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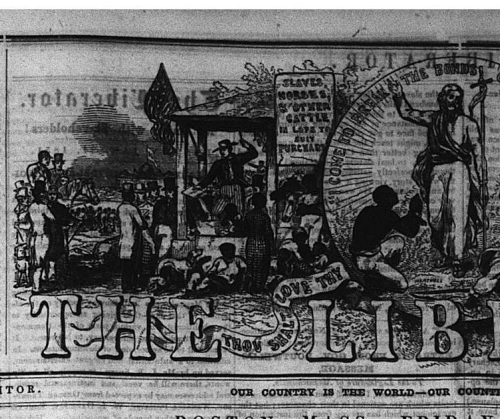

THE LIBERATOR.

NO UNION WITH SLAVEHOLDERS.

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

☞ "Yet it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of 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 or merchandise, under the name of persons. . . . To call government this 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. FERRINTON & SON, PRINTERS.

VOL. XXI. NO. 4. BOSTON, MASS., FRIDAY, JANUARY 24, 1851. WHOLE NO. 1046

Refuge of Oppression.

From the Richmond Enquirer.

THE CLAVE HENRY LONG.

The suggestions of the following letter from a friend in Congress, but not from Virginia, will be found to have high merit. They meet our own views exactly. We have not heard of the future destination of Henry Long, but are led to believe that the course traced out in the following letter will be followed, if, in New York, the true friends of the slave, not the abolitionists, but the Union men, offered to purchase Long, but the agents of the claimant very properly declined to accept the offer, desiring to make a warning example against further escapes of slaves from the South.

HOUSE OF REPRESENTATIVES,
WASHINGTON, Jan. 10.

To the Editor of the Enquirer:

Gentlemen—The fugitive, Henry Long, having refused to his master, propositions will be made by Northern abolitionists to purchase his freedom, with a view to his return to New York.

Without, it seems to me, can be more unfortunate than the return of this man to the North by the means proposed. One, and, to my mind, the chief object such advertisers may expect to realize from the passage of the "Fugitive Slave Bill," is the effect it will have upon slaves in the Southern States in preventing their attempted escape from their masters. They will be less disposed to make this attempt, attended, as it must be, with risk and danger and difficulty, if it is found that, by virtue of the provisions of the late law, he may be recovered. But, if it is found out that when the slave shall have been brought back, in opposition to Northern sentiment, and in spite of the vexatious difficulties and delays thrown in the way of the execution of the law by abolitionists, money is to be advanced by the friends of the South to purchase his freedom, the inducement to the slave to abscond will be the same as under the old law.

Slaves who escape into the free States are unlike the poor peasants of the indulged masters. They are allowed unusual liberties, and thus have greater facilities to escape, and are more exposed to the influence of those who would induce persuade them to run away from a kind master. Let it be known that such fugitives, when recaptured, shall be set unmarked by the extreme mercy, and they will be less inclined to leave the certain advantage of servitude, under a kind master, for the doubtful lot of freedom in one of the Northern States.

It seems to me, therefore, that every effort should be made to prevent the owner of Henry from selling him into the hands of Abolitionists, and to persuade him to sell the fellow to the South.

An editorial suggestion or recommendation in your paper will have as much influence as from any other source. It is not a proper case for the consideration of the 'Southern Rights Association?'

There are many good negroes in Richmond, held by persons whom you and others would like to see liberated. Suggest to the Abolitionists to apply the funds provided for Henry to the liberation of such.

In haste, yours respectfully,
A SLAVEHOLDER.

In connection with this subject, we ask attention to the following statement from Dr. W. W. Parker:

CARD.

Contradictory statements having been made in regard to the case of the fugitive slave recently returned to our city, it has been thought proper to recite these statements as well as my own part.

The tedious delay and heavy expense attending the case were rather *accidental*. Had it been practicable to have carried the fugitive, on the day of his arrest, before Judge Betts or Judge Paine, before some experienced Commissioner, the case would most probably have been disposed of in a few hours; certainly, during the first or second day. * * *

The conduct of the officers of Government concerned in this prosecution was highly commendable. They performed their duty with much marked promptness and courtesy.

The course taken by the Union Safety Committee was eminently praiseworthy. The expenses borne by the Committee exceeded $500, while the costs incurred by the claimant amounted to almost $300, which was would also, perhaps, have been paid by the Committee, had it been deemed proper by the claimant to have made it known. There was also manifested much personal kindness towards the agent by members of this Committee, in conjunction with other citizens of New York, which he will long remember with the liveliest gratitude.

And, in conclusion, he desires to say, that he undertook this agency from no wish to test the act of Congress nor the sincerity of the professed North-ern Union men; or from any personal interest whatever, but wholly from a desire of high and very peculiar obligations to Dr. Smith; and that now, in reviewing calmly the whole proceeding in the case, he can find no word of complaint against the conduct or bearing towards himself of any respectable man with whom he came in contact while in New York.

WM. W. PARKER.

RICHMOND, Jan. 13, 1851.

U. S. GRAND JURY ROOM.

District Court for the District of Illinois,
DECEMBER TERM, 1850.

Resolved, That we approve of the several compromise measures passed into laws at the last session of Congress; that we consider these measures as settling the questions in controversy in relation to slavery in the Territories and the States; and that they ought to be sustained now and hereafter by the Representatives of the people in Congress, and their constituents throughout the Union.

Resolved, That we deem it the duty of all Grand Jurors, assembled under the authority of the United States, to take notice of, and present all public wrongs, when requested, neglect or refuse to take or assist the proper officers of government; in executing such and every one of these several laws.

Resolved, That the foregoing resolutions be signed by the Foreman and Secretary, and published in the papers of this city, and the papers of Washington city.

☞ The foregoing resolutions were unanimously adopted.

P. T. BARNUM.
Foreman of the Grand Jury.

A true copy—Attest:
D. ROCKWELL, Secretary.

FRIGHTFUL!

☞ The following preamble and resolutions were introduced into the Legislature of South Carolina by A. P. Butler, Esq.

HOUSE OF REPRESENTATIVES,
Nov. 29, 1850.

Whereas, the recent legislation of Congress, on the subject of slavery, and the continued aggression of the North on the rights of the South, render it necessary that all the slaveholding States should take common counsel and action for their own security and honor; and whereas, the Nashville Convention have recommended a Southern Congress, for the purpose of considering our grievances, and prescribing the mode and measure of redress:—

Be it therefore Resolved, That this Legislature do hereby heartily concur in the proposition to convene a Congress of the Southern States, for the purpose of obtaining security for the future, as well as indemnity for the past; and the committee on the Judiciary are hereby instructed to report a bill for the election of Representatives, on the part of South Carolina, to such Congress.

Be it further Resolved, That in case any of the Southern States should refuse or neglect to appoint delegates to a Southern Congress, then it shall be the duty of his Excellency the Governor to send delegates to such States, to urge the people and the Legislatures thereof to unite with the other Southern States, in a Congress of the whole South.

LUDICROUS AND PITIABLE!

Mr. Ritchie, (the Satanic Editor of the Washington Union,) having heard that Jenny Lind had given $1000 to the Abolition Society, wrote to Mr. Barnum to inquire whether this was so. Mr. Barnum replies as follows:

BARNUM'S HOTEL, BALTIMORE,
December 14, 1850.

DEAR SIR:—

In reply to your letter of yesterday, inquiring whether there is any truth in the report, that Miss Jenny Lind has given a donation to an association of abolitionists, I beg to state most emphatically, that *there is not the slightest foundation for such a statement.* I feel no hesitation in saying that this lady never gave a farthing for any such purpose, and that her oft-expressed admiration for our noble system of government convinces me that she prizes too dear the glorious institutions of our country to lend the slightest sanction to any attack upon the union of these States.

I have the honor to remain, your obedient servant,
P. T. BARNUM.

Mr. Ritchie says that he was determined to set that lady right with the sunny South, which she was about to visit, and that, in addition to Mr. Barnum's denial, he also had it from the lips of M'lle Jenny Lind herself, that she had never given any money to the abolitionists, and never meant to give any. Would "he ejaculates—would that we could impart to this paper the charming *naiveté* with which she expressed herself on this subject!"

Selections.

From the Albany Atlas.

IMPORTANT CORRESPONDENCE—THE UNION SAVED.

We had yesterday the inexpressible felicity of laying before our readers a correspondence between Hon. Ritchie of Washington, who, (breaking through all the restraints of a narrow conventionalism and mere delicacy,) boldly alluded to the 'secret and insidious reports,' which attributed to Miss Jenny Lind a munificent donation to 'alarming and detestable projects': and Mr. Barnum, who assured the venerable editor that he felt convinced, that Miss L. had no intention 'to lend the slightest sanction to any attack upon the Union of the States.'

The correspondence,—an enduring memorial of that vigilance which is the salvation of all republics,—did not end here. If the 'Nightingale' really intended to attack the Union of the States, she was effectually foiled by our native bird—so Ritchie—a bird that has a second sight, and a thunder warning, saved a republic. But the supplementary correspondence which we supply, shows that the vigilance of our faithful sentinel at the capital was not exhausted by a single effort.

Ritchie to Barnum—No. 2.

WASHINGTON, Dec. 12, 1850.

DEAR SIR,—I understand, that there is an insidious report in secret circulation calculated, if not designed, to injure you in the estimation of the people of the city and of the South, and to cast a doubt upon the reputation of an honest and venerable female once associated with you. It is understood that the late Miss Joice Heth was a fugitive from service, and that Virginia must again assume the care which the abolitionists of the North have felt and manifested towards the fugitive bill of '93, the principles of '98, and the compromises of the Constitution.

Do me the favor to say whether this report is not without the slightest foundation.

With sentiments of high consideration,
THOMAS RITCHIE.

To P. T. Barnum.

Mr. Barnum to Mr. Ritchie—No. 2.

WASHINGTON, Dec. 12, 1850.

Venerable and Dear Sir,—Permit me to thank you for the promptitude with which you have unfolded to me the insidious reports, which have attributed alarming and detestable projects against the Union, to the late Joice Heath, and which, if true, would necessarily involve an imputation upon my discretion in having so long tolerated her presence under my intercourse with the late J. H., I have no hesitation in saying that that excellent lady would never have countenance any time during her prolonged life, any attack upon the Union of the States—that she was sympathetically attached to the principles of '98, and the compromises of the Constitution, and her peculiar institutions of the South; and I am sure would, if either had been endangered, have been the first to rally to your side in the fight, and die in the defence. As to myself, let me assure you that the memories of the compromises of the Constitution, and the principles of '98, and of yourself, their defender, will cherish and hallow the memory of her forth, side by side with that of that venerable and estimable woman, your compatriot, whose fame you have thus enabled me to defend.

P. T. BARNUM.

To Thomas Ritchie.

Ritchie to Barnum—No. 3.

WASHINGTON, Dec. 12, 1850.

DEAR SIR,—Your letter of this date has been put secretly in circulation, that you daily exhibit to the abolitionists of the North, a black mass in the shape of a negro, in order to kindle the sensation of rejecting upon the peculiar institutions of the South. The public mind is in such an excitable state, and the Union is in such danger of dissolution, that I feel it my duty to call upon you to disabuse the citizens of the South on this subject.

Yours, &c.,
THOMAS RITCHIE.

To P. T. Barnum.

Barnum to Ritchie—No. 3.

WASHINGTON, Dec. 12, 1850.

DEAR SIR,—It is true that I did exhibit at my Museum, in New York, a negro of spotted color; but it is false that I intended either to reflect upon your peculiar institutions or upon the public men in this city, who are said to have reversed the process, and to have changed their complexion in an opposite direction. Let me enable you also to appease a public feeling that may have been excited on this matter, by assuring you that, upon the passage of the Compromise we finally, immediately reversed the process of bleaching to which the negro was subjected, and that upon reading the letter of Mr. Webster, he so far conquered his prejudices as to consent to preserve his complexion half black and half white, rather than by inclining to either side, to disturb the balance of the Union, and precipitate our institutions into the gulf which, as you have repeatedly observed in your paper, and have impressed upon your readers, 'yawns beneath.' That patriotic negro, sir, a Virginian like yourself and the late Mrs. Heath, now stands a living and walking impersonation of the spirit of concession, conciliation and compromise. With profound respect,

P. T. BARNUM.

To Thomas Ritchie.

Ritchie to Barnum—No. 4.

WASHINGTON, Dec. 12, 1850.

DEAR SIR,—Another secret and insidious report has just been started; it is that in the Fejee Mermaid, you have given a donation to an association of abolitionists, I beg to state most emphatically, that *there is not the slightest foundation for such a statement.* I feel no hesitation in saying that this lady never gave a farthing for any such purpose, and that her oft-expressed admiration for our noble system of government convinces me that she prizes too dear the glorious institutions of our country to lend the slightest sanction to any attack upon the union of these States.

Yours, &c.,
THOMAS RITCHIE.

To P. T. Barnum.

Barnum to Ritchie—No. 4.

WASHINGTON, Dec. 12, 1850.

DEAR SIR,—Permit me to give you my solemn assurance, that I intended to point no sermon in the you have alluded to, while adorning the tail of the Mermaid for my Museum. You style that work 'an ingenious fabrication,' and I am sorry from one so experienced is high indeed. But permit me to add, that it is not only ingenious but patriotic. The Mermaid is the emblem of the union, the champion of the two sections of the country. Strike off the head, and what is it? Cut off the tail, and what is the mutilated remainder? Behold, then, the first question is, what is the Mermaid, and what becomes of our property, our contracts, our institutions, and the hopes of the world? Gone, Sir, gone!

With deep feeling, yours,
P. T. BARNUM.

To Thomas Ritchie.

Ritchie to Barnum—No. 5.

WASHINGTON, Dec. 12—Midnight.

DEAR SIR,—I have just been aroused from a brief repose, after the exhaustion of continual watching over the Union of the States, at every moment in danger of being imperiled by Gen. Foote, of Miss., who informs me that innumerable muskets have been ordered, and that as soon as a loan can be effected at the State Bank, the possession of flaming powder, the confederacy, already undermined, will be blown up. Gen. F. informs me that Gen. Quattlebum has taken command, that hostilities, if commenced, will not stop short of victory, or the utter annihilation of the ardent and chivalrous sons of the South, always anxious to die for their country.

These preparations have been made upon hearing that Gen. Stratton—otherwise called Gen. Thomas Thumb—has been approaching the South, with the intention of crossing the Potomac. That Gen. T. is a Northern man, I believe is admitted—that he entertains Northern feelings, it is natural for us to apprehend. It is alleged, from him, like the notorious Thompson, he is an emissary of England and France, bribed with foreign gold to break up the Union of the States. If Northern military chieftains are thus allowed to invade the South with impunity, I need not say that I too feel my apprehension for the destruction of the Republic. I say, that in that case, the crisis has arrived, and that Virginia must again assume the task of saving the Union, (pretermitting secession) by re-enacting the resolutions of '98. Permit me to intercede by assuring you that while Lumpell, and Gen. Foote, would be willing to meet you and the military commander, your associate, as friends, we are nevertheless prepared to encounter you, like patriotic sons of the South, in deadly combat upon its sunny fields.

With such sentiments as the hope of the character of your answer may permit, me, in indulge, I remain,
THOMAS RITCHIE.

To P. T. Barnum.

Barnum to Ritchie—No. 5.

WASHINGTON, Dec. 13—3 A. M.

DEAR SIR,—I have just been aroused to receive your startling epistle. Anticipating the fears which might naturally be excited by the march of a military commander through the Southern States, I prepared from General Thumb the promise not to cross the Potomac. Gen. T. is ambitious; he has held acquaintance with the Napoleon family, he might aspire to distinguish himself in a crisis like this, for which he feels himself fitted, and upon fields where he is sure of distinction. Gen. T. is a man of great personal courage, and not cross the Rubicon! He has no design at present upon the Union of the States; if he ever had, his guilty ambition would be chastened by the contemplation of the disastrous end to which even rumors of hostile designs have created, and by those exhortations in favor of the Constitution (and its Compromises) which have flowed from your eloquent pen.

I beg you to receive your ardent and chivalrous friends at the South, and particularly Gen. Foote, who, with your friend General Thumb holds in high estimation, that the alarm in this matter is without foundation.

P. T. BARNUM.

To Thomas Ritchie.

This closed a correspondence, copies of which, and of the letters about Miss Lind, previously published, were immediately forwarded to the Governors of the Northern States, and Queens in the Territories of South Carolina. The effect has been most happy. South Carolina has abandoned her ordinance, Quattlebum has sheathed his sword. Order reigns at Washington, and Mr. Ritchie, who has been shaded in a long vigil in behalf of the Union, can now turn his attention to the foreign and private, and those trifling matters which patriots, after a crisis, occasionally regale and reward themselves.

From the N. Y. Evening Post.

LETTER FROM JOHN BROWN, THE PERFRYMAN, TO THE N. Y. EVENING POST.

JERSEY FERRY, Dec. 27, 1850.

Webster has been on to dine with the New England Society, and I perceive, by your paper, has been making one of his evangelical speeches again. The moment I read the report of it, I knew the old sinner had been cutting up; for it is his way, whenever he has been giving the pogonesties an airing, to go somewhere and make a pious speech. In the short extract which you give from his exordium, of about twenty lines, I find the name of God used six times, and the last time in the following connection:—'Would to God,' said he, 'we possessed, and I hope we do possess, that resolution which they possessed, [referring to the Pilgrims in 1620,] stronger than bars of brass or iron, *and above all, that faith, that original faith, which teaches us that we are fellow-heirs of the Kingdom of Heaven, trampled all things earthly beneath its triumphant feet.*'

I was curious to know what the old man had been doing, that made it necessary for him to go, as your reporter says, twenty-seven hours without sleep, in order to evangelize the members of the New England Society; so, at the time, I asked every one that crossed the ferry, from Washington, but I could hear nothing till last night, when * * * who came on to New York with Webster, told me all about it.

It seemed from the story, that Webster was present at Jenny Lind's last concert in Washington. While she was singing one of her popular pieces, a disturbance occurred not till me the name—Webster began to accompany her with his voice, keeping time with his head. Mrs. Webster shocked him several times, having observed that his music and motions were attracting the attention of his neighbors, but he would not stay checked. He was soon observed by Jenny, who seemed to be flattered at having such distinguished assistance at her concert, and recognised her obligations by a bow, as she supposed, in response to the bows of the Secretary. If Jenny did not observe her obeisance, however, at first, but kept on singing louder and louder, and making the time by bowing lower and lower, while the Nightingale, impressed by the Secretary's condescension, bowed and bowed again. Thus they went on bobbing their heads towards each other, like two Mandarins in a grocery window, till the Secretary discovered that he was the object of Jenny's complimentary notice, when he rose from his seat, with all the promptitude which his corpulency would admit of, stepped out into the aisle, and made her three most profound bows. The occasion of this most extraordinary exhibition was not known until some one remarked that he had dined that day with Webster, at Bodisco's. The whole thing was then intelligible, for the distinguished champion of the Bible and the Union has never yet been known to dine with the Russian Minister without going home tight. This, I believe, though, was his first appearance as a public singer, and the inevitable inference is, that he must have been more exhilarated, either by the Russ's wine or the Swede's music, than he had ever been before on any public occasion.

Jenny left next day, highly elated with her triumph, little dreaming that the glory of it was to be shared with Mr. Bodisco's Barnum.

When Mr. Webster awoke the next day, and learned from his wife the disastrous occasion he had been making of himself the night before, the old man ruminated a few moments, and then said that if Cass would move to terminate all diplomatic relations with Russia, he would be eligible. He would make it an administration measure; for as long as Bodisco was in Washington, he found it impossible to maintain his virtue, unless, like Cato, he warmed it frequently with wine. 'However, continued he, this will be all over Washington in a few days; so I must go some where, and make an evangelical speech, or the people in the country may get hold of it, and believe it.' Such I learn to have been the cogency which moved the Secretary to New York to undergo his purgation before the New England Society.

For the past three weeks, Webster has been up to his eyes in an intrigue to defeat Thomas Thumb, Charles Sumner as a United States Senator, to succeed Mr. Winthrop. He cannot bring himself to contemplate, with any composure, the mortifying rebuke which Sumner's election would, at this time, inflict upon him, and he has had Caleb Cushing on at Washington to assist him in preventing such a calamity, which it is proposed that he shall do in this wise: Caleb has been to the Legislature of Massachusetts, and it is agreed that the cotton Whigs shall support him as a candidate for the Senate, provided he will secure the support of enough Democrats to defeat Sumner; and, on the other hand, Cushing and his friends are to vote for Samuel Eliot, if that course shall be found more effectual. Cushing has gone home, and is now coaxing money, to make the thing sure. The knowing ones say that, in this intrigue, the Secretary is to sustain another defeat.

Yours, &c.,
JOHN BROWN, Perryman.

☞ Here is another article from the pen of the same quaint and racy writer:—

A dry goods clerk in Jersey City told me a good story a day or two since, about the Editors of the Daily Book, Stimson, in Wall-st., which may interest you, if you have taken notice of the solicitude recently exhibited by them to gain notoriety at the South as the champions of Southern Rights. That Book paper—indeed, from all I can learn, it has no other—is specially commended by Cass and Dickinson, in a recent speech, as the paper which, if Cass might, has been sent all through the Southern States. Well, my Jersey City friend at whom the both Stimson and Foster sent to Mr. Arthur Tappan, a few the famous abolition riots, some twelve or fifteen years ago, and one or both used to carry food to George Thompson, the Abolition lecturer from England, who had promised to stand by them, if they would give him a shelter from the fury of the mob in one of the lofts of Mr. Tappan's store. There were other circumstances connected with the transaction, which gave the impression that these men have but recently become aware of the beneficence of slavery. It seems that, within a year, they have sent to the office their paper into the Tribune, and were only unsuccessful, I believe, because Mr. Greeley did not desire to have them associated with him, nor did he estimate the value of their services as high as they did, whence, instead of preaching anti-slavery from the columns of the Tribune, they are now preaching slavery in the Day Book, in the hope of attracting the favorable notice of the South by their voice. It deserves, also, to be borne in mind, that Foster was a year or two one of the principal editors of the Tribune, during which period he, doubtless, exhausted the availability of those principles he published under the instance of Arthur Tappan. More anon from

Your faithful correspondent,
JOHN BROWN, Ferryman.

From the Syracuse 'Liberty Party Paper.'

RECEPTION OF W. L. CHAPLIN AT THE CITY OF SYRACUSE.

The Congregational Church was filled to a jam, since our 'Ark' at an early hour. About half past six, the noise of applause at the entrance began, and soon passed over the assembly like a boisterous wave, and S. J. May was making way through the crowd, followed by Gen. Chapin, J. C. Hathway, and W. R. Smith. An anthem to Liberty was chanted in the gallery, after which Mr. May, in an appropriate speech, introduced Mr. Chaplin to the assembly. He rose in the midst of great applause.

So soon as the introductory ceremony was concluded, J. W. Logan, of this city, came forward and addressed him as follows:

Gen. Chaplin,—I am a colored man and a fugitive slave. In behalf of the colored men and fugitive slaves of my country, I wish to address you. I arise, Sir, as their organ, to express the gratitude of our souls that you have escaped from the cruel prison, and have come among us; that we may look upon you, and indulge the unutterable feelings of gratitude for the self-sacrificing kindness you have shown us, in our prostrate and suffering condition.

Sir, we give you our thanks. We know your labors, your devotion, and your sacrifices in our behalf, and from our inmost souls we thank you. We thank God that you have lived—that he has given to the world such a man, to be our advocate, our comforter, a self-sacrificing, fearless benefactor. I can see around, here and there, in this vast assembly, many faces turned to you, lighted up with expressions of unutterable thankfulness. They are persons, Sir, that owe their comforts, their families, and their liberties to your noble daring and great-hearted philanthropy. They look to you as their deliverer from the infernal prison-house.

Sir, the black man has many friends—but they are not all of that kind who are ready to go down and meet us at the spot where American tyranny has placed us, and there, where help is most needed, and is prolific most grateful, to offer themselves as our deliverers. There is where the slave wants help. Had he sufficient aid at that point, his chains would be broken in a thousand fragments, and he would instantly rejoice in freedom. Sir, your name will dwell on the lips of the colored man forever. Our children, to the latest time, will repeat your name with gratitude, and dwell on it with delight.

When shut up in the slaveholders' prison, we have prayed for you. We asked God, in the fervor of our souls, as the Children of Israel for Peter, to deliver you from your dungeon, that we might see your face, and that your voice might fall upon our familiar ears, and be echoed in our hills and valleys, where we formerly so ably, and at such great sacrifice, pleaded for the slave. We prayed that you might be spared to continue your labors in our behalf, believing, God would still make you instrumental in delivering our fathers, and mothers, and sisters, and brothers, from the cruel clutches of slavery.

May God bless you and deliver you from the hand of the wicked, and make you still a glorious instrument of mercy to the poor!

CAPTAIN DRAYTON.

The Liberty Party Paper, in the course of its account of the proceedings of a Convention held at Syracuse, N. Y. on the 7th and 8th instant, in opposition to the Fugitive Slave Bill, says—

We witnessed here one of the most thrilling and touching scenes we ever did witness. The Financial Committee reported that they must raise the enormous sum of $19,000, and save the generous men, some of whom had obligated themselves to the amount of their entire estates, and save the noble Chaplin, from returning and giving his life to his murderers, at the means of saving those estates. The report was accepted, and the contributions were flowing in from the immense assembly to make the sum of $19000, the amount sacrificed upon it. During this scene, Chaplin sat by our side, with his arm resting on the table, and his hand covering a part of his forehead and eyes, in a vain attempt to conceal the emotion of his swelling bosom. To one who knew him as well as we do, these emotions were apparent.

A voice from the extreme part of the house called, let us see Mr. Chaplin! Louder and louder still came the call from the vast assembly. He looked him to his seat, and we took him by the arm, and led him, with a modesty and sensibility which such an occasion only could effect, and which, for the moment, seemed to choke his utterance. He stood before the great assembly, but could not speak. Such a tempest of applause was never raised as now shook the City Hall. Long and continued the shout went up—men swung their hats and shouted, 'God bless him!' 'Glorious fellow!' 'Chaplin for ever!' Burst upon burst rolled for five minutes—not a particle of dust that had been deposited on the floor, not floated in the air. Women and youth and men shouted and wept. We saw men and women, whose limbs were stiff with age, and whose appearance testified that they were present to witness the conquest of their ancestors in a great occasion, we saw them, leaping with swimming eyes upon the erect person and manly frame of the hero. We thought of those lines of Walter Scott—

'We behold a nation where the sex this tears of heard-ed mere.'

It was a scene that eclipsed any pageant that we ever read of—congratulation that kings and conquerors might envy but not enjoy. We would rather meet the Chaplin, with the sacrifice of his manhood, than flowed upon our brother, than all the honor and empire that the conquerors of the earth attained.

When the applause had died away, Mr. Chaplin said, if he thought the contributions were making for him, and no great principles were involved, he would arrest them, but he could not. He would go back, and suffer and die as others suffer. He was willing to identify himself with the poor. Imprisonment, said he, in a Maryland penitentiary, is a great, but not the greatest evil. He might die there, but, in his opinion, also, there was a calamity greater still than death—it is the accusing, withering, blighting consciousness of a man, who has left the poor to perish, when they have stretched their hands to you for mercy and deliverance. But we can't stop to describe it.

A lady said to us, that the applause of that occasion seemed like an offering of hearts on the altar of Freedom, and that the incense ascended from Heaven. We never witnessed a sublimer effect.

CAPTAIN DRAYTON.

Chaplin has bought a respite from his persecutors for $19,000, and we see his face again. But where is Drayton? Chained, yes, literally in chains in a dungeon at the capital, in the nation's prison. His liberty is limited to the length of his chains in his dungeon cell. That dark, comfortless, solitary cell encloses one of the greatest hearts that ever beat in the human bosom. For more than two years he has been confined up there, incessantly, in the stench of his infernal prison, under Mr. Filmore's and his predecessors, and not one great heart has come to his noble soul. His dreadful persecution, which he has not shated one iota of his iron-hearted cruelty.

There lies the heroic Drayton, and there he will lie until death commands his bondsmen to pay, himself, or consents that his friends shall pay, one cent of the $17,000 which the infernal villany of the country have put upon him, as the means of putting him into the hands of the most unrelenting tyrants that ever gloated over suffering innocence.

His crime was transporting in the mouth of the Chesapeake with eighty persons who had come on board his vessel as passengers to Philadelphia, who turned out to be unfortunate slaves seeking liberty at the North, and who had the misfortune to have then they came aboard. That is the crime for which he is thus imprisoned. It is the crime of Kossuth—and not Kossuth, for any other offence than that he was the persecution more like a hero and a martyr, or deserved it less.

Citizens of America! We may not longer contemplate in peace and quiet this diabolical torture of a just and merciful benefactor. If there is not energy and ability in this country to give freedom to this man, let us invoke the kingdoms of Europe; let us appeal to the crowned heads of Christendom and Heathendom. Let us publish this satanic tyranny in the different languages of mankind, in an appeal, in his behalf.—*Ibid.*

LIFE IN NORTH CAROLINA.

Rev. Wm. S. Balch, of New York, has just been down in North Carolina preaching, and has written home to the Christian Messenger some notes of his tour. The following is his account of his first day's wheeling through the heart of the State, after leaving the Railroad at Goldsborough:

After breakfast, I started in an open buggy for Kinston; I saw by the map it lay in the line to this place. My body at Goldsboro', near the superintendent of the railroad, who was along, could tell me the distance, nor the way to get here. So I had, that at a hamlet with what we were called some zero a slave, and a small, miserable looking house, Goldsboro' has a little Court House, and a dozen or so of well-to-do-looking houses, standing among the pine trees, in the wildest imaginable confusion. A little way out I saw a small, dingy building—the 'boy' said it was a schoolhouse. We passed one, and such a road, and such country, and such houses, and such people, and such a day! Oh! heaven! I did not expect to see all this in the 'sunny and chivalrous South.' These cabins, or houses, are like the wretched log huts, dropped down in the edge of the woods, all open, and dirty, and comfortless cabins! Ireland! why, Ireland abounds in palaces of comfort, compared with many of them, for they are dry and warm. Their thick walls and thatched roofs protect the inmates from the pelting of the pitiless and drenching rains. These do neither. But these are negroes? No, not all of them; for I saw some whites in as wretched plight as any I saw in Ireland or Italy—one family, a few miles out from Goldsboro', which for destitution surpassed any thing I ever beheld or dreamed of in my life. The 'boy' stopped to water his horse, and, as I came, I stepped to the door to borrow a cup for some drink. Two flaxen-haired boys, about the door—one, it might be, five, the other three years old—their shirts were alike hanging on their shoulders, and stringing in rags down to their hips, constituted all their clothing, and the day was chill and wet. Inside was an infant, eight or nine months old, dressed as the others, and lying on the nasty floor. On the bench of a room, standing over the fire, was sitting the tall figure, or rather shadow, of a woman. She left her loom, and went to the dresser and took down the only tea-cup, and handed it to me. I regarded her pale, cadaverous visage; she lifted her sunken eye to mine, for an instant, with a shudder of horror, as when one sees unexpectedly a human skeleton stand up before him; and I shrunk from her with the feeling, that I could not speak. I took the cup from her attenuated fingers, and went to the well—a hole dug in the ground, and a rude curb—and I drank, with my sick eye upon it, except above the ground. As I returned, I noticed a young woman sitting in the corner of the fire-place, close down to the fire, as if shaking with the ague. Such a picture of destitution and misery I did not see in Kerry, Clare, or Galway. The nearest approach to it I saw in Troth, near Bonn.

I have not been anywhere, since I left home, pass on through holes of shallow mud, from one to ten rods long, ford small streams, meeting one in a long distance, some pretty good, some very hatchet looking men, and now and then a negro, some on the backs of small, poor horses, which are harnessed into old carts bottled up of round rails, and some on single horses of the cart kind. In some cases, I met similar carts, with a single or harnessed in—not cows, as are seen in Germany. In a few cases, I saw good two horse wagons; but now and then, a carriage, and the stage, with one passenger in it, in a day, and a journey of thirty-four miles.—*Ibid.*

A FUGITIVE SLAVE'S CREDENTIALS.

FATHER HENSON.—Before the passage of the Fugitive Slave Law, this devoted friend of his race, whose exercise talents could collect, organize, and control a colony of fugitive slaves, and shape out of such crude materials a virtuous, intelligent, self-respecting community, was in the habit of visiting Boston occasionally, and he sometimes selected, and secured, too, the aid of the wealthy men of that city in his arduous work. Even Samuel A. Eliot, the Harvard Mayor of Boston, was withdrawn, and gave of his abundance to aid the infant colony of free blacks who had settled in the inhospitable Canadian wilderness. But since the Fugitive Slave Law was passed, Father Henson dared not visit Boston more. He knew that the man who had aided him in his escape, and who had written his Biography, and commended his example to the young people of America, had proved a traitor to Freedom in the hour of trial, and had left the fugitive helpless in the hands of his foes, who would do it, to all the horrors of slavery. He knew that in Boston he was not safe for an hour—that in all New England, with her world-famed Pilgrim spirit, beating in sympathy for the slave, whether binding under the slave-driver's lash or struggling with the powers and pelf of the world-dishonored Union, with the "Trace of God" for him. No temple so sacred, no home so inviolate, but that he could be dragged from it by a ruthless assassin, and conducted to all the terrors and suffering incident to the life of a slave; and so he turned his face eastward, to seek from the loyal subjects of a monarch, that did not assassinate at sight, he did not dare to ask for in person, in this land of the free and home of the brave.

As an introduction to those to whom he intended to appear in Great Britain, the old man carried with him testimonials from the highest officers of the Canadian Government; and among them one, which, in its statement of a single simple fact in the history of this good man's life, passed a higher eulogium upon his moral worth, and his character as a man and Christian, than ever was before paid. In the loftiest genius of eloquence, or by the most gifted bards, to any human being. It was the certificate of the Governor of Canada, that Father Henson, in Heaven, resides, this testimonial that, during fifteen years

and with a black population of from three to five thousand, not a single negro has come under legal custody or reimprisonment for any crime or misdemeanor whatever.

It was this man that Samuel A. Eliot, of Boston, voted to consign to the whips and chains of a Southern plantation, should he visit Boston again; and to whose act of infamy all the Whig papers, and Democratic ones too, said *amen.*

From the Essex Freeman.

MR. HUNTINGTON'S LETTER.

We mentioned on Saturday, that C. P. Huntington had written an able letter addressing the nomination to Congress, in the 6th district. He avows the black law with the severity, and reproves the Whig party with entire faithfulness. We append some passages from it:—

"This Fugitive *Law*, so called, is cold-blooded in expression, inviting to the Negro in many of its provisions, and in its language it has the crack of the whip and the sting of the lash. It legislates freemen into secret catchpolies and kennels of the law, and demands a degradation which a slaveholder would not submit to himself, or exact of his slaves. He would sooner resort to his drivers and overseers and dogs. It is crowded with cruel and unusual penalties. They are piled one on another—Ossa upon Pelion. It attempts to frighten by threats, and to astonish by fines. It disregards all the rules of evidence, and depriving a party of the essential right of cross-examination, it poisons the administration of justice, and by holding out bribes to the Commissioner, it seeks to corrupt its fountains. No intelligent freeman, who has not been trampled under foot by the great stalking-horse of Dismion, or greed out of his proportions by the ghost of "Change" Alley, can read it through, without feeling his blood jingle in his veins.

"And mark the latest bulletin from the head-quarters of National and Massachusetts Whigs is that the support of the Fugitive Act, as it is, in connection with the other compromises, constitutes the true and only test of the Faithful. O, Lucifer! son of the morning, how art thou fallen!

"Spirit of Old Whigism! thou who in days of old didst fear to marshal thy men in battle array against Freedom Nullification, when her guns were pointed at thee and pruned, how now dost thou cower before the little pop-gun rock-boat of slavery! Thou who hast flaunted the banner of freedom and emancipation, hast thou become the builder and keeper of slave-pens? Thou who hast spoken of the dignity of twenty millions of freemen, hast thou become the catchpole of kidnappers, the Jack-Ketch of our fugitives? Thou of the golden image and the coronet, the harp, the dulcimer, and the "lute," with the brow of Jupiter, and the mien of Apollo, how is thy visage changed, and how are thy nails become vulture's claws! Thou who hast assumed to be lord of the customs, the exchange, the loom, and of land, how hast thou betaken thyself to the dens and the caves—the companionship of jackals and hyenas!"

THE FUGITIVE SLAVE LAW.

The Boston Atlas—referring to the case of Adam Gibson, who was sent from Philadelphia to Maryland as a fugitive slave, under this law, and proved to be the wrong person—says:

We have no desire to kindle the flame of agitation upon this subject, for no good can be possibly come of it. The spirit we wish to invoke is the calm good sense and kind feelings of the whole nation; and we take this occasion to draw the attention of not only the people of the free States, but the people of the slave States, to the injustice of this law, as it now stands—a law which gives to the master the power to say whether another shall die a slave or live a freeman. Had this case been investigated before a proper tribunal; had a jury sat upon the case, it is not at all improbable that Adam Gibson would have been sent back into slavery. We rejoice, however, that he has returned to freedom, and that he is now with his wife and family, in a free State. Philadelphia, but for this no thanks to the law; and especially no thanks are due to Mr. Commissioner Ingersoll, whose summary manner of pronouncing sentence against the accused, when the weight of evidence was against his being a slave—refusing to allow to the counsel of the accused an hour's time to prepare his defence, and giving the slaveholder never have to come in. He would have been sold and sent into the cotton fields of the distant south, with none to pity or protect him. A law capable of working such a flagrant wrong ought not to disgrace the statute-book of the United States. It is an outrage upon the sober sense of justice and the rights of personal liberty which distinguishes the whole civilized world.

A reckless and unprincipled Commissioner, with a perjured witness, may send a free man, of any man, white or black—from his family, kindred and friends, and by his omnipotent fiat, hurry him into the dominion of Southern bondage. Rather should he be more securely guarded by the laws of the country, and not exposed to be so easily violated.

[Washington correspondence of the N. Y. Post.]

THE LONG CASE.

There is great rejoicing here to-day, over the decision in the case of Long, the alleged fugitive from slavery, seized in New York, and his forced transportation to Virginia. It is supposed that he passed through this hospitable city to-day, the capital of the greatest and freest republic upon earth, with chains upon his wrists. It was a spectacle, coupled upon our free institutions, the pride of our countrymen and the hope of the world.

A LONGER CASE.

As the cars were about departing for the Baltimore station, yesterday evening, my attention was called to an occurrence which was in some degree parallel to Long's case, and deserves a passing notice. A respectable free colored man, in appearance, had been serving as a waiter at one of the city hotels. He was recently come from Boston, where, I know no question of his freedom, none as to his character, but he was 'informed upon' as a fellow who was seeking to run away, and was, I believe, born twenty forty miles from his birth-place. He was arrested, and the offence was proved.

He was ordered to give bonds in the sum of one thousand dollars for his good behavior, or to leave the place in twenty-four hours. But, like many other respectable men, he could get nobody to bind himself in the amount of one thousand dollars, to insure the corporation, the people of Washington, for the good health, good conduct, and success of this black man, who forcibly felt that he was driven out of the Baltimore cars to shake off the dust of his feet against the place. But he was there met with the information, that he must take the cars to leave the District, unless he gave bond for a thousand dollars, with two sufficient sureties, that he was not a slave. Here was another illustration of the advantage of being in the free states of the world. A thousand dollars to stay, a thousand dollars to go, and the poor object of so many attentions, with not half so much property, probably, as I believe, the penalty for non-compliance with one or the other demand. What was the issue of his difficulties, I do not know.

Did any proper and manly feeling prevail among the members of Congress from the free States as to the rights of colored citizens, these disgraceful city ordinances would remain in force for a short time. I would not vote one dollar to any public purpose in this District, not immediately connected with government, which such inhuman practice were tolerated, and indeed, required by law. Hundreds of thousands of dollars are annually asked, and much of it obtained from Congress every year, for the advantage of this city and the support of its people.

While thus living, in some measure, on the bounty of the government, it should have respect for something beside the vulgar aristocracy, which lead to this proscription of a useful and worthy class of men. Stop the appropriation, and let us see whether that will not soften their hearts, and enlarge their ideas of toleration. At this time there are pending an application for money to the amount of some 60 or 70 thousand dollars, or two, numberless others for grading and opening streets, for draining and bridging, and it is monstrous that the city authorities, who had the address last year to get thirty thousand dollars out of the treasury to furnish and ornament the city hall, are now adjusting their modest taxes to propose its purchase by the government. They may have a right to manage their own local affairs in their own way, and to expect free negroes, if they have to bear their own expenses.

From the Cleveland True Democrat.

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There are twenty-seven standing committees in the U. S. Senate.

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Upon receiving the lectures, Miss B. returned the following note of thanks:

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From the Liverpool Mercury of January 3d.

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From the Edinburgh 'Scottish Press' of Jan. 1.

AMERICAN SLAVERY.

On Monday evening, the annual meeting of the Edinburgh Ladies' Emancipation Society was held in Queen Street Church. The audience was large and respectable; a considerable amount of interest having been excited by the intimation that Mrs. Crafts, the fugitive slave, would be there, and, were, words be present, the former of whom was to deliver an address. On the platform we observed Dr. Lindsay, the Rev. Dr. Brown, Professor Jones, the Rev. J. R. Campbell, the Rev. A. Nicol, Councillor Tod, Mr. H. Wigham, Mr. J. H. Stott, Mr. Miller, Mr. Thomson, Mr. Crowe, Mr. Crowe, Missionary from Guatemala, &c., &c.

On the motion of Councillor Tod, the Rev. Dr. Brown was called to the chair.

The Chairman having opened the meeting with prayer, observed that although one better qualified than he to occupy the chair might easily have been found, there could be no difficulty expressed in pitching upon one more willing or ready to promote the great cause which had brought them together that evening. It was more than half a century since he first embarked his energies in the cause of the poor down-trodden slave, and he looked back with feelings of pleasure to the time when he co-operated with such men as Wilberforce, Zachary Macaulay, Fowell Buxton, and many others, in endeavoring to secure liberty and freedom for the oppressed slave. He could tell them what he had before him that they were on the right side. (Applause.) What wrethey contending for? Just to have it established as a principle of law, that man is man—that man has a right over his own body, his own mind, his own conscience, and his own soul; and that he is entitled to the produce of the labor of his hands and brain (Hear, hear.) After making some remarks on the American Fugitive Slave Bill, the Rev. Dr. called on the Secretary to read the report of the Society.

Mr. H. Wigham, Secretary to the Society, then read the report of the proceedings of the Association during the year. The report contained an able synopsis of the progress which had been recently coming, how art thou fallen! Thou who hast assumed to be lord of the customs, the exchange, the loom, and of land, how hast thou betaken thyself to the dens and the caves—the companionship of jackals and hyenas!"

THE FUGITIVE SLAVE LAW.

The Boston Atlas—referring to the case of Adam Gibson, who was sent from Philadelphia to Maryland as a fugitive slave, under this law, and proved to be the wrong person—says:

We have no desire to kindle the flame of agitation upon this subject, for no good can be possibly come of it. The spirit we wish to invoke is the calm good sense and kind feelings of the whole nation; and we take this occasion to draw the attention of not only the people of the free States, but the people of the slave States, to the injustice of this law, as it now stands—a law which gives to the master the power to say whether another shall die a slave or live a freeman. Had this case been investigated before a proper tribunal; had a jury sat upon the case, it is not at all improbable that Adam Gibson would have been sent back into slavery. We rejoice, however, that he has returned to freedom, and that he is now with his wife and family, in a free State. Philadelphia, but for this no thanks to the law; and especially no thanks are due to Mr. Commissioner Ingersoll, whose summary manner of pronouncing sentence against the accused, when the weight of evidence was against his being a slave—refusing to allow to the counsel of the accused an hour's time to prepare his defence, and giving the slaveholder never have to come in. He would have been sold and sent into the cotton fields of the distant south, with none to pity or protect him. A law capable of working such a flagrant wrong ought not to disgrace the statute-book of the United States. It is an outrage upon the sober sense of justice and the rights of personal liberty which distinguishes the whole civilized world.

A reckless and unprincipled Commissioner, with a perjured witness, may send a free man, of any man, white or black—from his family, kindred and friends, and by his omnipotent fiat, hurry him into the dominion of Southern bondage. Rather should he be more securely guarded by the laws of the country, and not exposed to be so easily violated.

[Washington correspondence of the N. Y. Post.]

THE LONG CASE.

There is great rejoicing here to-day, over the decision in the case of Long, the alleged fugitive from slavery, seized in New York, and his forced transportation to Virginia. It is supposed that he passed through this hospitable city to-day, the capital of the greatest and freest republic upon earth, with chains upon his wrists. It was a spectacle, coupled upon our free institutions, the pride of our countrymen and the hope of the world.

A LONGER CASE.

As the cars were about departing for the Baltimore station, yesterday evening, my attention was called to an occurrence which was in some degree parallel to Long's case, and deserves a passing notice. A respectable free colored man, in appearance, had been serving as a waiter at one of the city hotels. He was recently come from Boston, where, I know no question of his freedom, none as to his character, but he was 'informed upon' as a fellow who was seeking to run away, and was, I believe, born twenty forty miles from his birth-place. He was arrested, and the offence was proved.

He was ordered to give bonds in the sum of one thousand dollars for his good behavior, or to leave the place in twenty-four hours. But, like many other respectable men, he could get nobody to bind himself in the amount of one thousand dollars, to insure the corporation, the people of Washington, for the good health, good conduct, and success of this black man, who forcibly felt that he was driven out of the Baltimore cars to shake off the dust of his feet against the place. But he was there met with the information, that he must take the cars to leave the District, unless he gave bond for a thousand dollars, with two sufficient sureties, that he was not a slave. Here was another illustration of the advantage of being in the free states of the world. A thousand dollars to stay, a thousand dollars to go, and the poor object of so many attentions, with not half so much property, probably, as I believe, the penalty for non-compliance with one or the other demand. What was the issue of his difficulties, I do not know.

Did any proper and manly feeling prevail among the members of Congress from the free States as to the rights of colored citizens, these disgraceful city ordinances would remain in force for a short time. I would not vote one dollar to any public purpose in this District, not immediately connected with government, which such inhuman practice were tolerated, and, indeed, required by law. Hundreds of thousands of dollars are annually asked, and much of it obtained from Congress every year, for the advantage of this city and the support of its people.

While thus living, in some measure, on the bounty of the government, it should have respect for something beside the vulgar aristocracy, which lead to this proscription of a useful and worthy class of men. Stop the appropriation, and let us see whether that will not soften their hearts, and enlarge their ideas of toleration. At this time there are pending an application for money to the amount of some 60 or 70 thousand dollars, or two, numberless others for grading and opening streets, for draining and bridging, and it is monstrous that the city authorities, who had address last year to get thirty thousand dollars out of the treasury to furnish and ornament the city hall, are now adjusting their modest taxes to propose its purchase by the government. They may have a right to manage their own local affairs in their own way, and to expect free negroes, if they have to bear their own expenses.

From the Cleveland True Democrat.

PRO-SLAVERY TACTICS.

The purpose is proclaimed at Washington to suppress all anti-slavery action by party despotism. The iron bed is made.

The Speaker of the House—the parties in both Houses, or portions of them—leaders in both—have evidently resolved to do this by force. Cowardly as they are, they will succeed. Will the fever burning among the People abate? Suppose they suppress free speech, will it shut the lips of Freemen all over the North? If we desired to scatter fire-brands, to make a blaze, whose flames should be seen and felt all over the country, we should pursue this very course. We care not how the despotism is exercised—whether it be under the pretext or pretence, or who defends it. It may be under the rules of the House, by decision of the Speaker, or a majority of Congress. The motive cannot be hid, and the people will not have free speech struck down, there or elsewhere, for any end, by any party, or by the joint action of all parties. If a law passed by Congress, saying, 'No member of Congress shall offer a resolution repealing or modifying the Fugitive Slave Law,' the whole country would thunder its indignant scorn and damn the tyrants by their voice and vote. But where is the difference, in fact, if the Speaker and the House, by management, produce this result? There is none. The act, indeed, is worse; for to despotism is added a meanness positively unbearable—a hypocrisy as contemptible as it is base. And if Power can do this at Washington, combine to carry out this despotism, the People will not tolerate it, and no act or power of man can persuade them to submit to, or suffer it.

SENATE COMMITTEES.

There are twenty-seven standing committees in the U. S. Senate.

The free States have double the white population of the slave States. Let us see how they are represented.

The chairmen of sixteen committees are from the slave States—Agriculture, Commerce, Military Affairs, Naval Affairs, Indian Affairs, Public Land, Judiciary, Post Office, Territories, District of Columbia—these are the most important.

Well, one has a Northern chairman. Douglass is a slaveholder.

Two chairmen are Whigs, and they slaveholders.

All the rest are Democrats and slaveholders, or Hunkers, except Hamlin and Walker. But the most after Southern rights in the Senate, Hunter, of Va., is chairman of two committees; Mason, of Va., chairman of that on the District of Columbia; Davis, of Miss., Military Affairs; Butler, of S. C., Judiciary.

This is not all. The Library Committee is composed wholly of slaveholders, and on important committees, the majorities are all slaveholders.

So it is in the House.

Oh! the oppressed South! How the North grinds it! How it aggrieves it! Well, we will suppose all this is right, and may not be condemned.—*Ibid.*

MISS BREMER AND COLONIZATION.

The distinguished authoress of Sweden lately passed down from Cincinnati to New Orleans. While in Cincinnati, she expressed a wish to get copies of the lectures upon African Colonization by Mr. Cristy, the Agent of the Colonization Society for Ohio. The manuscript was accordingly sent to Mr. Christy, and he forwarded his three lectures to Miss Bremer, expressing in a written note his regret at not being able to see her, owing to the severe illness of his eldest daughter, who was lying in the last stage of consumption.

Upon receiving the lectures, Miss B. returned the following note of thanks:

CINCINNATI, 9th Dec. 1850.

MY DEAR SIR:—Receive my heartfelt thanks for your letter and lectures. I shall read them for your sake and working in the question about emancipation and slavery. They are the first ones I have met which have inspired me. I mean have made me feel inspired, glowing on the subject—and proved to me great views, great possibilities in the cause. They have made me truly delighted. My nature is too reverent to polemics, I am too able to see more than one, or to be warmed by the ultra abolitionists.—But I adore the ideal, the perfect and true, and only from that central point can a lasting union come out in their true light, true relations; and only from that point is my strong organizing power to be exercised. I congratulate you most sincerely on the view of the cause you have taken up, and the way you are working it out, and myself to be instructed by your writings.

May this great work be a comforter to you in the sorrows of your heart! May your daughter pass away without bitter pains or pangs, and I will say with the old saying—we must suffer very much—I know that the gods love are taken away in their youth!

Yours, very truly,

FREDRIKA BREMER.

From the Liverpool Mercury of January 3d.

WILLIAM AND ELLEN CRAFTS, THE FUGITIVE SLAVES FROM BOSTON.

The Fugitive Slave Law of the United States is doing its work with mournful effectiveness. Thousands of colored people in the Free States have had to break up their peaceful homes, to relinquish their pursuits of industry, and fly with their wives and their children into Canada, there to secure their liberty which republican America denies them.—The soldiers of the British Government have, it is said, given up their arms to several hundreds of the fugitives, and the people of Canada have generously shared their food with them. The friends of the slave in the United States are also exerting themselves in aid of the fugitives, as we perceive stated in the American press that from Elgin, Illinois, the Rev. J. Ambrose has already shipped fifty-one barrels of flour, and several boxes of clothing for the use of the fugitive slaves in Canada West.

We have also, every now and then, evidences of the opprobrious character of that measure by the arrival of fugitives in this country. We understand that William and Ellen Crafts, about whom there was so much sympathy in Boston a short time since, reached this port, by the Cambria, more than a fortnight ago; but their arrival was made known only to a few friends, in consequence of Mrs. Crafts having been attacked by a severe and serious illness, brought on, beyond doubt, by the fearful season of agitation and suspense she passed through just before reaching the land of "Liberty." She is now convalescent, and is staying at the house of the Rev. Francis Bishop. Mr. Craft has left Liverpool, and is now resuming his as American friend at Edinburgh; but his wife was not well enough to accompany him. They are widely known and respected in Boston, and the sufferings they went to the Baltimore cars to shake off the dust of his feet against the place. But he was there met with the information, that he must take the cars to leave the District, unless he gave bond for a thousand dollars, with two sufficient sureties, that he was not a slave. Here was another illustration of the advantage of being in the free states of the world. A thousand dollars to stay, a thousand dollars to go, and the poor object of so many attentions, with not half so much property, probably, as I believe, the penalty for non-compliance with one or the other demand. What was the issue of his difficulties, I do not know.

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GEORGE THOMPSON AT LAWRENCE.

A convention of the Essex Co. Anti-Slavery Society was held at Lawrence on Saturday afternoon, Jan. 18, in the beautiful Town Hall there. There was a large audience at the very commencement of the session, Mr. Garrison offered some resolutions throughout of a character, followed by one of his usually pointed, clear, and forcible speeches, which was then introduced, and of speaker. Mr. Thompson was then introduced, and for an hour won the hearts of the assembled crowd as well as others there heard him for the first time. In the evening, the house was filled. Mr. Buffum of Lynn, the President of the Society, made some remarks at the opening of the meeting, inviting all to participate in the discussion, whether in favor of or against the anti-slavery cause. *Query.* How many associations, sects and political parties are there in Massachusetts who will thus court criticism and discussion upon their tenets?

Mr. Garrison followed Mr. Buffum in a clear and logical speech upon the sin of slavery. Mr. Putnam of Lynn followed with some remarks upon the practice of Christians in America to commemorate in the spirit of Christmas festival the birth of Jesus, while they withhold his word from millions of men.

Mr. Thompson then took the floor, and made one of the most powerful speeches we have ever heard from his voice his arrival. He reviewed the course of Professor Stuart, the weathercock Brownson, and that of Daniel Webster. The combination of these three men, of totally different religious belief and profession, to accomplish one object, viz. the triumph of slavery in this land, received from Mr. T. such a castigation as it deserved. Brownson, a heartless charlatan; Webster, a prejudice politician; and Stuart, a Christian Professor and Teacher of Christ, heart to heart and Professor of Orthodox divinity, heart to heart and hand to hand in the cause of slavery, were vividly presented to the minds of the audience. The admirers of Stuart should be ashamed both of him and the company he keeps. As to Brownson, while he has doubtless a good intellect, his past course has been such as to make his opinions upon any moral question of no weight with the public. His whole influence depends upon position, and not upon *character*. The place which he now occupies in the Catholic Church enables him to speak quite like an oracle to a portion of the public who are not accustomed to read or think much on both sides of a question, and yet we have little fear of his making the Irish people in this country very much in favor of oppression, for they have noted a little too much of it in their own land, and the voice of their true friend O'Connell is singing in their ears: 'No connection with slaveholders—no intercourse with slavery. Where I find tyranny, I pity the victim, but hate the tyrant.'

There is a depth of humiliation to which a man will sometimes go which causes the race to be ashamed that they belong to the same species with him. This feeling takes possession of every well-balanced mind when contemplating the humiliation and fawning of poor Job Moses Stuart. For an old man, through a long life a teacher of theology, to spend his last days and his latest breath in praising and sustaining such a man as Daniel Webster in his foolish attempt to stop the progress of the cause of freedom, is one of the most pitiable sights ever seen in this world. A few days at most are all that Moses Stuart can have on earth, and he seems determined to spend them in darkening the reputation which in the matter of assistance would not have been too bright, had he left it as was.

As Mr. Thompson unfolded the hypocrisy and conphancy of this old man, the people felt little the toward him than shame and pity; he is really beneath indignation. Stuart's illustration of the unfortunate Why deny might indeed be that distinguished individual to say, 'Save me from my friends!' He has been called the 'Godlike,' with a brow like night, an eye like lightning, and a front like Jove. But extremes will meet; and Mr. Stuart more properly compares him to 'an ox!' which, having eaten a very hearty dinner, lays himself down to rest, and he ruminates under the shade of a wide-spreading tree. The anti-slavery people of the land are compared to a 'fly!' which, after buzzing a long time upon the horn of the 'ox,' tells the huge animal that 'if he troubles him, he will sidekick off.' 'O, not so at all,' says the ox, 'I really did not know you were there till you spoke.' Mr. T. descanted most humorously upon this type, and the mirth of the audience at the inconsistency of the Professor and his *beauty* friend, the 'Godlike,' would have roused the anger of the 'ox' himself, had he been present. 'The ox,' said Mr. Thompson, 'isn't troubled at all by the anti-slavery fly! O no indeed! But will some one tell me how the Professor came to write this bulky pamphlet? Why, to prove that its ox is not troubled, nothing else! How came he to take so much pains to show the world that the ox doesn't mind us! How quiet the ox is, just now, to be sure! he doesn't kick, any, O no! he does n't bellow at all, and he doesn't write any letters about 'conquering prejudices' and 'saving the Union.' Everybody knows an animal in his mind is perfectly easy, and he chews his cud, quite indifferent to the fact that Massachusetts has repudiated him. After showing by the singular indifference of the ox, and the assistance qualities of Professors Brownson and Stuart, he ended his speech by a powerful appeal to the consciences of his hearers.

As the town hall was occupied in the day time on the Sabbath, the convention was held on that day in the 'First Odd Fellows' Hall,' the religious society in Lawrence, with a rare liberality of feeling, kindly gives up to the abolitionists. In the forenoon, every seat in the hall was filled. The Chairman made some excellent remarks upon the cause of anti-slavery, and again invited all who desired, to take part in the discussion. Mr. Spofford of Newburyport was addressed, in very sensible manner, three present. He stated that he had never been free to express his sentiments in any church, though he had been a member for many years, and he was glad at last to find a place where a man could enjoy freedom of thought and of speech. Mr. Garrison followed in his usually clear and convincing manner, and alluded to the case of Mr. Spofford, as illustrating the spirit of tyranny in the American churches. Mr. Thompson, at the close of the meeting, read some extracts from two or three elaborate pamphlets containing views from the Bible, and announced that in the afternoon he should examine the arguments of the authors.

In the afternoon, the hall was thronged to its utmost capacity, with an audience whose intelligent and thoughtful countenances indicated those who were capable of thinking and acting for themselves. Mr. Thompson, whose storehouse of thought seems exhaustless, addressed the crowded assembly for about two hours, and though the audience had been requested to make no sign of applause, yet during his address it burst out spontaneously from the hearts of its hearers. It is hardly necessary to say, that he completely demolished the 'Bible argument,' so-called, and convinced his hearers that its origin was not in heaven, but in the deepest hell. The peculiar Christianity of New England' which has never yet found within itself humanity enough to plead for the souls of three millions of dying men, in his searching investigation collapsed and its pompous pretensions withered and shrunk as he mercilessly analyzed its body, and tried in vain to find its soul!

The Convention met in the evening again in the town hall. It was crowded to overflowing; the aisles and sides all filled with patient and earnest listeners, and large numbers went away unable to obtain admittance. Mr. Thompson on the previous day took occasion to congratulate the citizens of Lawrence upon the possession of such a large and beautiful Hall, and it was heart-cheering to see it thus filled with people who came to hear and judge for themselves. There were about fourteen hundred present. By the way, one clergyman, we understand, had the manliness to appoint his own evening service at such an hour that his congregation could, if they wished, attend the meeting of abolitionists. How happy should we be to chronicle more cases of the kind! There may have been more than this instance on this occasion, but we did not hear of any other; yet we hail these things as the dawn of a brighter day.

The meeting was commenced by singing an anti-slavery hymn. The President, Mr. Buffum, made an excellent speech, in which he reviewed the improvement in arts and in morals, and sketched vividly the future prospect of the world. He gave also a touching account of the slave's love of liberty in an instance which came under his own observation.

Mr. Garrison then spoke about an hour; and the man who first awakened the sleeping conscience of a nation, again arraigned the slaveholding, slavery-sustaining religion of that nation at the bar of Truth, and showed the guilt of the people and the church in its true proportion and in its true light.

He was followed by Mr. Putnam of Lynn, in a speech upon the duty of the workingmen of the land in the matter of slavery. His argument was based upon the well-known fact, that the money-power of the North and the slave-power of the South are closely leagued; and that while the Southern slave is held in chains, the Northern 'free laborer,' so called, is fast hastening to a state of utter dependance and serfdom.

Mr. Thompson then addressed the audience upon the awful guilt of chattel bondage. He spoke of the nature of the soul, of its origin and its destiny, of the God who breathed into it the breath of life, and entrusted his own image upon it. He sketched the condition of the slave, shut out from the world of mind, and denied the sympathy of the human race, for no crime but the color which God gave him! He read from Stuart's defence of Webster and Slavery some extracts which, in their own showing, raised the slave in a moral point of view immeasurably above both the Professor and the 'Ox' which Moses worships.

Mr. Thompson is a wonderful man. There were eyes glistening with tears as he portrayed the wrong of the slave and the outrage committed upon his soul by those professing themselves a 'free and Christian people,' and the cheeks of his listeners burned with indignation as he read from the book containing the 'Bible argument' for slavery, the author's base libel upon the virtue of the women of the North.

Mr. Thompson carries all hearts with him, wherever he goes. It is interesting to see prejudice struggle to keep its ground, and watch when in contact with his genial spirit and kind heart it melts away like the hoar frost before the sun. In the public meeting and in the parlor, the genial kindness of his disposition and the stern courage of his soul win their way even with those who are evidently prejudiced. One individual came one hundred and fifty miles to hear him on this occasion, and felt himself more than paid for his trouble.

After holding five most interesting and profitable meetings, and doing good work for freedom, the Convention adjourned.

The friends of the cause in Lawrence were very kind and hospitable, and to them and to our friend and co-worker, Benj. Stevens, Esq., we tender our heartfelt thanks.

Though the giant Garrison, who has shaken to its foundations a system of oppression more than two centuries old; and Thompson, the best orator of England and the philanthropist of the world, were present, and were more than enough to sustain a cause which stands upon Truth, and needs no special pleading; we should have been gratified to see the faces of Phillips, Quincy, Jackson and some others, who are endeared to us as the self-sacrificing leaders of the greatest moral enterprise of the age. But they cannot go everywhere, and must occupy some portion of their eternal warfare with Oppression. God bless and keep them all!

ARRIVAL OF WILLIAM AND ELLEN CRAFT IN ENGLAND.

DEAR MR. GARRISON:

I am sure that you will feel an interest in the welfare of our friends, William and Ellen Craft. You have probably already informed you of the safe arrival of himself and wife in England. Although I had been informed by letters from Boston that our friends were coming to this country, I was not made acquainted with their plans, if indeed they had any. A few days after the arrival of the Crafts at Liverpool, I received information that they were in search of me. I immediately wrote to them, telling them that I should be glad to serve them, if I could, in any way, and forthwith made arrangements for our friends a warm reception, at the place where I was then lecturing. But intelligence came, that Ellen was very ill, and we had to defer the reception meeting. Ellen, however, so far recovered in a few days as to permit William to leave her and join me, which he did at Newcastle.

I had just been invited by the Smeals, Patons, and Wighams to visit Scotland, and I wrote immediately to know if they would like the presence of the Crafts; and was glad to get an affirmative reply.

We came on to Edinburgh, and had the first meeting on Monday evening. It was a meeting of the Edinburgh Emancipation Society, at which William Craft told, for the first time in this country, the story of his escape from slavery. The audience were very deeply interested in the history of our friend, and especially the part which related to his escape from Boston. The natural eloquence and simplicity with which Wm. Craft narrated the story of his wrongs, created a deep feeling of hatred against the 'peculiar institution.' The reception on this evening was very flattering.

His presence at my lecture before the Edinburgh Total Abstinence Society, the following evening, was also hailed with the most intense enthusiasm.

Craft and myself attended a Soiree, last night, at the Music Hall, where our friend was again warmly greeted; but as you will get accounts of the reception of the Crafts through the reports of the papers, I must leave you to judge of its character from these, which will give you a better description of it than I can. We are to have a meeting on the Equitine Slave Bill in Glasgow, on Monday evening next, at which Alex. Hastie, M. P., is to preside. I have invitations from various other places for William and his Crafts, and hold meetings on the Fugitive Slave Law; which I intend to accept, as far as I can. We expect Ellen Craft from Liverpool to-night. These two fugitives will and warm sympathizers among the people of this country.

There is a general feeling of hatred here to the Fugitive Slave Bill, and every body, as far as I am able to hear, look upon Mr. Webster as the originator of this most abominable law, and his connection with and support of it has brought a lasting shame upon him, and will block that the efforts of the friends of the slave in America were never more highly appreciated in this country than at this time; and the opinion is gaining ground here, that slavery will never be abolished in the United States, as long as the Union exists. But it is post time, and I must close.

Yours, right truly,

WM. WELLS BROWN.

Commons Hotel,
Edinburgh, Jan. 3, 1851.

U. S. SENATOR.—In the Senate, on Wednesday last, Charles Sumner was elected, on the part of that body, to the U. S. Senate, for the term commencing the 4th of March next. The vote was as follows:—Whole number, 88; necessary to a choice, 20. Mr. Sumner received 25 votes; Robert C. Winthrop, 14; Henry W. Bishop, 1.

There have been several unsuccessful ballotings in the House, Mr. Sumner holding the lead.

TO THE LIBERTY LOVING PEOPLE OF GREAT BRITAIN.

BOSTON, 18th Jan., 1851.

FRIENDS AND FELLOW COUNTRYMEN,—Permit the 'liberty loving' people (as they delight to call themselves) of New England; but I am sure you will agree with me that there is not much merit attached to *mere* liberty loving; for what nation, class, or individual of the human family does not love liberty? Even some of the inferior animals, lower than even the race of niggers, (so much despised by New Englanders,) when deprived of liberty, are said to cease singing, and to pine away and die. Russians, Turks, Poles, Italians, Spaniards, Prussians and Germans, however despotic may be the governments under which they are compelled to live, are all 'liberty loving' peoples. Monarchs, aristocrats, and slaveholders, in all countries, are the greatest 'lovers of liberty' in the world, and will at all times be willing to deluge it with seas of blood, for the purpose of maintaining the liberty they have usurped of dealing as they like with the just liberties of their victims. 'Do you call that liberty,' says the slaveholder, 'where a man is not allowed to wallop his own nigger?' Well, I do not call that liberty of any kind, is there in any of your jails, that does not pant for liberty? And, if Milton is to be believed, Satan's war in heaven was waged from the love of greater liberty. The liberty that I trust every true Englishman loves is, the liberty for every thing he wishes to do for the promotion of his own happiness; or, for, not farther, as his own liberty does not infringe upon the same liberty in every other human being. I hope, therefore, for decency's sake, that New Englanders will not boast again of their 'liberty loving,' till they have abolished the most horrible and degrading system of slavery and tyranny in the world, in which they now assist the South to hold three millions of their fellow-men.

But, say these 'liberty loving' Northerners, 'We cannot do any thing to the South, which is not contrary to the Constitution, laws and solemn compact made by our fathers with the Southern States, after our glorious Revolution.' In reply to this, I deny that any such compact was ever really made and completed. Whenever a boy is bound as an apprentice to learn a business, he is first consulted, and if in the case even with a British parish apprentice,—there are three parties to the contract:—first, the master to whom the boy is to be bound; second, the parents or guardians of the boy; and third, the boy himself; and each and all must consent to the contract and sign the indenture, and it is understood that it is equally necessary in the United States. The case was the same in making this American Constitution, as they call it. There were three parties deeply interested in it. First, the inhabitants of the free States; second, the white population of the Southern and slave States; and third, the African freemen and slaves. Two of the parties only have ever signed the indenture. The boy's—the negro's—consent was never asked and never obtained, and never will be. This boasted Constitution, therefore, is null and void, and is neither legally nor morally binding upon the conscience of any individual in these States, and, least of all, upon the black population, either slave or free. The Constitution to them is only an unrighteous instrument of oppression, that affords them neither law nor protection; and, consequently, they do not now, and never did, owe to it either respect or obedience. It is the law of might over right only that keeps them in subjection, and unless this state of things be speedily altered, and freedom and justice be given them, the consequences may be such, before many years have elapsed, as are frightful to contemplate. It is necessary that the boy apprentice of the citizen should give his consent before his liberty is surrendered for five or seven years only, how much more necessary was it that their black fellow-countrymen should consent to and sign the deed that was to doom them, and their wives and children, forever, to the most filthy, degrading, and soul and body destroying bondage that ever disgraced a civilized people!

Again, they say to Englishmen, 'We know slavery is an evil, but you Englishmen, at least, ought not to say a word about it, for it was forced upon us against our wishes at first, against the wishes of our people.' In answer, Englishmen truly say, 'Whatever may have been done by our tyrannical, aristocratic Government, and some of our wicked man-stealing, mercenary merchants, and your own equally unrighteous and tyrannical Government in those days, they could not have forced your people to purchase them, and afterwards make slaves of them, unless you were willing to do so. You were at least as much in the fault as the wretches who disgraced our own country. But, be this as it may, as soon as the English people were made acquainted with the enormous iniquity of the system, they forced their Government to put an end to it, though they were compelled to sacrifice 100,000,000 of dollars to accomplish that object. "*Go ye, and do likewise.*" But suppose the English Government had imposed and forced slavery among you, when you had just then joined in that noble Declaration of Independence, your whole population, bond and free, black and white, arose in your might, broke off all allegiance to the British Government, and declared yourselves all free; laying down, as the basis of your separation, that all your laws and your Constitution, that divine principle, that all men are created equal; that every man has by nature the right to liberty, to property, and to the pursuit of happiness. On these principles, all your people, black and white, slave and free, joined hearts and hands in your glorious struggle for your Freedom. So far all was right and good. But, surely, every individual in these colonies, prior to that Declaration, black and white, was a subject of Great Britain; and you maintain that the slaves were forced upon you by the British Government and British laws against your will, too, and you cannot pretend to any other title to them as slaves than British law; for the blacks, if property, were stolen property, and if you bought them, you bought them knowing them to be stolen; and in either case, you were deserving of punishment for the deed. And I hope you will forgive you the crime, it was all you had a right to hope for. You had ceased to have any right to them as property from British law, for you had trampled British law and government under your feet, and the blacks from that moment, by your new law, the Declaration of Independence, were made free and equal. No sooner, however, had you released yourselves from British rule—tyranny, if you please—than you eternally disgraced yourselves in the eyes of the genuine lovers of liberty in all civilized nations, by basely violating the principle upon which your Declaration of Independence, published to all the world, substituting for it your pretended Constitution; and thus establishing a system of despotism among you more tyrannical than even that the tyranny from which you had just escaped. And Christian people, too, and the African race among you call upon you, in the name of God, and Christ, and Justice, and all that is honorable among men, for the fulfilment of the solemn promise made *by them, in conjunction with their fellow-countrymen, in the Declaration of Independence.* You have grossly defrauded and basely betrayed them, and they will never cease to urge their claims, till justice is fully done.'

But the friends of slavery, and the pretended friends of freedom in the North, say, 'It is impossible to liberate the slaves. We know it is an evil, but it cannot be got rid of; and if it be, it must be the work of a long time.' One of these pretended friends to liberty and to human happiness, Henry Clay, Judge Cushing, in behalf of the lady boarders, gave him a gold-headed cane, and Hon. Wm. B. Calhoun, in behalf of the gentlemen boarders, gave him a silver pitcher and salver. Mr. Boutwell was present.

plan, show no desire to begin the work. On the contrary, they take every means in their power to prevent the discussion of the question at all; they grow angry at the mere mention of it; they insist that a conditional emancipation is far short of complete justice to the slaves; they might, in addition, justly claim compensation for their past wrongs. But suppose we allow that, *from prudential motives*, gradual emancipation would be preferable for the blacks and whites, then, as a beginning, let the free States, one and all, by means of their several Legislatures, immediately give due notice to the South, that slave States, that they insist upon the gradual emancipation of the slaves of the United States of the Union, and therefore that they have passed a law, that from and after the first of January, 1856, every person, from whatever State or country in the world he or she may come, the moment such person sets foot on their several territories, he or she shall be free; and any person, or persons attempting forcibly to remove them, except for criminal offences, shall be imprisoned and punished as a kidnapper. In the meantime, that they expect the slave States to adopt the following preparatory laws:

First. Every child born after the 1st of January, 1853, shall be free at the age of 21 years.

Second. Every slave now living shall be free at the end of 21 years.

Third. Every slaveholder shall publish the names of his or her slaves, fixing the price for the manumission of each slave; and any person, or persons, either for or her freedom, either from their own funds, or by the assistance of friends, at the price thus publish, fixed, shall be free.

Fourth. Free negroes shall be at liberty to settle themselves in any part of the State, and to follow any honest occupation for a livelihood, for which they shall be qualified.

Fifth. Flogging of slaves, male or female, by masters of mistresses, to be entirely abolished, and if they commit crimes, they shall be punished only by sentence of a magistrate, under the authority of a warrant, publicly.

Sixth. Good schools shall be established for the education of all negroes, and especially for the children of slaves, where they shall, at least, learn reading, writing, arithmetic and grammar, efficiently, and also be taught their moral duties.

Seventh. The evidence of negroes shall be admitted in courts of justice equally with white men.

Eighth. The same laws shall govern, and the same punishments shall be awarded to free negroes as to white men, and negroes shall be equally eligible to possess property, to fill public offices, and to exercise the right of voting.

By these means, at the end of twenty-one years, Freedom will be established throughout the land, and the United States will become the greatest, the most glorious, and the most free empire the world ever yet saw, without loss or injury to any man or woman throughout the whole length and breadth of the Union.

If the *immediate* abolitionists demand, and the slave States, or any one of those States be willing to grant, *immediate emancipation*, let the General Government negotiate a loan for this purpose, as a compensation to the slave-owners, equal to $100 for each slave, old and young, man, woman and child, and pay it to the owners to set them free at once. This is about the average sum paid by England for their West India slaves, and ought to satisfy them.

AN ENGLISHMAN.

WOMAN'S RIGHTS PETITIONS.

Will the friends to whom these petitions are sent attend to their circulation *at once*? Unavoidable delay in forwarding them prevents their success. Give every adult in your neighborhood an opportunity to sign; then send it to some faithful friend of the cause in the next school district, and keep it going, until every family in town has been visited.

Don't be discouraged if the first you get no name but your own. Few, comparatively, have thought enough on the subject, or have sufficient moral courage, to be ready to give their names to a movement so unpopular.

A friend to whom a similar petition was sent last year, returned it with very few names; and after stating the difficulties, the ridicule, &c., which she encountered, added, 'But send me another next year, and I'll try again.' With such a spirit must this all-important cause be prosecuted.

The petitions should be returned by the 15th of February, to Wendell Phillips, 21 Cornhill, Boston.

LUCY STONE.

Gardner, Jan. 11, 1851.

A CARD.

BOSTON, January 18, 1851.

MR. EDITOR:—I have information from Canada, stating that there exists great distress there among the fugitives from our country. They are in need of food, clothing, and other absolute necessaries of life. They also need money, to pay the expenses of freight, &c. for articles now on the way thither. I have made arrangements for forwarding money, clothing, and other articles, to be distributed by responsible and judicious missionaries of the New England Baptist Free Mission Society. Surely no man of *any party* can object to relieving them in the extremity of their distress.

JOHN N. BARBOUR, *Treasurer*.

CONGRESS.

WEDNESDAY, Jan. 15.

Mr. Clay presented petitions from Indiana, praying that steps might be adopted to remove those free colored people in the United States who were willing to go to Africa, also a petition from Rhode Island praying that more effectual measures may be adopted for the suppression of the African Slave Trade. In presenting these petitions, Mr. Clay made some remarks upon the present condition of the African race, and upon some of the expedients resorted to by those engaged in it. He thought there was no remedy for it but the establishment of a line of African forts on the coast, and he commended highly the system of colonization.

Mr. Clay spoke at some length in regard to the prayer of the petition.

Mr. Hale presented a petition for the repeal of the Fugitive Slave Law, which after some remarks he laid upon the table. Mr. Seward presented a petition, for the same object, which was also laid on the table.

THURSDAY, Jan. 16.

In the Senate, several petitions for the repeal of the Fugitive Slave Law, for the abolition of slavery in Utah and New Mexico and in the District of Columbia, were presented by Mr. Seward, Mr. Hale, and Mr. Cass, for such petitions by being laid on the table. Mr. Hamlin also presented a petition for the repeal of the Fugitive Slave Law, which was laid on the table.

In Senate, on Monday, Mr. Hamlin, presented a petition in favor of the repeal of the Fugitive Slave Law—laid on the table.

Mr. Clay submitted a resolution, that the Committee on Commerce be instructed to inquire into the expediency of making more ample provisions by law, to prevent employment of American vessels and American seamen in the African slave trade, and to report as to the granting sea letters to other states, as evidence of the national character to American vessels clearing out of ports on the Eastern and on the Western coast of Africa. Mr. Clay asked for the consideration of his resolution.

Mr. Hale objected, and the resolution was laid over.

Mr. Seward introduced a joint resolution, directing that in the purchase of manufactured steel by government, American manufactures shall be preferred.

Mr. Hamlin moved that the correspondence of the American Minister at Brazil, relating to the slave trade, be referred to the Committee on Commerce.

☞ Mr. Chamberlain, of the Adams House, gave a splendid entertainment, on Monday last, to Judge Mars. Judge Cushing, in behalf of the lady boarders, gave him a gold-headed cane, and Hon. Wm. B. Calhoun, in behalf of the gentlemen boarders, gave him a silver pitcher and salver. Mr. Boutwell was present.

ALAS, POOR LONG!

The Washington correspondent of the N. Y. Evening Post writes as follows:

The Long Escort.—The escort with Henry Long, late of Marshal Valentine, passed through here day before yesterday. Its Bishop's five years' work in this whole proceeding will be duly charged upon by the United States Marshal in a round bill, at a rough estimate, not much, if any, under a thousand dollars, and including the incidental charges of the trial, much more. Long himself, it is said, has to pay from the Treasury, out of the taxes levied upon the people of the free as well as of the slave States.

HENRY LONG AT AUCTION.

We will sell on Saturday morning, at 10 o'clock, a likely young man, 23 years of age. He is an experienced seven servant, having graduated at one of the principal hotels in New York.

WILLIAM & SLADE, Auctioneers.

☞ We find the above in the Richmond Enquirer of Saturday, among a long catalogue of 'likely negroes' to be sold at auction by various firms, including Dr. Hall, factory hands, cooks, women with children, and several girls from 14 to 18 years old.

P. S.—SALE OF HENRY LONG. Henry Long, the reclaimed fugitive, was sold at auction on Saturday last, by Messrs. Pulliam & Slade, to a gentleman from the South, for $750. The purchaser, thus the only bidder, and was required to give bond and security in the amount of $3000 as an assurance that he would remove Henry to the South, in compliance with the terms of sale. There was quite a concourse of persons in attendance at the auction room.—*Richmond Whig.*

HENRY LONG. This black rascal, who for the last three or four weeks has been occupying quite a large space in our public prints, was sold yesterday at the auction room of Messrs. Pulliam & Slade in this city, to a Mr. Clopton, from Georgia, for $750.—*Richmond Whig, Monday.*

☞ Gen. CHAPLIN addressed the colored citizens of Boston, on Sunday evening, at the Belknap street church, in improving speech. Rev. Leonard Bacon, Wm. C. Nell, J. C. Hathaway, and Charles List, Esq., also took part in the meeting. A subscription was raised, amounting to $111.50. This fact speaks well for the liberality of our colored fellow-citizens, and the strong sympathy they evince for the cause of liberty. The amount collected at the previous meeting at the Tremont Temple was $500.

☞ Richard Broadhead has been elected U. S. Senator from Pennsylvania. He is a dough-face of the mostiest stripe.

☞ The Hon. Jesse D. Bright has been re-elected United States Senator in Indiana, on the first ballot, receiving ninety-two votes, against forty-six for Joseph Lane.

☞ Gen. Samuel Fessenden, of Portland, heads a call for a Convention in Maine, opposed to the Fugitive Slave Law. It is to hold at Winthrop on the 29th inst. for 3 days.

☞ Two men were killed and several others badly burned at New Albany, Indiana, by the blowing out of some molten iron, while making castings for the steamer Alexander Scott.

Sad Misfortune.—Mr. William H. Bradford, a member elect from Plymouth, and a member of the last House, met with an accident a short time since. While splitting wood, the axe glanced and cut a severe gash in his foot, rendering him unable to go out. The first of last week he started for the city, by railroad, in order to take his seat in the House; but he was anxious to fill, and proceeded but a short distance on his way, when he became deranged, and was obliged through fear of reaching home, lest he should be 'was ruined for this world,' and rushed out of the house through his garden to a small stream that flows past it, into which he plunged, but was saved by some of his neighbors, who ran to rescue him and saved his life. On Saturday he was sent to the Hospital at Taunton. Mr. Bradford has a wife and four children, is an honest and upright mechanic, a worth citizen, and was respected by all who knew him.

NEW ORLEANS, Jan. 14.

Trouble with Hayti.—We have received late advices from Hayti. The Commercial Emporium, which has sent here for a ship of war to proceed immediately to Hayti, in consequence of difficulty arising out of the imprisonment of Capt. Mayo, of brig Leander, of Boston.

A Reckoned Rascal.—Father J. J. Dougherty, a Roman Catholic Priest, was arrested in Springfield on Friday night last, and held in bonds of $600 to answer to a charge of felonious assault on the person of Mary Morrison, a girl of only seventeen years of age. The case is represented as attended with circumstances of peculiar atrocity. The victim is an intelligent, well educated American girl of Irish descent. She is an orphan, and has been living for some time past in Dorrascal's church in Springfield, and at the time of the alleged assault, he was both her guardian and pastor. The offence was committed last Friday week. Early in the Summer she was sent to New York to avoid public exposure; there being discovered by her friends, she was brought back to Springfield, where she is now a mother—disgraced, heart-broken, and supposed to be dying.—*Mail.*

☞ The Western Railroad Co. have adopted the practice of selling packages of tickets (50 in a package) at 25 per cent. discount from the regular, retail prices.

LOUISVILLE, KY, Jan. 15.

Murderer Reprieved—Slave Convicted of Manslaughter.—Keate, who murdered his wife, in this city, and had been sentenced to hang, has been reprieved by the Governor, on condition that he will leave the United States.

A slave was to-day convicted of manslaughter. The penalty is death.

Michigan Slave Case.—In the case of *Timberlake* vs. certain citizens of Michigan for aiding the escape of Polly, a slave, in the U. S. Circuit Court, the jury have been discharged, unable to agree. 8 for plaintiff, 4 for defendants.

DEATH OF REV. ELISHA FISK died at his residence in Wrentham on Saturday last, aged eighty-one years and four months. He graduated at Brown University in 1792. He was one of the first clergymen in the State. He preached his half century sermon in June last.

☞ Professor Stephen Chase, of Dartmouth College, died at Hanover on the 12th inst. of typhoid fever. He leaves a wife and two children. He was 37 years old. He was graduated in 1832, and elected Professor of Mathematics in 1838.

NEW ORLEANS, Jan. 18.

Fire at New Orleans.—The St. Charles Hotel took fire at 10 o'clock this morning, in the roof, and one half is in ruins. The rest is still roiling. Thousands have been to live lost. The building will be a great loss, being the most beautiful in the South. Clapp's Church, Spiritual Hall, Mr. Mose's Church, &c., and there is every probability of its being consumed. The Atlantic Telegraph Office is in great danger. It is supposed to be the work of an incendiary.

January 19.

Loss by conflagration of fully a Half Million of Dollars, of which $150,000 was insured. Building $200,000, at the St. Louis, Methodist Church destroyed; loss $40,000, fully insured here. It is reported that Mr. Mose's Church, Spiritual Hall, the St. Charles hotel, but no bodies found. The furniture of the St. Charles, valued at $6,000, almost totally lost.

South Carolina Conference of the M. E. Church.—The Discipline was adopted by Mr. Sewell, of Georgia, presiding, (says the Charleston Mercury,) on the motion of Dr. Whitford Smith, adopted an important resolution touching the Discipline, which was read from the Book of Discipline on the subject of slavery. An attempt was made at the last meeting of the General Conference of the Church South, to alter the Discipline which seems to inculcate anti-slavery as a part of Christian duty. The attempt failed by a few votes, but was generally, if not unanimously admitted that the said section was not of binding authority.

☞ Peter Jaques, a carpenter, while at work on the steeple of the Congregational Church, in Cape Cod Canal Street, New York, accidentally lost his footing, and was precipitated to the sidewalk below, a distance of 200 feet. His skull was fractured in two places, and his wrist so badly broken that the bones protruded through his flesh. There is not the least possibility of his recovery.

California.—At the last election in California, the citizens decided upon Vallejo as the permanent seat of government. The capital is a city laid out on the way of San Francisco, 25 miles from the city of San Francisco. It is the proposition of a Spanish speculator, who owns the site, and has laid it out in twenty 100 acres of land, divided into the necessary lots, and ground for the government buildings, university, charitable institutions, &c., and to expend, in the erection of some twenty-five public buildings, including $125,000 for a State House, an aggregate of $370,000, to be paid over to the Treasurer. Such speculates in this country are said to be General Thomas J. Greene and Hon. Robert J. Walker.

[Furnished by request.]

DUPLICATE OF TREASURER'S REPORT

Of Receipts from Sept. 1 to Oct. 12th, 1850, which was sent to the Liberator Office at the time, but is published now.

From Wm. Shew, Boston, to redeem pledge, $5.00
S. May, Jr., for Collections at Convention 1st of Sept. 1850, 102.20
Elias J. Kenney, Texas, Texas Co. A. S. Soc., for balance of col. at Quar. Meeting, Sept. 1850, 24.15
S. May, Jr., for Collections: Leicester, 4.76; Valley Falls, 12.00; Mrs. Fairbank, 1.00, 17.76
S. S. Foster, for Collections: Qu. Meet. Worcester Co. No. A. S. Soc. 15.97; Plymouth Co. Soc. do., 8.00, 20.97
C. C. Burleigh, for Collections: Joppa, 5.00; Harwich, 17.50; Brewster, .86; N. Lonsdale, 2.42; E. Dennis, 4.98; Yarmouth Port, 2.86; Chatham, 2.45, 38.07

S. PHILBRICK,
Treas. Mass. A. S. Society.

Brookline, Jan. 16, 1851.

GREAT UNION ANTI-SLAVERY FAIR!

GEORGE THOMPSON AND WENDELL PHILLIPS IN BLACKSTONE!

The friends of freedom in Blackstone, Uxbridge, Woonsocket and vicinity will hold a Fair, in aid of the Massachusetts Anti-Slavery Society, in the spacious new hall in the Blackstone Manufacturing Block, on Wednesday and Thursday, afternoon and evening, Jan. 29 and 30. Articles sent over to the Faneuil Hall Bazaar, by friends of the cause in England, Ireland and Scotland, will be offered for sale, which in quantity, variety and richness, will exceed any thing of the kind ever offered in this vicinity.

George Thompson, Esq., M. P., of London, and Wendell Phillips, Esq., of Boston, have promised to be present. A good band of music is secured for the occasion.

Donations of refreshments or money are earnestly solicited, and may be sent to the Hall during the Fair, or left with either of the undersigned Committee of Arrangements.

Friends of freedom! Let the rich display of articles, the soul-stirring music, and the united eloquence of Old and New England, pleading for the dumb, imbruted slave, bring together the largest meeting ever held in the valley of the Blackstone!

Olive Darling,	*Blackstone.*	
Maria G. Hawkins,	"	
Louisa F. Buffum,	"	
Louisa G. Thayer,	"	
Nancy B. Hill,	"	
Harriet Lapham,	"	
Eliza Shove,	"	
Mrs. T. Dermot,	"	
Mrs. J. F. Comstock,	"	
Mrs. D. Crossman,	"	
Eliza Thayer,	"	
Julia Southwick,	*Uxbridge.*	
Catharine Johnson,	"	
Julia Paine,	"	
Mrs. D. S. Thayer,	"	
Harriet Hale	"	
Laurie Foster,	*Uxbridge.*	
Martha Shove,	"	
Martha Gale,	*Woonsocket.*	
Caroline R. Gale,	"	
Mary Ann Johnson,	"	
Sarah Benson,	"	
Maria L. Southwick,	*Mendon.*	
Joanna B. Ballou,	*Cumberland.*	
Catherine Aldrich,	*Smithfield.*	

MEETINGS IN AID OF CHAPLIN.

LOVING MOORE, Agent of the 'Chaplin Fund Committee,' will present his claim to the public in

Salem,	Sunday,	January	26
Beverly,	Tuesday,	"	28
Manchester,	Wednesday,	"	29
Gloucester,	Thursday,	"	30
Rockport,	Friday,	"	31
Essex,	Sunday,	February	2
Hamilton,	Wednesday,	"	5
Ipswich,	Thursday,	"	6
Newburyport,	Sunday,	"	9

Will the friends see to it that all needful arrangements are made for these meetings?

MARRIED—In Everettville, (Princeton,) January 1st, by Rev. Elisha Bullard, Mr. Moses M. Minkler to Miss Sarah M., daughter of Mr. J. T. Everett. Thanks for a generous slice of the wedding-cake.—*Ed.*

DIED—In Tiffin, on the 13th of December, of consumption, Miss Sarah D. Hall, aged 24 years. In the death of this amiable and much loved sister, the anti-slavery cause has lost a great friend. Few were more unwearied and self-sacrificing in their efforts to promote the reforms of the age, and few retained more entirely the affectionate confidence of those who knew her best. She was particularly engaged in the anti-slavery cause, and her form by the side of her sisters at the Faneuil Hall Bazaar must still be remembered by all interested in those exhibitions. She experienced a slow decline of several months, the first part of which occasioned by hopes of recovery, which, however, soon faded away. At length, cheerfully and hopefully she prepared her bark for the eternal shore; and, surrounded by her family, she vowed father and affectionate brothers and sisters clung to her with a strong affection, and although the anti-slavery friends who knew her best will long for her, yet she calmly left us, and went with the angels to another world.

A cool for this truth is the mantle she left,
When her loving soul rose on its pinion of light;
We will wrap its bright fold 'round our bosoms bereft,
And labor to save with a new-given might.

—*Com.*

In Sacramento City, (California,) of cholera, Cyrus A. Robinson, aged 34, formerly of Fitchburg. He was instrumental in the establishment of a slavery cause, the Liberator, and the various reforms therein agitated.

THE SPIRIT WORLD:

PUBLISHED weekly, at 28 Eliot street, Boston: devoted to the exposition of NATURE, HUMAN, Spiritual, Divine. Pledged to no Traditional Dogmas, its columns are open to the diffusion of *Universal Goodness and

POETRY.

For the Liberator.

LINES,

ADDRESSED TO THE HON. GEORGE THOMPSON.

I had deemed that no tone would waken
In my heart to welcome thee,
That the lyre-string, tuned and shaken,
Must forever silent be;
But when, as in days departed,
Thy much-loved tones I heard,
A tear drop the lone wire started—
Accept thou the uttered word!
Brother, we bid thee welcome
Once more to our native land;
Thanks, thanks this night we offer,
Greetings of heart and of hand.
In the name of our great baptism,
Brother, we welcome thee,—
Our nation's declaration,
That all men alike are free;
In the name of love and order,
Which our just statutes teach,
Our country's good anointing,
Freedom of press and speech:
In the name of one great brotherhood,
One Father and one God,
In the name of our stricken sister,
Crushed neath a tyrant's rod:
In these great names we welcome thee—
Welcome in holy love,
When passed the foaming waves of time,
To meet in courts above.
Where sect and party difference
Shall never more be known,
But each by God's true balance weighed,
Goodness, before his throne.

MARTHA.

Lynn, Jan., 1851.

For the Liberator.

STANZAS,

On observing in an advertisement of a Sale of Negroes in Charleston, S. C., one named Christmas.

A voice from the human!—a Christmas for sale!
That name for the birthright of freedom and light,
When the music of angels was borne on the air,
Proclaiming a day-spring from ages of night.

Scarce withered the evergreen temple and home
Had worn as a symbol of love undeceived,
Ere Christmas is bound by the palsy of wrong,
A living Immortal!—estate of the dead!

A Christmas for sale; who shall gather to gain
The name of a jewel rich beaming with soul?
What wealth shall be offer'd, what deed can be wrought,
The priceless of Heaven to buy or control?

A Christmas—what world is so full of its fire,
That the gift of its warmth may be barter'd or sold?
Oh, who that has caught of its promise may dare
To mete out its value of Christ-light for gold?

Ye dare it, who offer that soulhood to sell,
Which He, the Deliverer, came to reclaim;
Ye spurn the Immortal, God-kindled and free,
Ye barter your Christmas in Slavery's name!

Ye—men have ye watched with the shepherds of old?
Ye—women—have ye listened what angels could sing!
Have ye looms for a curtain such light to withhold?
Can ye muffle the echoes soul-waked from within?

May Freedom, whose Herald is Christ to the world,
From His kingdom of spirit be prisoned or swayed?
Can ye partially build up an altar of Truth,
Where the gifts of Humanity may not be laid?

Ye strive, and ye cry; but the fast-coming light
Is streaming through crevice in moral and zeal;
Ye stir—look forward; ye look—not perceive,
For Progress is ever—her labor is real.

Sho strikes—and her arm by the Mighty is nerved—
Quell, Error! thou art but the ghost of a life—
Still courage, ye few in the armor of God,
Whose battle with Wrong is a sanctified strife!

Hereafter shall man be to brotherhood born,
When a Christmas of glory sweeps earth with its tide;
When oppression shall cease as a wall of the past,
And the soul of the Human be universe wide!

For the Liberator.

A CRY FROM THE PRESENT.

Where is the stirring voice to urge the faltering foot-step right?
Where is the mighty guide to lead the mortal to the light?
Where is the power earth's erring ones from tangled paths to turn?
Where, where their leader, till renewed by wisdom they discern
The path by penitence revealed, where Habit's chorus have given
Place to Reason, and the temple's court is one discovered stone,
Bearing, in unchanged characters, the names of God and Right?
Earth groans to hear a Present hymn—Let there be Love and Light!
Love is the Guide—the Voice—the Power—the Leader! To God's breath
Which wakes the universe of soul, to which there comes no death!
For man is life—immortal from the period of his birth.
Man's is one mission—God-ward through the nursery of earth;
His one reverenceless mandate—'As ye would that men should do,'
E'en mid temptation's wiles and snares, though peril, pain pursue,
Do thou!; for on this path of right comes no bewildering gloom;
Sull shineth there the polar star to cheer the travel-worn pilgrim!
Thus only can we worship God in truth and spirit here:
To break all Jewish bonds, and bear Love's gospel every where.

From the Liberty Party Paper.

MARCH OF THE SLAVE-HUNTERS.

I see them on their winding way,
Amongst their ranks foul vapors play,
Above them floats the tattered rag
Of Slavery's dark and bloody flag.
They come, with slow and measured tread,
With Fillmore marching at their head;
They come, to seize the panting slave,
Who flies to seek a freeman's grave;
They come to seize the weeping wife,
Who flies for honor and for life;
They come to seize the sister, daughter,
And bring them to pollution's altar;
They come to drive a pirate's trade,
Hard by where Holly's grave was made.
Arouse, arouse, ye patriot band,
Who clear the forests, plough the land,
Who shove the plane or swing the hammer,
Valor shall prove Freedom's banner;
Sweep by Ontario, blue and free,
Sweep by dark rolling Genesee,
That here, on Freedom's sacred soil,
No wretch shall clutch his human spoil.

Rochester, Nov. 4, 1850. GEORGE W. PRATT.

The Liberator.

From the Liberty Bell.

LET YOUR LIGHT SHINE.

BY WM. H. FRANCIS.

Let your light shine. Mark the phrase! Your light—your own—the creation of your own being; not a reflected light, caught from the prejudices and practice of those about you; for this, although it may have the show of light, is but as the borrowed light of the moon, which, however fair to see, possesses no animating power, discoverable by the best instruments; but only causes certain decaying substances to shine phosphorescently. The light which we are to give out, so that it may be seen, and God be glorified, must be our own. It must come from our own sense of things, acting with a sole reference to our personal responsibility to God, and uninfluenced by the dictation or the entreaties of other men. If it is not of this character, it is not the light that guides men and glorifies God. If we have no independent convictions of our own, we have no light in us, and of course no light can shine from us. We only help the popular errors and falsehoods which we relish. We are not centres of light, but only mirrors giving back to the world its own image. We cannot let our light shine. We have none that deserves the name. Our only light is the light of a time-serving conformity. And what is the worth of that? Or, if it has any worth, there is more than enough of it all around us. It needs no more countenance.

But in striving after light of our own, or, in other words, to be governed by a pure sense of duty, we are very liable, such is our weakness, to be greatly deceived, to mistake evil for good, darkness for light. Undoubtedly. There is no mistake about that. We must watch ourselves very narrowly in this respect. We are liable to mistake self-will, a fool-hardy obstinacy, some contemptible whim, for a sacred conviction—the voice of some low, earth-born passion, for the still small voice of God within us. And if we do make this mistake, all that can be said is, that we cheat ourselves most egregiously; we put a double fraud upon ourselves. In following what we fancy is a pure sense of duty, but what is in reality the dictate of our own ridiculous pride, we expose ourselves to the certain loss of the good will of those from whom we are pretty sure to differ, (for men do not lightly brook differences on matters of conscience,) and to all the discomforts, which are neither few nor small, involved in that loss; and we gain nothing in return. Laughed at and contemned by others, we have nothing of that hidden satisfaction, which passes all understanding, which can no more come from any thing but a pure sense of duty, than grapes can grow out of thorns, and which alone can compensate us for any and every loss. We are the pitiable dupes of our own pride; and that only terminates us. For the miserable wretch who we are reduced, we have no one to thank but ourselves. Of course, every sensible and grown up man will take very good care how he falls into this predicament. No one, who attaches any value to the good will of his fellow-men, who appreciates the countless advantages of being on good terms with those about him, will lightly adopt a course of conduct which puts at hazard the sympathy and confidence of others. He will be upon his guard against the snares of an overweening conceit of his own judgment, and make sure that he has the warrant of an enlightened conscience for the ground on which he is standing.

But, after all, when we have guarded ourselves with the utmost fidelity against every possible form of delusion, and are thoroughly persuaded in our own minds that we are governed solely by principle, our good may, nevertheless, be evil thought of and evil spoken of. What we are firmly convinced is a right motive in us may be condemned and represented as a wrong one. What we maintain is principle may be denounced as pride, obstinacy, fanaticism, and what not? Why, then, can we let our light shine, when in the estimation of others, our light is darkness?

The answer is at hand. The sun continues steadily pouring its light and heat upon the earth, although the earth is continually sending up its clouds to intercept the beams and its light into darkness. Men may, more, the sun keeps shining on, although its rays act directly to exhale the very vapors which darken the sun, and turn its splendor into gloom. The analogy is complete. So we must let our bright convictions shine forth, although others, either ignorantly or wilfully, misrepresent our light, and it seems to be wholly neutralized. Even though, by acting from our own sense of duty, we excite opposition, and thick clouds of passion, thunder-charged, steam up all around, we must still persevere and shine on. We may even be in a special observance, by throwing away our light—to have no light, or rather, to be giving forth a positively false light. We may seem to be strengthening men in their errors, stirring up and setting on fire their bad passions. So it seems. But in reality it is not so, at sooner or later, it will come to pass, that if others refuse to receive your light, refuse to listen to reason and conscience, and persist in taking counsel of their passions, the best thing that can be done for them is to prove to them what evil counsellors their passions are. And how else can this be proved but by calling out and exposing, in all their wickedness, these false guides? You are doing your opposers a great service, then, when you are bringing forth and laying bare the evil that is in them. They know not what spirit they are of, and they will not let you tell them. They can learn this in no other way, therefore is no way, but by its having its way, so that they may see with their own eyes what it leads to. Indeed, no man can ever learn perfectly the quality of his own spirit, be it a good spirit or a bad, except by observation and experience of its fruits. There may be the conscription of its true character, even in despite, when it has not only blossomed on the lips, but borne fruit in the life. When men are under the influence of self-interest or passion, while they imagine all the time that they are actuated by the best motives, they need to be set right. But, how can they have the darkness of their understanding dissipated, or the depravity of their will corrected. And how shall they be brought to see their mistake? If they reject your light as darkness, and love their darkness as light, how can they be put right, but by being led to see their own principles exemplified, and to see what they are, what they amount to—how they look when stripped of the cunning disguises of verbal professions, and applied to actual life! And how better can this be brought about than by the exhibition of your light, which provokes them to search out their thoughts, and which thus directly helps to reveal to them and to all the world, the real character of their way of thinking! In the outset, it is a question, which is right, you or they? which is raying out light, and which darkness? Since there is no authority to settle the point off-hand, how is it to be settled, but by both being faithful to their own convictions, acting out the spirit that moves them? So it will be seen which tends to life, freedom and peace; which to bondage, to death.

These things being so, your light shines to the glory of God, if it tends to excite others to be faithful to what they call their light. As they do not appreciate your truth, let it stir them to set themselves out, and they will find where they are, when, following evil instead of good, they become involved, as they must be inevitably, in all the chaos and wretchedness of false position. Thus the commencement of your truth has commenced. It may be a slow process, certainly a very painful one, accompanied with all sorts of confusion and uproar, mobs, lynchings and bloodshed; and an observer, who looks only on the outside of things, will conclude it is process in the wrong direction, not from bad to better, but from bad to worse. But will insist that you are doing no sort of good, but mischief, and mischief only, and counsel you to give up your convictions of duty, to hide your light, though it is as clear to you as the sun in heaven, that it is the light of truth. But we give no such advice. We would rather see the whole hell of human passions raging like wild beasts let loose, still our cry is: Shine! Shine! Let your light shine! Once fully persuaded that it is a pure sense of truth, let it keep shining, let it blaze as a consuming fire, with no flickering of hesitation, no dimness of fear! It excites opposition, calumny, bloody-minded. Well, let it, and then the opposition will show itself in its true colors. It will be seen what it is, without disguise, and in all its falsehood. Your opposers will probably be the last to see how groundless it is. For pride makes men blind to its own ways, even though it is casting them to the quick all the while. Still they will see their folly at last, and be delivered from the delusion, ignorant or wilful, under which they have been laboring, and your light will shine gloriously on this result. I have seen it in instances brought home to my own mind, considered by both of the first importance, and which did indeed furnish very stiff o' the conscience. One party was impatient, eager to appeal to physical force, unwilling to listen; the other was equally determined, but quiet and willing to hear. So far as the controversy between the two could be determined by hearing of the two sides, do you suppose there was any doubt in the mind of a candid onlooker, which was in the right, which was moved by passion and prejudice, and which rested in the justice of its cause? If the light does not instantly dissipate the darkness in which they are wrapt, who are fighting against its presence, it will show them at a distance, and are not directly engaged in the contest; and sooner or later, their decision comes in to attest and brighten your light, and give force to your influence, even with those with whom you are contending for the right.

But even besides, the spectators fail to recognise your light, even though you seem to all to be throwing your influence entirely away, shall you relinquish what you know to be true? What! Will you give up the Right? To what end? For your own comfort? To get rid of the misrepresentations and illiberal treatment you have incurred in the service of Truth? That is an object, I know. Who wants to be exposed to such continual discomforts? What man of ordinary feeling, having the slightest regard for his own quiet, would not be most glad to escape them? But then it is a price altogether too high, a price too dear, for any personal ease, for deliverance from the trouble of a state of warfare, to surrender for this cause that simple conviction of being in the right, which is one and the same with the consciousness of harmony with the Eternal Will, and of a living, heart-fellowship with all that is great in the Future and in the Past, in this world and in worlds to come. Shall we give up not only our very manhood, but the divinest conviction that can dwell even in the bosom of an angel? For what? For our present quiet? That we may take our ease, eat, drink, and be well housed and cared for? My brother! it is not worth the cost. Worth the cost! If this is the only good of life, it is not worth living for at all. A condition of mere worldly prosperity—to look for a few hours in the favor of ignorant, misjudging creatures, as frail as ourselves,—why, how uncertain is it at the best, and at the best, how numerous are its abatements; and then how soon must we quit it all, every shred of it, and go and lie down and moulder away into dust! For this shall we turn away and give up that only consciousness which, in the most painful outward state, lifts us above all outward evil, the bell of sickness ministering to us divine medicines, amidst the infirmities of age keeping our hearts young, and in the hour of death introducing us into blessed communion with the Imperishable? This consciousness is it through which, and through which alone, we apprehend God, and know the reverence and immortality of God, and the reality of Heaven. To surrender it for any earthly consideration—we might as well sell our souls to the Evil One at once.

But even if present ease were ten thousand times more enduring than it is, what is it among other things, which puts it at hazard, his reference to the most sacred interests of Humanity, to the freedom and happiness of millions of our fellow-men,—in the name of the God of Justice, what right have I or you, or has any man or any number of men, or any State or the United States, to balance their temporal well-being against the unalienable rights of so great a multitude? What right have we to sit at our ease upon the crushed body and soul of our brother? The right of self-preservation? We must take care of ourselves, say you? I do not perceive the necessity. I do not see why those should be taken care of, whose ease can be secured only at the cost of those rights of Humanity, without which

'The pillared firmament is rottenness,
And Earth's base built on stubble!'

We are not worthy to live, indeed, we have no true life in us, if we cannot live for humanity and how base it is to be willing to live at our ease, when those, whom our sense of Justice, were it only once thoroughly awake, could relieve, lie sunk in the deepest degradation.

The force of these considerations must be felt. The mighty wrong, which is upheld in this land, is to be abolished. And there is a necessity upon us. We must no longer allow the light of truth and humanity to be hid under the bushel of Trade. It must shine, let Slaveholders storm as they will. We must fulfil our appointed work in our day. And if we do not do our duty promptly, the Abolition of Slavery will come upon us or our children amidst the rendering of all social ties and the annetilling of all things; and then in what terms will the outrageous selfishness of those be execrated who put the subject off, and would not meet it like men, because, forsooth, they loved their own ease, and did not like to be annoyed! I wonder men are not ashamed, that they do not 'blush to their very bones,' when they catch themselves talking about being weary and sick of the matter, as if Insult and Injury, made in image of the Invisible, for whom Christ counted it all joy to die, were to be left crushed and bleeding because it does not happen to be the most agreeable thing in the world to hear our dainties and cushions in their behalf. What are our hearts made of when we talk thus? And are they hearts of flesh, or hearts of stone?

They are very much mistaken who suppose, because they are obscure, private persons, that they can contribute no light to the struggling cause of human Freedom. You have no qualifications, you say, for public reformers. Public reformers, neglect the business upon which your children's bread depends, and go and work for Abolition! Be it so. Let it be that you cannot lead, that you are made to follow. Then see to it whom you follow. If you can give forth no light of your own, take care, then, whose light you are guided by. And with the all of your sympathy and support, the lamps of those who are willing and able to lead. You belong to the body politic, and you take part in raising up and pulling down public men. Let the public men, then, whom you uphold,—let them be such men as are burning and shining lights in the great Temple of Humanity, and not such. You belong to a Church—to an association bearing the name, professing the faith and spirit of Him who came to proclaim deliverance to the captive, and to set at liberty them that are bruised. Again, then, see to it that your Christian profession be true, and not false. And to this end, insist that the professed minister and servant of Christ shall recognize his Master in the least of your brethren, that the law of Christian Justice and Love shall be faithfully proclaimed in reference to the rights and wrongs of the Slave. Do this, see to it that your Church be a true Church, and not a pretended one, and then you may pursue your daily business and forget your suffering brother.—If your Christianity is faithfully administered in the Church, that should be possible. But it will not be possible. A reform Church will trouble you with its light, and will compel you to see your duty. Let it be from the Mount, and your whole life shall be smitten with that glory, in whose splendor the darkness of Slavery shall flee away forever.

Philadelphia, October, 1850.

WOMAN'S RIGHTS.

FRIEND GARRISON:

I noticed in a late number of the Liberator, a communication from our much respected co-laborer, Henry Grew, on the subject of 'Woman's Rights.' He thinks the claim set up at the Worcester Convention for Woman's entire equality with man is most absurd and unscriptural, and quotes a number of passages to prove her inferiority and subserviency.

It may not be amiss to remark, that all his Biblical authorities are from Paul, of whom Peter remarked, he wrote 'things hard to be understood.' He quotes Eph. 5: 24—'Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.' Does H. G. apply this text literally, in its full length and breadth? Does he wish his wife to be so completely under his direction and control as he commanded Eve? Does he would be under the direction and control of Him who said, 'Without me ye can do nothing' Again he quotes—'Wives, submit yourselves unto your husbands as unto the Lord.' It seems to me that the idea of taking these passages literally, in the way he applies them, is too absurd for a reasonable man to entertain for a moment. To say that woman stands in the same relation to man that man sustains to the Omnipotent Jehovah, is an assertion that seems to need no refutation or denial.

He goes on to say, 'Moreover, if this claim to equality is granted in toto, it follows that it is no more a shame for a woman to speak in the church, (congregation,) than for a man to do so. It is no more her duty to "learn in silence in the public assembly" than it is for man thus to learn. See I. Cor. 14: 33, 35; I. Tim. 2: 2, 11, 12.'

In another part of his communication, he speaks of 'my esteemed friend, Mrs. Mott.' It is well known, that Lucretia Mott has long been in the habit of 'speaking' publicly 'in the church,' or congregation. Now here is a person who, according to Henry's reasoning, has for years been doing that which is 'a shame' for her to do; has been openly setting at defiance the 'commandments of the Lord,' and claims it as her privilege so to do. And yet he calls such a person not merely a 'friend,' but an 'esteemed friend'! Is there not a 'discrepancy' here, which it would be well for him to consider? But in all candor I ask, what is the fact, that he has grounded judgment upon? whether the public labors of Lucretia Mott have been 'a shame,' a violation of the will of Heaven; or whether his own heart does not yield to the conviction that her efforts have been under the influence of that 'Spirit' which was to be 'poured forth upon all flesh,' and whether the effect of her ministrations, as uttered in the church or congregation, has not often been to bring glory to God in the highest, on earth peace, and good will to men? And if such are his convictions, I would ask him if there be not a possibility of a mistake in the application which he makes of the expressions of Paul?

To show how absurd is the idea of 'woman's entire equality' with man, he quotes Eph. 5: 22—'Wives, submit yourselves unto your own husbands as unto the Lord.' I ask him to turn to the next chapter, verse 5—'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.' Did not the Convention which met in 1776 err widely in asserting the entire equality of men?

Shall we be dissatisfied with this decision of Infinite Wisdom, and insist that the Creator may be he has not instituted entire equality between masters and servants? It may be quite as reasonable and proper that the Creator should assign to the 'servants' a share in some respects a little lower than to their masters, and yet not be guilty of any wrong, or lower than the angels. It does not become the clay to say to the potter, Why hast thou made me thus?

SAMUEL WILBUR.

North Easton, N. Y.

From the Boston Investigator.

RIGHTS OF WOMEN.

The following petition, prepared by Mrs. ERNESTINE L. ROSE, of New York, is circulating for signatures, preparatory to being presented to the Legislature of this State. The subject is one that meets with almost universal ridicule and disapprobation from the lips of men, and yet, a few moments' serious reflection will convince any person of common understanding, that there are oppressive legal disabilities from which it would be no more than common justice that women should be relieved. Perhaps there is no subject, more sacred, but as this reform must be brought about by agitation, we are glad to see the subject agitated, as we are every subject that tends to destroy abuses, whether experienced by women or men.

To the Hon. the Members of the Legislature of the State of New York.

The petition of the undersigned, inhabitants of the State of New York, respectfully represents:

That it is the opinion of your petitioners, the laws of this State in relation to Woman do violence to her natural and inalienable rights, and are contrary to the spirit of our Republic, which, as it is based on the declaration, that taxation without representation is tyranny. Woman, therefore, as her property is taxed, she has a right to have a share of the public burdens, and enjoys or suffers in her country, ought to have all the rights and privileges in framing the laws and governing the country equal with man.

Also, as a married woman is subject to all the vicissitudes of life arising from the cares involved on the privilege of her husband, bringing up of a family, the sufferings incident on poverty and adversity, as well as man, she feels herself entitled to the protection and the equal rights of a citizen.

We therefore pray your honorable body to enact such laws as will give all women the elective franchise, with the privileges of holding office, etc., the same as men, and that a married woman, in case of separation or death, the right to hold, bestow or bequeath her share and gain of all the property her husband and herself may have accumulated.

☞ Copies of the above petition may be obtained at the New York Tribune office; Fowler & Wells, Anti-Slavery Office, and at Mrs. Rose's house, 57 Read street, New York.

From the New York Independent.

THANKSGIVING AT THE FIVE POINTS.

Perhaps the most remarkable festivity in all the State of New York was celebrated on Thanksgiving day at the Five Points. Some of our readers may not know what the *Five Points* are. Within two minutes' walk of the City Hall, within rifle shot of Broadway, there is a neighborhood long given up to the most filthy, vicious, criminal and wretched part of our population. It is a mass of iniquity. Thieves, broken-down scoundrels of every nation and color, drunkards, and the most infamous kinds of harlots, find haunts together here; and by means of rum shops, and shops for receiving stolen goods, and by the most foul and fetid living.

Last May, a mission was established in the very midst of this heathenism. The success which has attended it has been so remarkable as to say that we can hardly believe it. Men have been reclaimed, reunited, cleansed, and converted to a hall for preaching and teaching. Rev. Mr. Pease, a Methodist brother, took his station there in Sabbath-schools and day-schools have been established. Many reformations have taken place, and those engaged in the work are sanguine of success.

It was proposed to give a Thanksgiving dinner to the children of the mission school of the Five Points. Some thirty dollars was subscribed to meet the inner dreams of. Five points, who never contributed turkeys, chickens, ducks, ham, roast beef, &c.—not in scraps and remnants, but in their entirety, just as the poulterer from Washington Market, from the spit. Vegetables also were made to accompany them. Friends of the mission sent pies, fruits and confectionary. About 200 children, drawn by various degrees, and pushed, as best they might be, some with shoes and stockings, some with shoes without stockings, and some not only content without either but with the consciousness of civilization in favor of clothes without holes, but all members of the day or Sabbath-schools, and each proudly bearing a prospective dinner, were presented to themselves for the Thanksgiving repast. Fifty at a time, the girls first, as politeness, of course, suggested, even in the Five Points, stood up about the table. Each had a mug and a plate. Knives and forks were superfluous luxuries, well dispensed with. The meat was distributed to each, with its accompaniments of bread and potatoes, in the first course; and whatever appetites the children had for knowledge, no doubt existed in their teacher's mind as to their natural appetites. In the second course, the children were initiated into the mystery of pies; and were electrified with a third course of half an orange a-piece, raisins, and a few confections.

Nothing were then needed, but each wiped his several mouth and hands, marched to seats on the sides of the hall, and under their teacher practised in singing, which they proceeded to give other sections of children took their turns at the table.

There be some who are so ethereal as to regard all banquetings and feasts as a sign of animal indulgence. The idea of a Thanksgiving dinner as a means of grace to the ragged urchins of the Five Points will quite upset their economimy. But we are not yet quite so ethereal. The ragged urchins are powerful civilizers; but each in its place. We do not believe that a cart-load of school-books, tracts or Bibles, would have produced the *religious* impressions that this good dinner did—for such things were above their reach. They would not feel the force of them. Hunger is a great kindness. But when men put themselves to great pains to supply their bodily wants, and brought them into sympathy with the prosperous population of the whole State in this day of festivity, they met them on their own level. They talked to them in their own language. If you will give a hungry child bread, he will then be apt to receive your catechism; but if you offer him catechism first, he will be very apt to think it dry feeding. Such a step as this was not only benevolent, but remarkably adroit. The managers of that dinner will not be apt to be hooted when they next go to hunt out the destitute.

HENRY WARD BEECHER.

From the Newburyport Daily Union.

THE TABLES TURNED.

Whatever may be the faults of that somewhat indefinite class known as Reformers, we had supposed that an aversion to free thought and free speech was laughably out of place. We have always liked about them was a fancy they seemed to have for giving a hearing to all sides; a fancy which has sometimes seemed to be carried too far. When otherwise, it has seemed to us that Reformers were inconsistent with their own principles, and deserved reproof.

But a fancy seems to prevail hereabouts just now, (to judge from various recent articles in our papers,) to the reverse of all this; it is thought that all reformers are by nature intolerant, and all conservatives by nature liberal and tolerant.

Be it so; the last proposition at least would redound to our credit, shall believe it when we see—Conservatives are ready to read and circulate the writings of Reformers as Reformers to read and circulate theirs—

Conservative clergymen so ready to exchange with Reformers as Reformers to exchange with them—

Conservatives in Lyceums so willing to have Reformers lecture as Reformers to have Conservatives—

Conservatives in public meetings so willing to listen to Wendell Phillips as Reformers to listen to Rufus Choate—

And, in general, Conservatives as willing to have every man express his own opinion freely, as Reformers to hear them argued on the other—

Then, friends, we will believe that the 'good time coming' is near at hand. In the respect in which Conservative friends (not that every body is not conservative on many points,) as much as we wish to respect them now; but, sanguine as we are, we are afraid to believe it until then.—T. W. H.

THE RICHEST JOKE OF THE YEAR 1850.—The Boston Chronotype apologizing for the Boston Pandemonium, in which, among other things, one of the 'incessant and unqualified attacks' of Garrison and his friends 'upon the churches and the popular religion' the Solemn reverential, pious Chronotype, Let the Puritan Revered Christian Registers and New York Observers hasten to make their obeisance to this new 'defender of the faith' against the assaults of the infidelity of Garrison and his friends! Yet, that the evangelical piety of Boston had not been propitiated by placing the Editor of the Chronotype at the head of the Faneuil Hall meeting. His well known veneration for the 'church' and the 'religion' which Garrison so unqualifiedly denounces would no doubt have secured for Thompson a fair hearing!—*Salt-Sprung Bagle.*

Wealth of Boston.—Boston is the great centre of wealth. It has increased from $120,000,000 in 1840 to nearly $170,000,000 in 1850—a gain of over 12 per cent. Twenty years ago, 13,170 of our dwelling-houses in the city, averaging $5000. The aggregate number of new buildings erected in the city for the last ten years is 16,409. And here we give a couple of items of peculiar interest to the people of Maine. The Traveller says—'The Boston Tobacco Pipe could purchase the entire *State of Maine*, and have the forty sum of seventy millions left; Maine being worth, in 1850, one hundred millions, and Boston worth twenty and seventy millions. The little town of Dorchester could purchase the city of Portland, and New Bedford could almost buy Portland Perfectly Bankrupt.'

In the State of Massachusetts there are 184,038 dwelling-houses, valued at $153,356,452, averaging each $1211 39.

The New York Peerless State Case.—No sooner was the decision of Justice Nelson, in the case of Justice Judson, of the United States Circuit Court, to be delivered to his claimant as a fugitive slave, while said Long was conveyed across the Ferry, into New York, and while on his way to the cars for the South, a large colored woman started for home, on Wednesday, taking Long with her. But, before she reached home, of the judge became known, a large crowd of blacks collected and followed after the coach, to see what was supposed to be with his slave, and of course a throng of other persons speedily gathered. A South-ern gentleman, who had been present at the claimant, as we learn from the Tribune, drew a revolver, and threatened to shoot any black who attempted to interfere with his property, whereupon the crowd was somewhat struck. Finally, after much exertion on the part of Mr. Howard, landlord of the hotel, the people were induced to disperse, Long, in the time of this disturbance, was in the court room.

The Cost of War.—Mr. Corwin estimates the cost of the Mexican war at nearly $300,000,000. Mr. Webster, in his speech at Marshfield, 'to be well worth up in blood!' Who can conceive of the benefits which $300,000,000 might accomplish in the cause of education, religion and civilization!'

☞ A German woman in New York city, being detained in a dancing house, left her child in the room and the door being bolted on her to prevent her escape, threw away the stockings, leaped clean through the window, and escaped.

☞ The gross value of the internal commerce of the United States is $795,454,774.

Another Pair of Siamese Twins.—The Pittsburgh Post of Friday says:

'We understand that a woman in Sharpsburgh, on Thursday last, gave birth to twin children, which who are united together after the fashion of the Siamese twins. They are doing well.'

☞ Prentice says, South Carolina is about passing laws to abolish the use of magnets, because they point to the North, to prohibit her citizens from the construction of houses fronting the North, and to forbid their erecting themselves out of doors when the wind blows from the North.

☞ At Gilmanton, N. H., Nathaniel Whitter, with his rifle, shot the bowl of a smoking pipe from a man's mouth at the distance of eighty yards, and at the same distance shot an apple from the head of another.

☞ The first article sent to the New York Navy Yard to be forwarded to the World's Fair, is a lump of iron ore, weighing about a ton and a half.

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 stay 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 divided doses, one of the mildest and most agreeable family medicines we can recommend, and is, we believe, the opinion of men who are known to the world; and the world respect their opinions.

FROM PROF. HITCHCOCK.

James C. Ayers: Sir—I received your 'Cherry Pectoral' in my own case of deep-seated Bronchitis and am satisfied from its chemical constitution that it is a valuable preparation for the relief of bronchial difficulties. If my opinion as to its 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 croup and lung complaints.'

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 strength general attention.

W. A. BREWSTER, M.D.

WEST KILLINGLY, Conn., Sept. 28, 1849.

This may certify, that I was afflicted with a very severe cough in the winter of '47-48, by which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of the *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, and you a request of you, which you can if it is right, use the following testimony in favor of your Cherry Pectoral, if other testimony is not enough, and make use of many medicines without benefit, I took a bad cold, accompanied by a very frequently raised blood, and could get no long relief. A friend gave me a bottle of your Cherry Pectoral, which I took according to direction, and by the time I had taken the second bottle, and am nearly recovered. I am now able to do my work, which I could not do by the use of any other medicine.

E. S. STONE, A.M.
Principal of Mt. Hope Seminary.

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

Dr. J. C. Ayer: Dear Sir—Enclosed please find remittance for all the CHERRY PECTORAL let of me. I can unhesitatingly say, that so much of it sold and given such satisfaction as your does; nor have I ever seen a medicine which cured so many cases of Cough and Lung Complaints. I always recommend using it extensively in their practice, and wish the happiest effect.

D. M. BRYANT.

Truly yours,

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

Mar. 27 1m

Consumption! Consumption!

DR. FIELD,

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

BELIEVING in the humility of Consumption, continues to devote himself to the cure and treatment of diseases of the Throat, Heart and Lungs;—also to Dyspepsia and Liver Complaint, being often connected with consumption, and frequently the cause of it.

☞ Office hours from 9 to 2 o'clock.

GEO. FIELD, M.D.

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

Oct. 11 1y

George Thompson, Esq. M.P.

A BEAUTIFUL Portrait of this distinguished Abolitionist, from a daguerreotype by Chase, thoroughly printed in the best style of the art, is for sale at 25 cents, at the Bookstore of Mr. JOHN P. JEWETT & CO.

Nov. 17 and 29, Cornhill.

Dec. 13

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