evil? The Fugitive Slave Bill has become a part of the American code of laws; and President Fillmore has declared that every attempt to evade its operation will be met by the armed power of the country. This he is bound by his oath to do, so long as the law remains on the statute-book. It is a part of the retribution which the country has brought upon itself, that it is compelled to force upon its citizens the elements of a social disorganization an'l turmoil by previously having allowed those elements to exist at all. By carrying out the principle regularly and fairly, if we may apply the term, that the Legislature has considered wrong in its relation to the system of slavery, the foundation upon which the law rests will, we believe, be seen in all its inherent rotten ness. The result will lengthen do more for the cause of abolition than anything that has yet been done. But can we expect those who labor under the excitement felt for their personal safety, or those, in fact, in whom they are particularly interested, to respect this law? Can we, at the risk of being considered wanting in strength of feeling against slavery, even recommend them to do so? We would, however, earnestly press upon those who have the moral weapons whereswith to fight against the powers of darkness against the outrageous character of this law, the necessity of showing an example of that patience which we can scarcely inculcate. It is to them in a crisis such as this—to those men who have refuted the charge of natural inferiority, by their eloquent pleadings against the wrongs of their race—to those who have hitherto stood up as the champions of their country's honor and the rights of nature—that we must look for the prevention of those violent measures which the operation of the law is likely to lead to provoke. Let them, by repeated and firm protests, awaken the minds of the community to the nature of this law; but let them beware of the effects which would but too surely follow any encouragement to violent proceedings. We are convinced, from the character of the opposition, and from the fact that the agitation against the Fugitive Slave Law has spread itself extensively among the citizen of the free States, that much may be done to effect its abrogation or modification during the next session of Congress. Political intriguers, whom, it is to be hoped, have no secret connexion with slavery, may accomplish this; and any violent proceeding on the part of those whose liberties are particularly concerned, would, we believe, be productive of such an opposition. Let the friends of the slave here continue the agitation which they seem to have so spiritedly begun, and let the voice of a strong moral opinion, encourage the friends of abolition in America, while protesting in the name of humanity against the working of the new law.

Americans statement will be blind indeed if they do not see, in the excitement which the passing of the Fugitive Slave Bill has produced, an element of great danger to the peace and prosperity of their country. But they persist in allowing the brand to remain upon her brow, until it maddens her into a fury which they will not be able to quell,—and may force a portion of the population of all the States to seek an awful vengeance for the wrongs they have already suffered. Let them, while it is yet time, take the warning rendered them by one of the most generous of the political spirited of their writers, and beware of that 'poor blind Samson,

'Who may, in some grim revel, raise his hand,
And shake the pillars of the Commonwealth!'

The real power to obtain a modification of the Fugitive Slave Law, rests with them in the states where they live only with the citizens of the United States. Violence may be used by the colored people to resist it, but they have no power to alter it. We do not think that, before the next session of Congress opens, the state of public feeling on the subject will be such as to widen still more the breach existing between the Northern and Southern States, and either to effect some measure calculated to mitigate the horrors of slavery, or to hasten on its overthrow altogether.

From the London Weekly Dispatch.

### THE AMERICAN NEW SLAVE LAW.

MR. EDITOR,—The 'Fugitive Slave Bill,' which, when the last packet left, just passed the Senate of the United States, and is probably by this time become the law of the land throughout the vast Transatlantic Federation, is a measure of such enormity, so atrocious a violation of the plainest dictates of right and justice, that in no country where a free and honest Press exists ought its inception to be unmarked by the strongest reprobation. This bill will make slave States of all the States. It recognises and extends the principle of the infamous kidnapping act up by the Southern States, disposes of all doubtful points in favor of the pursuer and against the fugitive, and supplies every possible (legal) power by which, in many cases, the effect of wicked laws may have been practically neutralized. How such a triumph to a demoniacal principle has been obtained, is not yet known. It was passed in the Senate the last session of the House of Representatives is so confidently anticipated, is still to be explained. But if the voice of humanity and of the American people be heard in time to make Congress pause in its downward and damning course—if it can be heard in time to encourage the constitutional interposition of the President, by his veto on this nefarious project—something will have been done for the redemption of our common nature from a foul disgrace, and the Republic of America will have taken a long step forward for escaping a darker stain than any inflicted by despotest, on land or sea.

The Bill proposes to enact, that wherever a fugitive (his name constitutes him not be black—thousands of slaves are as fair as Europeans,) is claimed in a District Court, the affidavit of the pursuer shall be taken as conclusive proof that such person is his property. The testimony of the alleged slave is not to be taken as evidence at all. And the deposition of the pursuer is not to be sworn to anywhere but in the Land of the Free (!) States in which the man-hunter finds his victim, but according to those of the slave State from which the alleged runaway is said to have escaped. This is a very pleasant way to lord it over the Union. The institutions of the Free States succumb before those of the slave States. The local laws and customs of the former are to be paramount. Truly, the spirit of the Pilgrim fathers is tamed down in their posterity. Let this doctrine be spread in Europe; let it be conceded that a free soil does not make a free man, and the nature of liberty be thus exposed to contempt. Independent States, indeed! Why, you New Englanders will be nothing but the slave-hunters of the Southern States. You will be their man-traps—their blood-hounds. Republicans? Faugh! You will make the word stink in European nostrils.

The deposition of a claimant conclusive evidence! The contrary deposition not admissible 'in any trial or hearing under this act'! What should we say of a law that gave a man possession of a silver spoon, and not a living human being? What should we say, were the property a dog? The probable abuse is obvious. Thousands of free men and women, by the will of the Slave-Power, in Congress, seems how any body should be secure. Under the present law, we read in the same journal that details the progress of the Bill, how the old coachman, at Washington, of three successive Presidents, has had his wife, 50 years old, his three daughters and three grandchildren, all seized and carried off by a slave-trader from Baltimore, and sold to the highest bidder. The old man had purchased his own freedom some years ago; but that might not have availed him, if he had not, by 'Law,' ceased to be a property in him to be worth a custom-house oath, and Judges in the District Courts of the States will be found to carry into law, and to do, this, in the infernal mockery of the forms of justice! Such Judges, they say, wear no horse-hair wigs upon their heads; they ought to wear hempen halters around their necks.

The Bill provides that any person who shall be detecting the escape, or interposing to prevent the arrest and reconveyance, will be subject to a fine of $1000, and imprisonment, imprisonment, and to a forfeiture of $1000, by way of civil damages to the pursuer. Really, the contrivers of those clauses ought to have framed a list of human feelings and Christian principles, and appended to every clause of this seizure, the penalties for each. There should be fines for philanthropic words, and prohibitory penalties on pity. Imprisonment for sympathy, and forfeiture of £10 for bestowing a penny on a beggar; incarceration, with hard labor, for administering sop to the starving; and sixty lashes, with a cat-o'-nine-tails, for sympathy with a mangled slave. These should be the penalties for tears, when shed on account of negro sufferings. Surely this law never can be observed. There are thousands of free men and women in the States. Houses of refuge will be found more sacred than the most solemn temple. The institutions provided for humane and righteous deeds will be braved. We believe that the people of the South can put down the eternal instincts of our moral nature. Haynau, Austria has done with you; Virginia wants your services in New England!

Further, it is provided that of the man-hunter swears he fears a rescue, the State, the free State, in which the rescue may have occurred, shall convey the man safely across its border, by means of its own governmental force, and should a rescue be actually effected, then the said man-hunter shall be paid the value of his property, out of the elements of a social disorganization an'l turmoil by previously having allowed those elements to exist at all. By carrying out the principle regularly and fairly, if we may apply the term, that the Legislature has considered wrong in its relation to the system of slavery, the foundation upon which the law rests will, we believe, be seen in all its inherent rotten ness. The result will lengthen do more for the cause of abolition than anything that has yet been done. But can we expect those who labor under the excitement felt for their personal safety, or those, in fact, in whom they are particularly interested, to respect this law? Can we, at the risk of being considered wanting in strength of feeling against slavery, even recommend them to do so? We would, however, earnestly press upon those who have the moral weapons whereswith to fight against the powers of darkness against the outrageous character of this law, the necessity of showing an example of that patience which we can scarcely inculcate. It is to them in a crisis such as this—to those men who have refuted the charge of natural inferiority, by their eloquent pleadings against the wrongs of their race—to those who have hitherto stood up as the champions of their country's honor and the rights of nature—that we must look for the prevention of those violent measures which the operation of the law is likely to lead to provoke. Let them, by repeated and firm protests, awaken the minds of the community to the nature of this law; but let them beware of the effects which would but too surely follow any encouragement to violent proceedings. We are convinced, from the character of the opposition, and from the fact that the agitation against the Fugitive Slave Law has spread itself extensively among the citizen of the free States, that much may be done to effe


### FURTHER 'PEACE MEASURES.'

The Evening Post has been favored with the first publication of the following Memorial to the 'Committee of Union and Safety,' appointed at the late Castle Garden Pro-Slavery Convention. By the way, we think Mr. Smith must have been taking an unwholesome quantity of his own pills, or he surely saw double when he counted the committee.—*N. Y. Tribune.*

MEMORIAL OF JOHN SMITH, OYSTERMAN.

*To the Committee of One Hundred:*

Your memorialist respectfully represents, that he has been for three years past, tending a small gin and oyster cellar in Canal street, with little profit and less business, notwithstanding the large profits for himself and family. That he has risen early and set up late, with his oyster-knife in hand, waiting for customers to supply with as fine oysters as there were abed. But customers come so seldom that he is obliged to supply them with a stale article, or lose much of his stock. Your memorialist further represents that he is a Whig, and that he has been against 'agitation'; he hates niggers, and only six weeks ago kicked one, whom he had hired as help, out of his house, without wages, because there was nothing for him to do.

Your memorialist further represents, that there is a colored man by the name of Downing, who keeps an oyster cellar in Broadway, which is the place frequented by hundreds of merchants, both of this city and from the South, and by many of your honorable Committee, who are in the habit of calling for refreshments, and that said Downing has become wealthy from the patronage thus bestowed. That said Downing is a notorious abolitionist, having within a few months avowed, that if he were treated and considered as a slave, he would resist the aggressor unto blood; that said Downing has, on various occasions at public meetings, in this city, expressed his sympathy with himself to be dissatisfied with the 'Peace Measures,' at your honorable Committee facetiously style them, of the last session of Congress, and that said Downing is now prepared to put them, for a reasonable consideration, at your Committee is by this time aware, that the abolitionists are relentlessly pursuing body to prescribe all negroes who sell oysters, and all white people who eat oysters sold by them, I think I might get my stock off my hands, and soon be able to remove from my cellar into Broadway, and, at the same time, receive a just reward for my devotion to the Constitution, and to that freedom of person and property for which our fathers fought and fathers found and bled, and one of my uncles had to be hung.

Your memorialist further represents, that he is willing to modify or abandon any opinion he may entertain, if required by the Committee, having found them thus far, like his oysters, stale and unprofitable. He will be happy to do any thing in your capacity—and if he cannot sell them without, he will cheerfully sell them with, his principles, having learned by sad experience, his dependence on Democracy.

All which is respectfully submitted.

JOHN SMITH, Oysterman.

658 Canal st.

P. S. The Committee may hold their sessions at my cellar, where I shall delighted to hear, and such entertainment as I have will be at their service.

J. S.

From the Portland Transcript.

### IMPORTANT FROM HORNBY.

HORNBY, October 14, 1850.

Mr. GOULD & ELWELL, Esqs.:

Dear Sir—Gentlemen—I shall spile! I know I shall. I feel it comin on! Hewman nature! what times we live in! After the battles of Montezuma, and bin fort, it did seem as though this country had go to its highest climb-exe, but the ways of Providence, in the progress of Democracy are inscrutable. The passage of the Fugitive Slave Bill is the knee plus ultry of the significant endeavance of free principles. Father, Kernel Peabody an-other here who used to rave so agin Daniel Webster, cellin him a skewlum federal skeedunkum, now shout hoarsers to his name—magnifyin him above cherybims, saraphims, giberaltars, an new-jerusalems.

The fact is—this here bill takes in Hornby—wal, it does. Nothin but deddycation, independent day, cattle show and general trainin ever wentahead on. Everything has been held, as much, as was required to present Mr. Webster with two bushels best shengangers, one dittone betes, one berrill eyder, an the hole ingredients of a Fourth of July celebration, nor minister, made about the best poliseal speech at the meetin, I ever seed. He said that niggers was the abomenashun of desurlashun spoken of in the holy Epistel to the Jews, and no more liberty for them a breathin the free omnittygated air of liberty, than the devil has in pandymongia or any other good place. He said, that the man bill was fully passed, retoved an become a law of the land, it was the bounding dewty of every good citizen to catch as many niggers as he could,—more especially as government will pay a bounty of forty-two dollars a head. This here said, he, is something like, says he; what's the crow bill an the bounty on bears, or pennisons at sixty dollars a year? Verily, continued the reverend gentleman, this here is a bringin of the Scripture,—which says, the heathen shall be given to the lect for a inheritance forever. Amen, says he, and scatter!

The meetin broke up with three cheers for the Constitushun, Gineral Jackson, and Daniel Webster. Twas mighty fine, I tell you, for I was right, father as I, who had lain our plans over night, started arter a nigger, who lived jest over the town line. He was a clever old critter, was more'n half a doctor, an a right rum man. Well, I started out at arter him in a night, in'my weather, if any body was sick and wanted his services—everybody liked him, speshally gineral trainin day. Mary's boy cow was clear over through the deep snow, and watched with me when I had the rebellious fever. An when father had that great sore on his leg, caused by bein bit by the dog, he sent for Mary, and Kernel Peabody's treat an fell into the hog-pen—then the old nigger tended and nussed him as though he'd been his own son. He made all sorts of poultices and bitter drinks, and like to have got drowned over in cedar swamp where he went arter red willer bark to make arb drink for him. When he got well, father said, what will this to the Constitushun and the glorious perladium of free instersotushun? The Gineral Court said that niggers was unnaturomized pagins an didn't belong somewhere, nobody knew where, but anybody, the forty two dollars. We'd have catched him if he'd been our grandfather and our grandmother tew.

Then we got to Bethel hill, and the sun was just rising over Bethel hill, and the nigger was diggin his taters. I went on one side of him, and father on tother, as still as mice. Where close to him, father jumped out and hollered, Ketch him! I ketch a bug, while I grabbed him by the wool, roaring out—don't you strike, you cussed nigger! Every blow you strikes us like the constitution, and wounds the glorious perladium of hewman rights, says I, a pullin away till the old critter yelled like an injino.

We tied him up like a bundle of skrewed hay, then carried him down to the town in the tater arch. But none we've got him, we don't exactly know what to do with him, or where to carry him to get the bounty. Some says we shall have to carry him to Boston or sell; others that we can get it out of the Custom House, post orfis, or any other public instertoshun. Some says we shall have to carry the nigger to meetin with us; others says we only need carry his skulp! Will yew—squire Gould or squire Elwell—jest enquire into this, an let me know at once, cos we wants the money powerful bad?

Every one envies father's an my luck in killin tew birds with one stone—skrwin the government out of forty-two dollars, and the nigger is exsited tew, and nigger huntin is the great staple comodity in Hornby. Eenjest the hull tole of the 'Hornby Palank' is sout on this. They're all sot up in Secretsitsun and his wife, who've lived in auor tawn better than twenty years—an at the last accounts had drey then intew a swamp, which the falsehas had entered an mean to drive the ungodly heathin out. Ceph Wiggin, who commands, swears that if patriotism, grog an valler kin dewit, he's bound to be here presentnite, dead or alive, and he'll armed by Webster an the Constitoushun as long as the supplies hold sout. Jim Kyer an Ephe Libby brought in a prisoner yesterday, which they charter a fine fellow, but he slipped out the bitter agn, for Consumption in all its forms, is never lookin nigger. He was black enough, but he hair was straight as a mule's tail. Nevertheless, they was offered thirty dollars for him by deacon Wiggin, on speculation, but wouldn't take it.

After night, however, they was sorry they didn't, for the nigger escaped, and he's decen Whig on his own son! He'd bin burnin a coal pit, an was black as the ace of spades—as shake-epeare says—Everything is in harmonie! I have not time to rite more, so myself come more restored to health. I will further add, that the consulting physician seeing the action of the medicine, felt so approved of its use, to give the reader some idea of the severity of my case, and the rapid cure effected by the Syrup, I will state that my usual weight is about 175 pounds, I reduced to 98 pounds; gaining, in a few days, 23 pounds, and within three pounds of my heaviest weight.

Signed, CHARLES O. JOHNSON.

We, the undersigned, residents of Bristol and vicinity, are well acquainted with Mr. Johnson, and know him to be the person afflicted as the states above. We also know that he used Schenck's Pulmonic Syrup, and have every reason to believe, that it is the medicine to have saved him from a premature grave. The known integrity and position in society of Mr. Johnson, leaves no room for the slightest doubt of the truthfulness of his statement.

LEWIS PRATT, Pratt's Hotel; LEWIS WHEATON, merchant; CHENEY H. STURTEVANT, merchant, Secretary of Boston; JOHN W. BRAY, merchant; JAMES M. HARLOW, clergyman of Presbyterian Church; S. H. HOLT, clergyman of Presbyterian Church; S. SCOTT, book agent; A. PACKER, coal agent.

A Treatise on the History of Consumption, in a neat pamphlet, can be had gratis, on application to the agents in Boston. Sold in Boston by

BERDDEN & CO.,
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Agents for Dr. J. H. Schenck, Philadelphia. Price $1 per bottle, or six bottles for five dollars.

Sold in Salem by H. Whipple; Lynn, Cutler & Hovey; Newburyport, O. Tilton; Portsmouth, W. H. Foster; New Bedford, C. A. Clark; Taunton, F. S. Munroe; Fall River, John Russell; Worcester, M. M. Rice; Springfield, R. K. Bliss; Pittsfield, Rowe & Co.; Bangor, D. Bugbee; Eastport, Thomaston, R. S. Siloomb; Saco, T. B. Murray; Montpelier, Vt., Thomas Lee.

DRS. CLARK & PORTER'S

### ANTI-SCROFULOUS PANACEA.

A PREPARATION of extraordinary power, for the cure of Scrofulous Affections. Hundreds of every description, secondary Syphilis, obstinate Ulcers, Fever or Mercurial Sores, chronic Liver and Kidney Diseases, Consumptions, spitting of Blood, Epilepsies, general Debility common to Scrofula, Fever, sluggish Circulation, &c. Sores and certain cures of Scrofulous Tumors on the neck, which never fail to remove, if taken according to direction 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 feel it a duty to recommend this powerful medicine to those afflicted with scrofulous humors. We know several persons who have tested the virtues of this panacea, and they considered it for the purpose for which it was intended, the best preparation of the whole kind we have seen. We have seen and have offered to the public. It has cured liver and kidney success for chronic diseases of the liver, kidneys, and various other complaints, including pulmonary consumption, with decoration of the lungs, as stated in the certificates of lungs. We believe, that in the long day we have the *Anti-Scrofulous Panacea* will do all that the proprietors claim for it, and that it will take precedence of all other preparations of the kind. We think this is a volunteer notice on the part of the writer, who has no other interest in the sale of the medicine farther than the wish to make the world acquainted with a good medicine. We are glad to learn that the increasing demand for Drs. Clark & Porter's panacea induced Dr. Clark to relinquish his business in Cedar-street for the elegant and more spacious establishment, No. 223 Washington-street, Liberty Tree Block. Success to their enterprise.

Sept. 4.

☞ Having derived much benefit from the use of the Panacea, we say—Give to Mr. Clark's.

Sept. 4.

ADULT

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*For Colored People, (male and female,) under the Rev. Grimes's Church, Southac Street.*

BENEVOLENT Christian public are solicited for aid to receive a few pupils, who are willing to be instructed, and not able to pay. The smallest donation, in money, books or stationary, placed in the hands of Rev. Mr. Grimes, gratefully received and accounted for.

Visitors invited every Monday, 4th December.

## Consumption! Consumption!

DR. FIELD,

*(Member of the Mass. Medical Society,)*

BELIEVING in the *curability of Consumption*, will continue to devote himself to the examination and treatment of diseases of the THROAT, HEART and LUNGS,—Including Consumption in its incipient stage, being often connected with consumption, and frequently the cause of it.

☞ Office hours from 9 to 2 o'clock.

GEO. FIELD, M. D.

132 Court st., near the Revere House, Boston.

Oct. 11 1y

## Transient Boarding,

PERSONS visiting Boston to spend a few days will find a quiet home at my house, No. 2 1-2 Court Square, Room 7, 75 cts. per day. Central Court opens at No. 238 Washington street.

Sept. 20 JOHN M. SPEAR.

### Consumption and Liver Complaint

IF neglected, colds soon run into these formidable diseases. Before the sufferer is aware of it, he is far gone, beyond the reach of most remedies. Hope is cheering to the sick, and Health is sweet, will strike like a rainbow in the storm. SCHENCK'S PULMONIC SYRUP, if perseveringly used, will restore health and strength to the most far gone of decided and too frequent disorder. The following certificate, voluntarily contributed by the grateful sufferer, will convince the most skeptical of the curative remedy of the ages, for Consumption in all its forms, is

SCHENCK'S PULMONIC SYRUP.

Chas. G. Johnson was taken Dec. 1848, with a bad cold, which produced immoderate coughing, accompanied with acute pain on the right side, pains in the back under the right shoulder, having heavy night sweats, high fever, &c. I considered himself lost, yet so a quant of numerous matter every twenty-four hours and was gradually sinking under the weakening progress of my disease. I had not time to rite more, so myself come more restored to health. I will further add, that the consulting physician seeing the action of the medicine, felt so approved of its use, to give the reader some idea of the severity of my case, and the rapid cure effected by the Syrup, I will state that my usual weight is about 175 pounds, I reduced to 98 pounds; gaining, in a few days, 23 pounds, and within three pounds of my heaviest weight.

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Sold in Salem by H. Whipple; Lynn, Cutler & Hovey; Newburyport, O. Tilton; Portsmouth, W. H. Foster; New Bedford, C. A. Clark; Taunton, F. S. Munroe; Fall River, John Russell; Worcester, M. M. Rice; Springfield, R. K. Bliss; Pittsfield, Rowe & Co.; Bangor, D. Bugbee; Eastport, Thomaston, R. S. Siloomb; Saco, T. B. Murray; Montpelier, Vt., Thomas Lee.

DRS. CLARK & PORTER'S

### ANTI-SCROFULOUS PANACEA.

A PREPARATION of extraordinary power, for the cure of Scrofulous Affections. Hundreds of every description, secondary Syphilis, obstinate Ulcers, Fever or Mercurial Sores, chronic Liver and Kidney Diseases, Consumptions, spitting of Blood, Epilepsies, general Debility common to Scrofula, Fever, sluggish Circulation, &c. Sores and certain cures of Scrofulous Tumors on the neck, which never fail to remove, if taken according to direction 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 feel it a duty to recommend this powerful medicine to those afflicted with scrofulous humors. We know several persons who have tested the virtues of this panacea, and they considered it for the purpose for which it was intended, the best preparation of the whole kind we have seen. We have seen and have offered to the public. It has cured liver and kidney success for chronic diseases of the liver, kidneys, and various other complaints, including pulmonary consumption, with decoration of the lungs, as stated in the certificates of lungs. We believe, that in the long day we have the *Anti-Scrofulous Panacea* will do all that the proprietors claim for it, and that it will take precedence of all other preparations of the kind. We think this is a volunteer notice on the part of the writer, who has no other interest in the sale of the medicine farther than the wish to make the world acquainted with a good medicine. We are glad to learn that the increasing demand for Drs. Clark & Porter's panacea induced Dr. Clark to relinquish his business in Cedar-street for the elegant and more spacious establishment, No. 223 Washington-street, Liberty Tree Block. Success to their enterprise.

Sept. 4.