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

VOL. XXI. NO. 6. BOSTON, MASS., FRIDAY, FEBRUARY 7, 1851. WHOLE NO. 1048

SLAVE HORSE & OTHER CATTLE FOR SALE BY THE BRIDGE OF THE SUBSCRIBER. JOHN COX.

John Cox

NO UNION WITH SLAVEHOLDERS!

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

☞ Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the twenty, the 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—not as merchandise, but under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

Refuge of Oppression.

From the Richmond Whig of Jan. 17.

THE LEGISLATURE.

In the House of Delegates, yesterday, Mr. Bolling offered the following resolutions, in relation to the Vermont Peace Resolutions, communicated by the Governor some days since:

1. Resolved, That the Governor be requested to return to the Governor of Vermont the resolutions of the Legislature of that State, styled 'Resolutions for the promotion of Peace.'

2. Resolved, That the Governor be requested to inform the Governor of Vermont, that the Legislature of Virginia declines to consider the resolutions of the Legislature of Vermont, relative to the rendition of persons held to labor or service itself of the peace of the Union, by conforming its enactments to the Constitution of the United States, and laws passed in pursuance thereof.

The previous question was called upon the adoption of the resolutions—and the House seconded the call.

On Mr. Forbes's motion, the ayes and noes were called for, and being taken, resulted as follows: ayes 118, noes 0—so the resolutions passed by a unanimous vote.

From the Richmond Enquirer.

THE RIGHT COURSE. The House of Delegates yesterday, by an unanimous vote, requested the Governor to return to Vermont her 'peace resolutions,' as the declaration that, when Vermont shall prove her willingness to consult the peace of this Union by doing justice to the Constitution, it would be time enough for Virginia to consult with her as to the peace of the world. The resolutions adopted yesterday admirably meet the case. The House of Virginia have evinced a self-respecting dignity and firmness, which Virginia always manifests, as a member of the Confederacy.

A bill of social intercourse with the Vermont act, nullifying the fugitive slave law, has been introduced into the New York Legislature—but not without telling down the indignant thunder of Senator Seward. It is not yet acted on, and we cannot believe it can pass. We are glad to see that joint resolutions have also been introduced, approving the compromise, the fugitive slave law, &c. &c. We entertain a hope that they will pass, by the joint vote of Union-loving Democrats and Whigs.

☞ The following impudent appeal to Northern rapidity has been forwarded to various merchants at the North, with a view to securing their patronage!

ATLANTA REPUBLICAN EXTRA.

To Merchants and Business Men Generally.

The undersigned, publishers of the Atlanta Republican, beg leave to offer it to your notice, as the best advertising medium in the South. Atlanta is located upon the centre of the State of Georgia, and at the centre of all railroad communications; a fact for said facilities in business transactions, it is pronounced by our city in the South.

The Republican has been published only about two months, and has already a circulation surpassed but by few papers in the country, and its list is still rapidly increasing. It is published on a sheet 24 by 36 inches, with 36 columns, and will be increased in size as circumstances may require; and it will be read by more merchants and business men than any other paper in the State.

We offer the following considerations to our brethren of the North:

The non-intercourse policy of many of the Southern people has been successfully met, and will not be adopted, except, perhaps, in South Carolina; but the determination to discriminate between those manufacturers of the North who are, and those who are not abolitionists, and between those who are and those who are not in favor of the restoration of fugitive slaves, is *fixed and unchangeable*. It is deemed by many necessary to suggest to men of business, in your city, the propriety of adopting some mode of advertising in the South, by which all unobjectionable houses may be vouched for by a Southern paper, that their business brought properly and promptly before the business public in the South.

In view of these facts, we propose to make the Atlanta Republican a grand advertising sheet for such Northern merchants as may desire Southern trade, and who are not liable to the objections above named.

In order that we may be enabled, successfully, to compete with our Northern friends to Southern patronage, it will be necessary that each advertisement be accompanied by some reliable references, upon which we will be enabled to pledge ourselves to our readers, that the houses advertised are unobjectionable.

From the New Haven Register.

TESTIMONY OF A METHODIST CLERGYMAN.

Extracts of a letter from a Methodist clergyman of Mississippi, (to a gentleman in this city,) who is devoting his life to the cause of the Colonization Society, in the South and South West. His views of the institution of slavery, as it has fallen under his notice, will be read with interest.

"Within the last six weeks, I have addressed some thirty public assemblages, in Illinois, Mississippi, on horseback, and on foot, through swamps, and forests, without any particular knowledge of my appointments, and without acquaintance. I have never met with any but the most hearty welcome, and kind Christian treatment, from the ladies and families. * * * For the last few years, I have travelled much, and have a slave in the West Indies, Venezuela and Brazil—but no where have I seen a better or more modified and happy circumstances, all things considered, than in Missouri and Louisiana. The houses for the servants are generally good framed, single-story buildings, painted white, on elevated ground, with floors about three feet. They constitute, in many instances, beautiful little villages. The slaves are well fed, well clad, and have everything that will add to their social and domestic comfort. Missionaries go out regularly among them on the Sabbath, and many of the slaves are truly pious. The scriptures are taught them, by the ministers. The hours are never less than ten in the factories of the North; but, what you may be surprised to hear, I have not seen, in all my travels, a single case of cruelty, or a constant solicitude and care for their health and comfort, which is rarely seen for their health and the North's sake, by a master or a slave! There are some, engaged in assisting at the wedding of two of their servants, and on almost equal terms. I have seen the little children of the master playing beautifully with their nicely little friends of the cabin, without the apparent thought of one being better than the other, or worse.

"I have seen little or no unhappiness among the colored people—no intemperance, profanity, or vagrancy among these people. I have conversed with them freely—visited them in their houses, and when I laboured in the field—and my impressions are confirmed, that slanders and falsehoods at the North have been heaped upon the South, about these matters; and that, too, by ministers of the gospel. Seriously—I would prefer being such a slave as I have seen at the South than such a free colored man as I have seen at the North—though, in either case, I should prefer going to the glorious Republic of Liberia! I have never seen more deeply pious persons than I have found among the planters in the South. Cruel and wicked is the warfare waged against them; by it, the Methodist Church has been divided, and now, it threatens the existence of this blessed Union! Believe me, when I tell you, that the Southern people are deeply injured and grieved, by this cruel spirit at the North. I pray that it may cease, and its agitators return to a sober mind."

I. M. P.

EXTRACTS FROM A SPEECH OF HENRY CLAY,

Delivered at the annual meeting of the American Colonization Society in Washington City, Jan. 21st, 1851:—

If I am not misinformed, that portion of the intelligent community from which we experience the greatest opposition to the proceedings and the success of this Society—I mean the abolitionists of the North—unless I am mistaken, at least all the moderate and rational portion of them, have become satisfied, that to agitate the subject of slavery, with a view to the extinction of slavery within the bosom of the various States in which it is tolerated and exists by law, is utterly fruitless, and a failed effort; that a further agitation of the subject neither benefits those whose interests are intended to be advanced, nor benefits the country at large; that it is a complete failure, and that their exertions hereafter, if governed by motives of humanity and benevolence, should be directed, not to the unattainable object of the extinction of slavery within the States, but for the great purpose of colonization, which, in its ultimate consequences, will lead to the final separation of the two classes of persons who now inhabit this country. [Applause.]

Colonization is a common object for the common benefit of the whole country. It has nothing sectional in it; nothing selfish in its aims; it does not seek to disturb or to convulse society; it does not deal with property or the right of property; it proposes to accomplish itself with those who, being already free, will or will not go the shores of Africa, to enjoy social, political and moral advantages which they cannot enjoy in this country. Having a common object for a common benefit, it ought to be prosecuted by common means, for those who are to be beneficiaries of the colonies. And I believe that if it will be found, in looking into the powers of the government, either directly or indirectly, that the Constitution of the United States grants ample authority for the performance of this common duty for the common benefit of the country.

What, in a national point of view, is a century to a nation? It took two centuries and more to bring from the shores of Africa the ancestors of the millions of whom are now in slavery in the United States. It may take two centuries to transport their descendants to such an extent as not to create apprehension as to the few who may remain. And what, I repeat again, is this in the great working of our own existence and the administration of the affairs of this world, and the Providence which directs, controls and governs them? Gentlemen, I have thought, and I have said, that if there ever was a scheme presented to the consideration and acceptance of men, which, in all its parts, analyzed and reduced to all its elements, presents nothing but commendation, it is the scheme of African colonization. [Applause.]

Let us look at it, for a moment, in rapid detail. With regard to the free people of color, do you not all know (I wish to say nothing but what is warranted by daily experience) that it is not their fault that they are a degraded set. It is not their fault that they are more addicted to crime and dissolute manners than any other portion of the population of the United States. It is the inevitable result of the law of their condition. The whites themselves, if placed in the condition of the free people of color, would, like them, be the receptacles of vice, and exposed to the perpetration of crime in the same way they are. It is inevitable from their condition. Look abroad—look at the annals of criminal jurisprudence in our country—and in this very city at the daily reports of trials. Who are the subjects of them? A vast majority are free persons of color, although their number, in comparison with the total aggregate of whites, is not one-fourth; and look abroad at the penitentiaries and the criminal jurisprudence of the country, and it will be seen that, of the proportion of those who commit crimes, the free people of color is infinitely greater than that of any other class which compose our population.

If this is the result in the moral, political and condition of the United States, will they not be benefitted by going to Liberia, country where they will no longer be subject to the afflicting causes of vice and dissipation? Will they not be benefitted by going to Africa? We, gentlemen, it is no longer a question to be solved. The fact speaks out for itself. On the African coast, there already exists a community of black men, who government has established schools, made laws, promulgated State papers, and in all respects will advantageously compare with any of the States of this Union. It is the condition of the free people of color, therefore, nothing but good, unmixed good, can result from the separation of the two races, a who never can (in spite of all the philosophers of Europe and America, who despise our feelings and prejudices,) be incorporated into the community, and placed on an equal footing with the white class. I never believed that it was intended it should be so.

If we are told, in respect to one of the most intimate and tender relations of human life—if we are told, as is always pronounced in the performance of the marriage ceremony, that 'those whom God has united, let no man dare put asunder' (Applause,) may, with equal propriety, we say, those whom God has kept asunder by their physical condition, intellects, and by their nature—by circumstances not fitting for me here to declare—let it not be united by any presumptuous power to unite those whom God has kept asunder.' (Applause.)

And what else? What will the white laborers of the North be especially benefitted if the black portion of the laboring community be sent to Africa, and be relieved from all competition with them? Go to the cities, and you will see struggles between white and black laborers. You will see, in labor itself, an indisposition on the part of the white man to stand and work with the black. In the business of driving a dray, and in many other branches of service in cities, the black is trodden down to a certain extent by the superior power of the white man. The white men of the North and the South will be benefitted; the slaves of the South will be benefitted. We all know what corrupting influences are exercised over the slave population, by the dissolute free people of color, who lead off and seduce them. Intoxicating liquors are sold to them, and they are induced to commit acts of petty larceny against their masters. Those who have had the most impressions so confirmed, that slanders and falsehoods at the North have been heaped upon the South, about these matters; and that, too, by ministers of the gospel. Seriously—I would prefer being such a slave as I have seen at the South than such a free colored man as I have seen at the North—though, in either case, I should prefer going to the glorious Republic of Liberia! I have never seen more deeply pious persons than I have found among the planters in the South. Cruel and wicked is the warfare waged against them; by it, the Methodist Church has been divided, and now, it threatens the existence of this blessed Union! Believe me, when I tell you, that the Southern people are deeply injured and grieved, by this cruel spirit at the North. I pray that it may cease, and its agitators return to a sober mind."

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When I am speaking of the ardent attachment of John Jay to the Union of the American States, I cannot forbear, even at the risk of extending this answer beyond its proper limits, from introducing another subject, which, in connection with his attachment, is an exhibition of one of the most extraordinary remarkable sagacity and power of illustration:—'We have heard much,' said he, 'of the fleets of Britain; and if we use the time they may come when the fleets of America' may engage attention. But if one national Government had not so regulated the navigation of Britain as to make it a nursery for seamen—if one National Government had not called forth all the national means and materials for forming fleets, their prowess and their thunder would never have been established. Let England have its navigation and fleet—let Scotland have its navigation and fleet—let Wales have its navigation and fleet—let Ireland have its navigation and fleet—let these four of the constituent parts of British empire be under four independent governments, and it is easy to perceive how soon they would each dwindle into comparative insignificance.'

When John Jay filled the seat at the head of the Supreme Judiciature, how would one appear, who, being charged with crime, should stand up before his face, beaming equally with intelligence and benignity, and insist that he had disobeyed the law only from the impulse of his own individual conscience; that he had disregarded plighted faith, violated the most important obligations, and contemned the sanctity of oaths, only upon his reliance on the superiority of his own intelligence over that of the community, and the right of every individual to judge of constitution, laws and compacts for himself?

Gentlemen, I am sure that you and your friends will do your whole duty, as intelligent and patriotic citizens, in upholding the institutions of your country. I purpose to do mine, and shall under no circumstances act with any body, who might be found to waver or to hesitate, on this all-important question.

The President's Message, at the opening of the present session of Congress, expresses fully and plainly his own opinion and the unanimous opinion of all those associated with him in the executive administration of the Government, in regard to what are called the Adjustment or Compromise Measures of the last Session. That opinion is, that those measures should be regarded in principle as a final settlement of the dangerous and exciting subjects which they embrace; that though they were not free from imperfections, yet, in their mutual dependence and connection, they formed a system of compromise, the most conciliatory and best for the entire country, that could be obtained from conflicting sectional interests and opinions; and that therefore they should be adhered to, until time and experience should demonstrate the necessity of further legislation, to guard against evasion or abuse. That opinion, so far as I know, remains unchanged, and will be acted upon steadily and decisively. The peace of the country requires it; the honor of the Constitution requires this; consistency requires this; and every consideration of the public good demands this. If the administration should be faithless to the principles of the message, it does not expect to stand at all.

Citizens of Westchester! Citizens of the State of New York! The voice of your own illustrious dead cry to you from the ground. They who are in their graves beseech you, as you respect their names and memories, as you love liberty, as you value your own happiness, as you regard the hopes of your children, to hold on, with unflinching firmness, to the Constitution and to the Union of the States: and as I will live still living and breathing, I will never, in indignation, to reject all such ideas as that disobedience to the law is the path of patriotism, or treason to your country, duty to God.

For myself, I confess, that if I were to witness the breaking up of the Union and the Constitution of the United States, I would turn my back to the earth in confusion of face, I should wish to hide myself from the observance of mankind, unless I could stand up and declare truly before God and man, that by the utmost exertion of every faculty with which my Creator has endowed me, I had labored to avert the catastrophe.

I am, gentlemen, with entire regard,
and all good wishes, your obliged
and obedient servant,
(Signed,) JOHN WEBSTER.

To Messrs. James A. Hamilton, George B. Butler, John B. Haskin, Albert Lockwood, Committee.

Selections.

OBEDIENCE TO LAW.

Extracts from an Address to the People of the State of New York, written by Gerrit Smith, and adopted at a large meeting of persons from various parts of the State of New York, held in Syracuse, Jan. 9, 1851:—

The doctrine, that wrong may be done, if commanded by civil government, is utterly fallacious. It is a doctrine which found no favor in the young Hebrews, who preferred the fiery furnace to obeying a sinful command of the government. Nor did it find any favor with those, who, for refusing to bow into the lion's den, then comply with a wicked requirement of the government. The Apostles, too, refused to obey such a requirement; and they based their refusal expressly on the ground of the paramount authority of God.

We are admonished to obey the law; as we would escape the criminality of the civil magistrate. But, when the civil government tramples on the divine authority, it is the civil government which is the criminal—and not the citizen who refuses to obey it. The Government, which has enacted this diabolical law, has involved itself in the deepest and guiltiest rebellion—rebellion against Jehovah himself. But the citizen, who refuses to bear a part in enforcing it, keeps himself clear of the sin of rebellion.

We are accustomed to hear the name of patriotism, to obey this law. But this law, which is hostile to God and man, we cannot serve our country by obeying it. "*Righteousness* exalteth a nation;"—and whatever we shall do to promote this true patriotism, it will be to a course of righteousness. It will invoke us to honor, and not to insult God; to stand by, and not to oppress His children.

We are told, that we are not at liberty to decide for ourselves what is Constitutional and lawful; and the further intelligence is, that our Government appoints the judges under it to sole expounders. We are also told to listen submissively to what eminent clergymen and others say, in this place in the case. But, whilst we scout the papal doctrine which would bind our conscience by other men's interpretations of Divine Law, we claim, for ourselves the equally false doctrine, which denies our right to judge for ourselves what is Constitutional and lawful.

We see, then, that no place of respect for law, or for civil government, or for the Constitution, or for any of its expounders, or for any of the expounders of Christianity, and that no threats of the stigma or punishment of rebellion, and no appeals in the name of patriotism, should be allowed to have the effect to bring us to the side of this diabolical, and horrible law. Come these pleas, and threats, and appeals from the meetings which commercial political men are getting up in this city, under the name of 'Union Meetings'; or come they from the merchants and knaves, who have got possession of a large share of the American pulpit, we are to deal with them all.

The way is now prepared for us to act. We will resist this law;—we will resist it, at the property, liberty, or life cost. We will resist it, as shall promise to him who uses the most effectual resistance. We cannot be Christians, unless we do this and do it now. He is not Christian, and he has sunk his manhood out of sight, who can join in the attempt to reduce his innocent neighbor to the condition of a slave; or who can even such attempt, without striving to defeat it. This is not extravagant language in European ears; and if it is much in American ears, it is only because slavery has subsidized the American press and pulpit, and benighted, infatuated, and debauched the American people. It is manifest that, wherever slavery reigns, there must be a perverted perception of the claims of humanity and religion.

Fellow citizens! we stop not with exhorting you to trample this law under foot. This law is one, and but one, of the demands of American slavery upon you:—and, as long as American slavery lives, it will, ever and anon, by putting forth demands upon you—demands, all of which will be deeply revolting to an enlightened conscience and a sound humanity. Your war with this law is, therefore, not to be limited to this law—it is to be extended to slavery itself. For, until slavery is overthrown, you will be continually exposed to its tyrannous and galling claims. For your own sake, then, you have need to strike at slavery. But, if so, how much more should you strike at it, for the slave's sake! If you, who are said but the tenth part of the reaches of the power of slavery, are, nevertheless, so impatient under that power, what must not be the agony of those who are in the very centre of its iron grasp! If you, who are in but the penumbra of slavery, complain so much of its chilling shadows, how horrid must be their condition, who are in the blackness of its darkness! Oh, to be a slave! To wake every morning with the consciousness of being a slave! To carry the weary load of this consciousness all the day long! Surely, surely, earth has no other lot so hard as that of the slave!

We declare that, wherever in our nation or in any other nation, the rights of men are cloven down, there is a work for us to do, in behalf of our common humanity. Neither by State nor National lines are our sympathies to be bounded;—and, wherever our sympathies are called for, thither should we go in person, if that be needed, and there our sympathies most effective. It is a fiction of men, instead of the truth of God, that we have not the right to help much of the oppression that is beyond the limits of our State or nation. The same right have we to fly to the succor of the oppressed Indian or Hungarian, as to relieve the wrongs of our countrymen and neighbors. It is tyrants, who are not willing to be disturbed in their oppression of countries other than that of their own nation; and it is the well-nigh universal mind the lesson, that a man has no right to carry his philanthropic efforts beyond his own country. But that lesson is scorned, wherever the doctrine of the human brotherhood is intelligently and lovingly apprehended. Draw as many lines upon the surface of the earth, and make as many nations as you will, the man in Samaria; and, hence, his liberty to minister to human want, as well in the one nation as in the other. These rights are unimpeached in the beloved Joseph Sturge and Elihu Burritt;—and, hence, their liberty to go among the contending powers of Europe for the purpose of making peace. They are unimpeached in the elegant and excellent George Thompson also;—and, hence, he may come to the shores of America to plead the cause of the down-trodden. It is true, that Sturge and Burritt are not Quakers, and that Thompson is not an American. But, Sturge and Burritt are brothers of Dance, and Thompson is the brother of Americans: and, surely, one brother has the right to help another, meet they where they may, in the wide world.

Our last words are to the colored people of the State of New York, and, in spirit, to those, who speak for the colored people of all the Northern States also. Brethren! we need your help to overthrow the bloody and satanic system of American slavery. We cannot succeed, if you fail.

All kind youth men do, of course, sympathize with you. You are oppressed—deeply, cruelly, wickedly oppressed:—and that is reason enough why they should sympathize with you. Nevertheless, great injustice is done to Daniel Webster, Lewis Cass, and others, when they are taxed with inconsistency for passing over you, and giving their sympathies to the Hungarians. Daniel Webster and Lewis Cass, and the like, belong to the vulgar herd of men;—and when they vulgar herd been known to sympathize with a people, simply because they were oppressed? Never! never! There must be heard, where there is such sympathy. But all men, including even such selfish and prostituted persons as Daniel Webster and Lewis Cass, are capable of sympathizing with brave, self-denying, and heroic endeavors, which, here and there, the oppressed put forth to throw off their oppressions. Hence, it is, that Daniel Webster and Lewis Cass, and the like, to the Hungarians, while, at the same time, they forget others, who are more heavily oppressed, but who, nevertheless, instead of arousing themselves to the assertion of the sword, and to their oppressions, have sunk down tamely, and servilely, and helplessly, under them.

Let the colored people of the North display bravery, and self-sacrifice, and heroism, in their own behalf, and in behalf of their brethren in bonds: and, then, we are sure, they will be seen, and felt, themselves together and to stand for their life, as did the handful of oppressed Jews in the reign of King Ahasuerus, and to defend themselves with the sword, rather than return to slavery, or let them be seen sternly refusing to consume the products which are heavy with the groans and blood of the slave; or let them be seen as sternly refusing to worship with the devil-worshippers, who hold negro-prey: or as sternly refusing to join political parties, which slave-holders feel at home, and to vote for their oppressors, traducers, and despisers;—let such things, we repeat, be seen, and felt, and heard of, in the North, and it requires no spirit of prophecy to foretell, that such things will have power to enlist the sympathies, and to call forth the aid, of the friends of the slave. Even Daniel Webster and Lewis Cass, now negro-murderers, will then be negro-admirers. Even Franklin B. Dexter, political parties, will then reverence the spirit in him which he deems to be a reverent, but which is only a spaniel and servile spirit, will desire to be carried back to Old Virginia, no longer for the purpose of kissing the feet of her slaveholding patriarchs, but for the purpose of honoring her black men. And, then, even the slaveholders, throwe away their whips and brandings, and

From the New York Evangelist.

THE CONFLICT OF LAWS.

BY REV. GEORGE B. CHEEVER, D. D.

[illegible] of possible consequences of human action, [illegible] and the first of all consequences [illegible] is a supposed consequence of [illegible] to the law of God. Is it [illegible] to God? But, some of our [illegible] by human law may be opposed by the divine [illegible] st, as a law of love, do nevertheless hold, [illegible] the sake of avoiding certain supposed evil consequences of refusing obedience to human law in the given case, it is man's duty to disregard the divine law, unless he has a particular revelation in regard to the case, than this which is consonant with it. In other words, God will be pleased with that course of conduct which is displeasing to his holiness, because, if the course of conduct condemned by his law had been pursued, there would have been great evils consequent upon that course.

Now the question returns, is there any evil so great as the example and sanction of that which is opposed to the divine law, the divine holiness? Does not that one consequence of an overturn and set aside all others? And if any human law is of such a nature, as compared with the divine law, that injustice is the consequence of it, and as example and sanction of injustice maintained by it, and thus injustice commanded and taught, that one consequence is to be regarded above all other possible or multiplied consequences that can be imagined. The action must stop, the law must be disobeyed, whatever be the consequence of disobedience, if the consequence of obedience is an immorality. That point settled, you are not to weigh the consequences any farther. The setting up the consideration of consequences as our guide, is, in itself, a direct and boldly against the spirit of God's law, is itself a huge immorality; it is the destruction of all virtue. If consequences are to be weighed, it is, in the balance with one violation of the law of love, or one crime, or one unrighteous law, a larger array of consequences and injustice, than to balance to neutralize the immorality of a still greater violation of the law of love, a still greater injustice, a still greater crime. If, for the sake of consequences, I may obey law commanding me to deprive my neighbor of his liberty, I may also obey a law commanding me to take away his life. Nay, if consequences are to be my rule, I may not wait for the law, because the consequences themselves are the law. And if to me, as an individual, the consequences of not taking my neighbor's life are greater than those of disobeying, I may take his life, and God will excuse me, because, if I had not done it, the consequences would have been terrible. If I stop to consider, at this point, it is in another. If a regard to consequences will allow me to obey the law of a human government commanding me to disobey God's law, it will allow me to obey a clear conclusion of my own mind, rendering any crime profitable and necessary to my own interests.

What makes this reasoning the more infamous is the fact that all the supposed consequences of disobedience to an unjust human law are only supposed and imaginary; they may and they may not happen; but the consequence of sin is *real*, the *injustice* is a consequence about which there can be no mistake, no question. A real consequence, a real injustice, is made to aid another person in taking away the liberty of my neighbor, these consists tell me I am in danger of causing a revolution, if I do not. But that God has commanded obedience to all human statutes; that I must have a particular dispensation from God commanding me to disobey a human statute, and, in fine, that the government of my country is so good, and its laws are so just and equal, that a little injustice may be pardoned and suffered, rather than make any disturbance, or be the cause of the fault of supposing that the laws are not good.

But now, in fact, the better the laws are, and the more fully we have been made, as a people, to feel God's teachings and lessons of the great and true liberty, and the true purpose of government and law, the greater is the wickedness of any injustice, and the greater is the crime of the ruler and man, of the unjust, unrighteous law. The better our government is, on the whole, the less excuse there is for any infraction of rights, the less violation of right should be permitted, the more earnestly, by every moral means, it should be resisted, and the more resolutely it should be destroyed. The very first example of evil law, under such a government as ours, is infinitely pernicious; it is the beginning of evil concerning which God only knows how far it may go, by allowance, example, and precedent, towards the utter corruption of the government, and the destruction of our liberties. For if the people can be brought or persuaded to consider it a sin to disobey, it will be to permit it, sanction and obey it, they can at another. And if even divines, and good men, palliate and excuse such a violation of the divine law by human legislators in any case, for fear of consequences, if they hold that unjust law may be permitted in any case, from consideration of the peace of peace and external prosperity, then the breach thus made will become wider, until injustice and oppression may become the rule, and the law of God set aside. And it is one of the most alarming and ominous symptoms in a State, when it is seen that such political and moral casuistry can prevail, and that men, for the sake of prosperity and peace and cotton, can quietly behold the passage and action of evil laws and endeavor to persuade one another not to oppose or disobey it.

While we were colonies of Great Britain, Edmund Burke used to say of our people, that they 'snuffed the approach of tyranny in every breeze.' Would they were so just and sagacious, and so jealous of oppression. And certainly we ought to regard with no less jealousy the insidious approach of tyranny now. We ought to be no less alert to the great maxim, *Obste principiis*, resist the very beginning of evil law. If you give an inch, your legislators will take an ell. It is a common saying, that your legislators are not to be bound in all things by the divine law, are not bound to bring all their measures to that standard, and we shall soon have established tyranny at work again among us. Admit the principle that once a law is passed, the people are bound to obey it, nevertheless, that it may be opposed to the divine law, and in a few years we shall have Romish Senators and Representatives enacting a law for the proper protection of Romish concubines in the street; and under the pretence of protecting religion from outrage, there may be fines and imprisonments for all men who dare to declare the worship of the *host* idolatry, or who refuse to take off their hats when the host passes. One step always leads on to another, and if the people can be accustomed to despotic and unjust law, setting aside right of trial by jury, and favoring one class of men to the oppression of the other, they can be prepared for still more

direct incursions on their liberties. There is no safety but in the supremacy of the divine law, and of that alone, above all human statutes, over the conscience and the man.

Now, so far from evil being excused by its being commanded by a law, the more it is the law thus commanded, that moment the duty of opposition to it in every right way, the duty of showing up its wickedness, the duty of resisting and removing it, the duty of asserting God's law and an enlightened conscience against it, becomes absolute. For, the moment any evil enactment becomes law, that moment the evil is invested on the instant from out. But some men seem to feel, or at least they argue, that if there be a law, the evil itself, by being thus sanctioned, is diminished, and that, while it is law, while it remains a law, it must be obeyed, until it can be repealed, or else there will be greater wickedness in disobeying it, than there would be in committing the evil which it commands. Now if such a course were adopted, no evil law would ever be repealed, for some precedent must always first exist to be pleaded, and obedience to the law become the custom, and the willing obedience given would itself be pleaded as a proof that the people were well pleased, and so the wickedness would go on, and despotic legislators would have it all their own way. The only right and safe course is disobedience from the outset.

Let us test this casuistry by some plain cases; it is the best method of revealing its iniquities. Let us suppose that such a number of statutes were applied to laws sanctioning and providing for houses of ill-fame. The moment those laws are passed, that moment the law which made adultery and evil before, would become a respectable action. Or suppose that laws are passed for the protection of gambling establishments; the moment they are passed, the various forms of gambling become respectable; and according to this reasoning, men must not oppose them, because they are protected by law. Or suppose that laws for protecting the slave-trade were again in existence, then, according to this reasoning, it would be iniquitous and dangerous to oppose that traffic, for it is 'sanctioned by those laws. The slave-trade might be admitted to be a sin and an evil, but it would be wrong that so long as the law protected it, so long men were rebellious in opposing it. In fine, on the principles, no unjust law could ever be opposed or broken, no reformation in society could ever be carried on, and no advancement in freedom would be possible.

But contrary to all this, the moment evil is passed into a law, that moment opposition to it becomes a duty. It is a duty now with all men—whereas, before, the duty of opposition to the evil might have been confined to the few and individual instances or neighborhoods where the evil was perpetrated. It is a duty now, by the divine word, which declares, *Thou shalt in any wise rebuke thy neighbor; thou shalt not suffer sin upon him.* If you look at the law which the God's word condemns, you are bound to *declare* it wrong; you cannot yourself *obey* it, and keep a conscience void of offence toward God; and you cannot *suffer others* to obey it without bearing your testimony against, and maintain a conscience void of offence towards man. And in regard to the enactment itself, God says, as to his own judgment, *Woe unto him that throne of iniquity have fellowship with Thee, which framest mischief by a law?* Now, that which can have no fellowship with God, and which God will not allow, should in no case be allowed of man, but man is bound to oppose it. It is a great enormity of wickedness in God's sight, this enacting mischief by a law; and man are bound to treat it as such.

There has been much irrelevant disquisition about the danger of revolution, and much questioning as to when a revolution would be justifiable. And some have even dared to say that no human law ought never to be disobeyed, unless they were so that a revolution would be justified. Men must have taken leave of all belief in the supremacy of God's law, as the standard of right and wrong, to say this. The question of disobedience to an unrighteous law has nothing to do with the question of a revolution. There could be no revolution, and no danger of it, if all men individually were bound to obey every unrighteous law. And the sure way to prevent and forestall all need of a revolution, all possible contingencies where a revolution might threaten, would be to render from the outset the enactment of unrighteous law absolutely impossible, by the impossibility of getting a single individual to obey it. If disobedience to unjust law were in every case known and fixed resolution and habit of a people, under supreme regard to the divine law, legislators and governments would be careful enough never to pass unrighteous laws, never to show their own weakness, by bringing law into conflict with conscience, under the absolute certainty that conscience would prevail, and law be disgraced and dishonored.

The highest, most sacred, surest, most available, and most perfect remedy against unrighteous laws, therefore, direct, positive, resolute, individual disobedience. Where this prevails, out of duty to God and justice, the arm of tyranny and despotism is palsied. It stops in not a case of the enactment of unrighteous law, by the known certainty that the people *will not* obey it, so that it will be futile, inoperative, and injurious to the government. Let there once be virtue and religious principle enough in the people, and universal enough to render it certain that such individual will, from his own personal, conscientious regard to God and his law, refuse to obey an unrighteous human statute, *and no such statute will ever be passed.* And hence the great guilt of those who endeavor to persuade the people to obey an unrighteous statute, on the pretence of keeping peace with the government, and avoiding evil. Every such persuasion is a sin against God. It is also, in fact, treason against the highest welfare of the country.

From the New York Independent.

POEM OF PRAYER FOR A MAN IN A TIGHT PLACE.

We are not personally in favor of *Forms of Prayer.* We think we prefer those which are made on the spot. But such, they are helps not to be despised. There are occasions and topics, too, when conscientious men, even those who are fluent in extemporaneous prayer, find their utterance impeded; and if, upon such occasions and topics, some short form of prayer could be used, it would be for edification.

For example, there are many good men in the Union Safety Committee, who would feel prayerful after running down a fugitive, and who would be much confused in morning prayer to God. The pious man who is our Secretary of State at the New England dinner lead us to hope that he makes the return of fugitives a subject of prayer.

The excellent Divines, who have recently exerted every energy to prove to the Christian community that the magistrate is higher than Conscience; that it is the duty of every Christian citizen to obey the law;—hunt, catch, hold and return the black Christian brother, fleeing for his life, to the grip of his master,—these excellent Divines, we think, would not do, or have others do, what they could not pray over.

Now we have considered their persuasions. We can perceive how innocent and well-meaning men might think it their duty to return a fugitive. But there is something that is more than a match for our imagination—that is the picture of a pious man who conscientious man would put up at night, after aiding, through the day, in sending a Christian woman back to her fearful master, or a girl back to the abandoned, where her beauty would give her ready sale and a high price. Would he pray at all? Would he be troubled with wandering thoughts about his point of prayer? Would he dodge the question, and a Congressional style, and forget his prayers for a day or two?

Now, we have just been reading a Sermon entitled 'A Bundle of Myrrh,' by Rev. Leonard Withington, of Newburyport, Mass., and a very savory fragrance exhales from it. On the cover this sage-minded man of God tells us, that it is of prayer, which, though not yet canonical, might be made so, if the Union Committee would but have their own opinion that it meets the case.

A POEM OF PRAYER for such Christians as mean to act in accordance with the Fugitive Slave Law, by Rev. Leonard Withington of Newbury.

O Lord God of mercy and compassion, who hearest the sighing of the prisoner, and loosest the bonds of such as are appointed to die; who hast, in thy Gospel, taken captivity captive, and opened the gates of freedom to all mankind,—I am inside this day to be called to a disagreeable duty. I am liable to be called on to assist in restoring a miserable fugitive to his bondage, his toil and his chains! O, assist me to perform this dreadful task! Blind my eyes to the evils of his state; my I disregard his sighs, his tears, and all his supplications; may I be enabled to do his work I wish no other being in the universe to do to me; may I assist in plunging him back to all the evils which he has endeavored to escape.—May I be enabled to think that this is my duty, and with thou reward me for doing this duty in hardening me and my family from all injustice and oppression; and crown our good deeds in promoting slavery with everlasting freedom in the kingdom above; and with thou grant this for Jesus Christ's sake, who redeemed, by his precious blood, white men into freedom, and negroes into spiritual bondage.—Amen.

Other forms might be added to make out a book. Could not some of the excellent divines who have recently figured before the public in attestation of the sacredness of the Fugitive Slave Law, find such appropriate forms of prayer for all the exigencies? One is now much wanted to be used on occasion of sending the young man into slavery.—HENRY WARD BEECHER.

PROTEST OF CONSUL MATHEW.

COLUMBIA, (S. C.) Dec. 14, 1850.

The undersigned, Her Britannic Majesty's Consul for the States of North and South Carolina, has the honor to intimate to your Excellency, that he is instructed to invite the consideration of your Excellency and of the Legislature of South Carolina, now assembled, to the existing law of the State, under which a class of Her Britannic Majesty's subjects, entering in pursuit of their *lawful* business, ports of South Carolina, in trading vessels, or in distress,' are taken from the protection of the British flag, and imprisoned in the common jails until the moment of their vessels' departure.

The *direct* mode, adopted by H. B. M's government in this communication, will, the undersigned hopes, be accepted as the best, and the consideration and good will towards the State of South Carolina.

Aware of the Constitutional change impending upon his mission (the consummation awaited your Excellency's official inauguration into office.

The State of South Carolina, the undersigned apprehends, has derived advantages of moment from the tenable doctrine of the Constitution, upon which Great Britain, as it is, evidently, *the prior at which her people commodities of rice and cotton can be sold, and manufactures and other commodities from other countries;* nor will it escape the recollection of your Excellency and of the Legislature, that the unshaken adherence of the British government to the unintended, but strict, application of the wording of the mutual treaty, enabled a talented Carolinian gentleman to obtain for the South, under it, a further benefit.

To the distinct clause of that treaty, and to the declaration in the Constitution of the United States 'that the Constitution, and the laws of the United States, which shall be made in pursuance thereof, *and all the treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land,*' the undersigned begs to call your Excellency's attention, apprehending that its interaction, by the act in question, will appear indubitable.

The substitution of any more '*protective*' basis of commercial intercourse, for the present treaty, would, he thinks, be inconsistent with the wishes of H. B. M.'s Government, but, it is just, and indispensable to it continuance, that a *perfect reciprocity* on the part of the State of South Carolina.

H. B. M.'s Government seek this reciprocity in the *unrestricted* trade of H. B. M.'s West Indian Colonies, with the ports of the United States. These colonies mainly depend on their *imports* for corn, flour, cattle, salt, provisions, and lumber, and, to their small, numerous vessels (necessarily manned by men of colored complexion) in the ports of North and South Carolina, respectively, are more suitable and *at all seasons accessible.*

Your Excellency and the Legislature will, the undersigned cannot doubt, concur with him in the general international understanding of the *powers or Port Regulations, Co-existing with Treaties,* namely, that such permanent regulations should extend to foreigners the same restrictions they impose on natives, of the spot, where they are enforced, of a similar class and calling, and no more.

The undersigned indulges in the hope that, under these circumstances, the Legislature of South Carolina will see fit to change or amend such portions of the law, as applies to the subjects of foreign allied powers, and will thus strengthen the existing bonds of commerce, which, peace, amity, and of mutual good faith, with a kindred nation.

(Signed) GEORGE B. MATHEW.

To His Excellency, the Governor and Commander-in-chief of South Carolina, &c., &c.

Reply of Governor Means.

EXECUTIVE OFFICE, Columbia, S. C., Dec. 16, 1850.

The undersigned, Governor of the Commonwealth of South Carolina, has the honor to acknowledge the receipt of the communication of Her Britannic Majesty's Consul, in relation to the law now existing, by which a class of H. B. M.'s subjects are imprisoned, while their vessels are lying in our ports. The undersigned takes this occasion to assure H. B. M.'s Consul, of the friendly feeling entertained to his government, by the Legislature, which he has the honor to preside, and that no disposition exists to do any thing that might tend to disturb the amicable relations now existing between the two governments.

The law alluded to, by the Legislature of South Carolina deemed necessary to enact, from considerations of safety to the institutions of the State, and not with a view of inflicting unnecessary restraint upon the seamen claiming the protection of the flag of any friendly power.

The communication of H. B. M.'s Consul will be transmitted to the Legislature at the earliest possible convenience of the undersigned, and no doubt will meet with a respectful consideration.

(Signed) J. H. MEANS.

To H. B. M.'s Consul, George B. Mathew, Esq.

Second Letter from Consul Mathew.

COLUMBIA, Dec. 17, 1850.

The undersigned, Her Britannic Majesty's Consul, for the States of North and South Carolina, has the honor to acknowledge the receipt of your Excellency's 'Note' of the 16th inst. conveying to him the gratifying assurance of the friendly feelings entertained to his government by the State over which your Excellency presides, and intimating, also, your Excellency's intention to transmit the communication of the undersigned at your Excellency's earliest convenience, to the Legislature of South Carolina.

The undersigned would merely desire, in continuance of his 'note' of the 14th instant, to request your Excellency, and the Legislature of South Carolina, to the opinion of the late Attorney General Wirt, elaborately written, under the command of the Hon. J. Q. Adams, President of the United States, and printed in 'Elliot's American Diplomacy Code,' (Appendix, vol. ii., p. 676,) concluding in the following words, viz:

'I am of opinion, that the section of the law under consideration is void, for being against the Constitution, treaties, and law of the United States, and incompatible with the rights of all nations in unity with the United States.'

This opinion your Excellency will, the undersigned cannot doubt, hold to be entitled to the supreme power of treaties, as ruled by *all* writers on international law, and briefly, but decisively, laid down by Wheaton, in his 'Elements of International Law,' who states, (page 122, chap. i., part 2,) under the head of the 'Rights of Self-Preservation and Independence,' of nations:

'The only exceptions to the application of these general rules arise out of *compact*, such as treaties of alliance, guarantee, or mediation, to which the State itself, whose concerns are in question, has become a party.

The undersigned feels fully assured that Her Majesty's Government, when reflecting on the justice and good faith of the Legislature of South Carolina to arrest from the present moment the operation of an act which, upon mature deliberation, it cannot be found liable (by the individual irritation it may cause,) to *create* the results it was designed to preclude. (Signed.) GEORGE B. MATHEW

His Excellency, the Governor of the State of South Carolina.

Reply of Governor Means.

EXECUTIVE DEPARTMENT, Columbia, Dec. 18th, 1850.

The undersigned, Governor over the Commonwealth of South Carolina, has the honor to acknowledge the receipt of the 14th and the 17th, from H. B. M's Consul, and informs him that it will be transmitted to the Legislature forthwith.

The undersigned takes this occasion to renew his assurance of his own friendly feelings, and those of the State over which he has the honor to preside, towards H. B. M's Government, and also his individual respect for H. B. M's Consul.

(Signed) JOHN H. MEANS.

H. B. M's Consul, George B. Mathew, Esq.

The Liberator.

No Union with Slaveholders.

BOSTON, FEB. 7, 1851.

(Conclusion of the Proceedings, as phonographically reported by Dr. J. W. STONE.)

THE CHAIRMAN—I am happy to see around me so many of that class of our citizens to whose good will and friendly offices the Liberator owed so much in its small beginnings. I allude to the colored people of Boston and the country. For a long time, the subscription list of the Liberator bore the names of few except colored men. On such an occasion as this, therefore, it is peculiarly proper that they should be early and freshly remembered. I propose—

Our Colored Countrymen—Those still in the House of Bondage, and those suffering yet the privations and toils of the wilderness, who have ever recognized the Moses of their Exodus, may they speedily arrive at the Land of Promise, and may he have, as he will deserve, more than a Pisgah glance at its glories.

I am sure I can call upon no one better fitted to reply to this toast than CHARLES LENOX REMOND. (Cheers.) Mr. Remond excusing himself, the Chairman called on Mr. William C. Nell, of Boston.

Mr. NELL—Mr. Chairman,—It is certainly a disagreeable duty for me to attempt to supercede when friend Remond declines, as I have neither the vanity nor the courage to attempt the speech which this occasion, with the reminiscences it suggests, would prompt. But, in behalf of those with whom I am identified by complexion and condition, I cheer which, I venture to say, owes more than all others to the honored guests of this evening, I beg leave to submit the following sentiment:—

The Liberator, and its Editor, William Lloyd Garrison,—and our other distinguished guest, Freedom's chosen orator, George Thompson. The Press, by which, twenty years ago, was as the cloud arising from the East, 'no bigger than a man's hand,' has now, in its influence, overspread the land—agitating the moral and political firmament with the omnipotence of free discussion, the lightning of truth, and the thunders of God—rousing the nation from the slumber of its dye, and the vile to hide themselves,)—may its Editor, who this year attains his *Liberator* majority, continue to disseminate those leaves plucked from the tree of Liberty, and the scattering thereof tend to an immediate healing of the nation.

Mary Thompson—The eloquent, unifying and self-sacrificing sidewoman of oppressed man the world over, in whom the muses and the charities seem blended, and all nobly consecrated by him on the altar of Humanity—may the welcome extended to him, and the result of his labors in fraternal union with our beloved Garrison, convince the world that, though tyrants league in arms, the pen of the one and the voice of the other will yet achieve a triumphant victory, inspired by the irresistible Genius of Universal Emancipation.

THE CHAIRMAN—Many of us, my friends, are not only citizens and inhabitants of Massachusetts, but citizens more of a large class, who date our ancestry from the Old Colony—from the good old Colony of true men. I propose to you—

Plymouth Rock—The corner-stone of the institutions of New England. It will ever have a tongue when Liberty is in danger of being wounded in the house bullded upon it.

For a response to that sentiment, I call upon Thomas Russell, Esq., formerly of Plymouth.

REMARKS OF THOMAS RUSSELL.

MR. PRESIDENT,—After what you have heard tonight, you will not expect me to occupy much of your time. It would be presumptious in a new recruit like myself, hardly enlisted under the banners of the Liberator, to address you, old veterans, who have borne the heat and burden of the day, any thing abut the cause you love so well, and have served so well. Besides, it does not seem to be a time, especially at this late hour, for long speeches. We come here rather to rejoice together; to shake hands with old friends and new friends; to catch the glad light that beams from so many happy faces; more than all, we come to renew our vows, and to swear afresh perpetual allegiance to the principles of freedom.

We have gone back, this evening, to the early days of the Anti-Slavery cause; to the hour of its birth and its danger; to the time when it was not safe in Boston to be an abolitionist; to the time when it was fashionable to mob women; to the perilous moment when a single arm arrested the progress of riot, and when a single voice, that rolled forth from Faneuil Hall, saved this city and State from shame and crime. We have gone back to-night to the day when the free soil of Illinois was reddened with the blood of our first martyr; and, further still, to the commencement of the struggle in this house which has been rendered immortal by a pro-slavery Mayor now deceased, and an anti-slavery poet, whose words can never die:

'In a small chamber, friendless and unseen,
Toiled a young man with the patience of genius;
The place was dark, unfurnished and mean,
Yet there the freedom of a race began.'

And, as we trace the feeble beginning of this mighty movement, I am reminded of a figure by which a great orator illustrated his feelings in visiting the Rock of Plymouth, on the 22d of December. He compared the occasion to an incident in the exploring expedition of Lewis and Clark. After travelling over hundreds of miles of prairie and mountain, they reached a gray rock, from the side of which flowed a little stream—a tiny rill, which a pack of wolves might have lapped up, without quenching their thirst; and they gazed upon it with awe and admiration, for they recognized in that trickling rivulet the source of the majestic Missouri. So have we looked, in fancy, upon the little rill of Anti-Slavery agitation, which a pack of wolves thirsting for blood—clothed in broadcloth,' and calling themselves 'gentlemen of property and standing'—would fain have lapped up, but they were not permitted. (Cheers.) We have looked upon the source of that mighty stream which now rolls in resistless power through the land, sweeping away every refuge of lies, and every bulwark of oppression. (Applause.)

As we recall these early days, we learn anew to honor the soul, the heart, the courage, with which the friendless youth took his stand, boldly against the world. When he sent forth the Liberator, with those deathless words upon its pages, his feelings must have been like those of Copernicus, when his great astronomical discoveries were to be given to mankind. The story is old, but it will bear repeating. The dying astronomer is about to publish those truths which the Church of that day called infidelity, but which are now taught in all the Sabbath schools, as this man's infidelity shall yet be. The first sheets of his work are brought to his bedside. He knows the outcry which his theories will cause; he foresees the hatred and contempt that will be poured upon his name; but he knows that his doctrines are true, and he exclaims, with his last breath—'My book is printed, to be read now or by posterity, I care not which; I can wait a century for a reader, since God has waited six thousand years for an observer.' So could our leader have waited a life-time for a convert to those truths which had been waiting, ever since our country was settled, for an earnest man to proclaim them to the world.

Such faith as this is not daunted by opposition, nor dismayed by failure; but, in the direst hour, when the sky is most cloudy, most abounds, and the love of friends grows cold; when every wind brings tidings of disaster, and all else is lost, it can proudly and joyfully proclaim, that 'the unconquerable will still remains.' (Cheers.) Thank God! that such faith had just such a man in the hour of need; that he published his paper with just the title that it bore, with just the engraving that was impressed upon its face, with those immortal words that are now written on all our hearts! We turn from these early days to contemplate the tears of gratitude and reverence for his unfailing labors by virtue, for which he will have the blessings of the poor and the outcast through all coming time. (Applause.)

THE CHAIRMAN—I am happy to inform the audience, that we are not so entirely destitute of clerical influence here, to-night, as has been supposed. I hear that we have present an estimable clergyman—one who preaches the truth, if we may judge by its fruits—as in his church having one hundred and sixty members, not one voted for Cass or Taylor. (Cheers.) I know not the religious sentiments of that clergyman, whether he believes in the Christian minister of the gospel, if he will accept the very indifferent endorsement of such a person as myself. [Laughter and applause.]

The gentlemen referred to rose and said—

MR. CHAIRMAN,—Although called at this time a 'Cosmopolite,' it pleases me at such an hour as this to have a *locality*. I have been a pastor, with the privilege of being associated with men whose lives were linked with glorious memories. I call to mind, in all places a man, who has gone to his glorious reward. Living, he was reviled, but at his death there was such universal lamentation as is never manifested at the death of those selfishly prudent, and ever 'floating with the current.' In the wandering of the Israelites, they reveled what is in the heart of the living, and there are many who must *die*, before the world's decision will be given in *full*. Mr. Garrison, the honored one of this brilliant assemblage, is such a personage. For him there are to be trumpet-tongues, and trumpet-hearts. (Applause.)

Differing from him in many things, I have heard the say of all classes. Years agone, when a lad, I heard his name and paper mentioned in association with all that is dishonest, indecent and intolerable. He was under the foot of public opinion. Like the lion in the fable, he quietly waited his time. I have been this evening, out of the ranks of Free Soil men—all professions—even the cautious of the Orthodox, often associate our guest with integrity, heroism, and true humanity. From the speech of slaveholders in private, I am led to believe they will covet the honor of furnishing his biographer. (Cheers.)

Mr. Chairman, speaking here or elsewhere, I mean so to speak that humanity shall not be separated from my profession. If we are true to ourselves and the times, we must 'cry aloud and spare not,' laboriously say, in a far higher and bolder sense than that in which he said it—'Thank God, America is free!' (Cheers.)

In conclusion, Mr. President, I wish to give a sentiment. We should never, on such an occasion, forget our absent friends, and I give you—

WILLIAM AND ELLEN CRAFTS—Fugitives now from a land of slavery; through their influence on the public mind, slavery shall, one day, be a fugitive from our land. (Renewed cheering.)

MR. GEORGE THOMPSON—I propose, with all possible earnestness, the health of MRS. WILLIAM LLOYD GARRISON, and the family of herself and her beloved husband. (Applause.)

The following hymn was then sung:—

YE WHO IN BONDAGE PINE.

BY WM. LLOYD GARRISON. AIR—*America.*

Ye who in bondage pine,
Shut out from light divine,
Bereft of hope;
Whose souls are worn with chains,
Whose tears bedew your plains,
Whose blood our glory stains,
Shall ye not rise?

Shout! for the hour draws nigh
That gives you liberty!
And from the dust,—
So long your vile dishonor,
Uprising, take your place
Among earth's noblest race,
'Tis right ye should.

The night—the long, long night
Of infamy and slight,
Shame and disgrace,
And MIGHT's tyranny, has shaken
Rome's serfs were doomed to bear,
Bloody beyond compare
Shall end at last.

Speed, speed the hour, O Lord!
Speak, and, at Thy dread word,
Fetters shall fall
From every limb—the strong
No more the weak shall wrong,
But LIBERTY's sweet song
Be sung by all!

THE CHAIRMAN—We have an ode from an anti-slavery poet, who has long found his harp in the cause of Liberty; and we therefore hope that Mr. George W. Putnam, of Lynn, will give us a sentiment. And we don't care if, like the ladyin Caliban, his speech be song. (Laughter and applause.)

MR. PUTNAM began by saying—

May you be forgiven, Mr. Chairman, for calling up a little fellow like me to make a speech! As you have done in the river, I will say a word regarding the Liberator. In looking back, I remember that the first anti-slavery address I ever ascertained was to be delivered I went to hear, and as soon as I heard there was a Liberator, I went and obtained it. I say it because I have drunk from that fountain, and you see the effect. It is not the first time I have written a few lines of song for liberty. Many years since, when I wrote a few lines for liberty, it is a pleasing reminiscence to me that they were published in the Liberator.

There have been predictions continually, that we were to die out in a little while. I remember, in the early days of this cause, there were some clergymen, who, finding that the breeze was increasing, thought it was he will to steal the thunder, and go ahead. And I remember, on one occasion, the Rev. Mr. Towne said, 'We will put Garrison down.' We somehow will go off is the smoke.' That Garrison has not been put down, but this meeting bear witness. (Applause.) And if that reverend gentleman has not gone off in smoke, I should like to know where he is. (Laughter.)

Sir, our cause is divine, and its true friends cannot be separated or conquered. A party held together for a Tariff or a Bank may be defeated, or divided and destroyed. But for us, united by the ties of a great moral principle, 'there is,' as Richelieu says, 'no such word as *fail.*' As for sentiments, I have but one to give, and that is—

The Cause!—May it soon bring to the field every true heart in the land.

THE CHAIRMAN—I will give you the following sentiment:

The New Heresy—That there is a Higher Law than that of man, and that God is supreme above his children. May it soon become the Orthodox Faith of the American People!

There has been a gentleman present who has, within a few months, given an able exposition of the higher law. I allude to John W. Browne, Esq., and hope that he will respond to this call, if he is still here.

A VOICE—Mr. Browne has left the hall.

THE CHAIRMAN—If our friend Mr. Browne has gone, let me say that we have all heard of Locke on the Human Understanding. We have here a Locke, who I hope will be able to explain it. I will call, therefore, on the Rev. Joseph J. Locke, of Barre.

MR. LOCKE responded as follows:—

Were I not fully assured, in my own mind, that I am wholly incompetent to make a speech at all fitting to the present occasion, no one would be more desirous than myself to respond to your call. Many had just such a man in the hour of need; that he published his paper with just the title that it bore, with just the engraving that was impressed upon its face, with those immortal words that are now written on all our hearts! We turn from these early days to contemplate the tears of gratitude and reverence for his unfailing labors by virtue, for which he will have the blessings of the poor and the outcast through all coming time. (Applause.)

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The Anti-Slavery Women on both sides of the Atlantic!—The most courageous, the most persevering, the most self-sacrificing, and the most deserving of all the friends of freedom. [Cheers.]

THE CHAIRMAN—I see here present a gentleman, who, I think, is one of the oldest citizens in the State. He is, at least, the editor of the oldest paper in the State. I will give—

The health of John Milton Earle, the Editor of the Worcester Spy.

EDWIN THOMPSON—Allow me, Mr. Chairman, to give a sentiment—

THE ABOLITIONISTS OF AMERICA—Though they are all true republicans, there is one Earle where they admire.

A VOICE—And that Earle is the Earle of Worcester.

MR. E. THOMPSON—Yes, that's the man.

JOHN MILTON EARLE, ESQ., in reply to this sentiment, said—To be called up here to-night is the last thing that I expected. I therefore will express my gratitude for this mark of kindness, and I will add that I have felt pleased to participate in your meeting. It has been a pleasure to me to notice the earnestness, and to hear the terms in which the guest of the evening (W. L. Garrison) has been received. It has been my pleasure and my privilege to know him for many long years. I think I may say, I knew him when he commenced his labors in this enterprise; and the lapse of days to the present, he has claimed my deepest personal respect. I remember him before he was imprisoned in Baltimore. I remember his as I read over his writings at the time. He has not lost his zeal. At one time, he lived in Vermont, from which place we read the trumpet-tones of liberty in a paper published by him at Bennington; and although, as myself, he and I differ in some things, yet I have felt differs from me in his views of the obligations which rest upon us as citizens—although in this difficulty we have been in the same boat, I have always respected myself to refuse to follow him, at various times, yet I have taken them kindly. I never had an unkind feeling toward him for it. I have received, in a kind spirit, because I knew that he and his friends spoke the honest convictions of their hearts; and I respect such in whomsoever I find them. (Applause.) Now much soever they may differ from my own. And, notwithstanding these reflections, I entered among my own friends,—I was going to say, almost under my very roof,—('hear!')—yet from the first day to the last, in my paper or in my language, I never have said of my single word condemning William LLOYD GARRISON. (Repeated cheers.)

And now that we see this great movement going on in this country, upheaving the very foundations of civil and political society, I look back and trace back all to the efforts of that man. And although a great portion of those who are now acting in the anti-slavery cause differ more or less from him, yet I think they will trace to him a great portion of the anti-slavery sentiment now spread over this country.

I have felt that, being called upon, I could say no less than I have done. That I have said from the bottom of my heart, regarding the work of that man, and the labor he has performed in this noble cause. (Cheers.)

THE CHAIRMAN—I am sorry to see that some few of our friends, in attendance this evening, have so far forgotten the good old rule in their chain-giving days, as to have drunk their toddy before coming here, and I can tell all that go away, that I think they will be sorry for it to-morrow morning. We have all heard of an illustrious family, numerous as well as illustrious, by the name of *Smith*. I am happy to give a sentiment in connection with that family in consonance in the following sentiment. I will give—

The health of Mr. Joshua B. Smith, who refused to provide an entertainment for Daniel Webster and his retainers, (loud applause and three cheers,) he has with such good will and taste provided the birth-right entertainment for the Liberators and his friends! (Applause.) Mr. Smith was night in a cabin in Wisconsin, on a high point of land, where the falling rain on one side flowed into the Fox river to make the leap of Niagara, and then to pass on down the St. Lawrence, and where, on the other side, the rain crossed the ridge of the Wisconsin down to the mighty 'Father of Waters.' A strange place, and the beginning of mighty forces,—finding a parallel in the brain before me, which, for twenty years, has made highways to hearts, North and South, of more value to humanity, than are the ways of the rivers to the ocean. Our friend Smith has strain continually at work, moving a *right arm* to beat down slavery, and a *left* to raise up the degraded at home. Let pray and labor for that day, when the Pulpit and the Political stand be joined in hand with our guest in the use of the Press, that a national ejaculation may be heard in song, 'Jehovah hath triumphed, his people are free.' (Cheers.)

THE CHAIRMAN—This seems to be an occasion in which we are singularly blessed with the ministrations of the clergy. We are accused of deserting that order of men; but I believe it is they who have deserted us, rather than the contrary. I call upon our friend Rev. JOHN T. SARGENT, to let us have one word from him.

MR. SARGENT rose merely to apologise for not making a set speech, and the substance of his remarks was as follows:—

I know not how it is, Mr. President, but I never hear that title of Rev. appended to our names, without a feeling that we ought to hide our heads in the consciousness of our deficiencies. I do not rise to make a speech—and that for two reasons—one is that the clergy and the church have already been sufficiently well represented in the remarks of those preceding me; and another is, that the hour is late, and I ought, on account of sickness in my family, to have been at home two hours ago. I was urged, however, by the old friends of my boyhood, to express my sympathy with your festive occasion, *at least by my presence*, and this I am most happy to have done.—(Loud applause.) It is certainly a somewhat significant circumstance that, in such an assembly as this, you have called upon the clergy to speak for themselves, and even my friend Parker might be pardoned for supposing that he was *standing alone*, as in many respects he unquestionably does; but, on the result of our patient search, we may certainly be congratulated, since we can find some six or seven of the clergy here who are willing to give you, then, in consistency,

The Clergy—May the great magnet of anti-slavery sentiment be more and more efficacious to attract them to such occasions as the present.

THE CHAIRMAN—I see another sprig of divinity here. I refer to Mr. Thompson; not to my tall friend on the left, but to my short friend on my right, the Rev. Edwin Thompson.

MR. EDWIN THOMPSON.—I think you all will join with me when I say, that I have been highly gratified this evening, in thing which people have long are not gratified with—in having a *Quaney*. I think if our good mothers often found the *quinces* at the head of the table, they might fear that too great a participation therein might cause the *quinsy*. [Laughter.] I was looking round when I first entered the hall, and wondering whom you would have for President on this occasion; but when I heard Mr. Quincy announced, I was very much rejoiced, knowing what a propensity there is in his family to make excellent presiding officers! [Mr. Thompson continued for about five minutes, in a strain of humor and anecdote which have been rarely equalled, and which were continually interrupted by outbursts of applause.]

MR GARRISON—Allow me, Mr. Chairman, to give a sentiment:—

The Anti-Slavery Women on both sides of the Atlantic!—The most courageous, the most persevering, the most self-sacrificing, and the most deserving of all the friends of freedom. [Cheers.]

THE CHAIRMAN—I see here present a gentleman, who, I think, is one of the oldest citizens in the State. He is, at least, the editor of the oldest paper in the State. I will give—

*The health of John Milton

CHARLES LEE, Esq. responded as follows:—

As the Chairman has called me up as a serious character, you will not expect me to continue the series of brilliant sallies of wit that have so much delighted us. And joyous as has been our entertainment, I think you will admit that the solemn part of it has been none the less delightful, and will be longest remembered. I of course shall not detain you long, but I wish to add a request of one person present, and to preface it with a few remarks.

A resolution has lately been made to the history of Liberty by a member of a family whose name was once glorious in the annals of Massachusetts, but which has lately, in one of its branches, been deeply tainted by treason to liberty and loyalty to oppression.

But the history of liberty, as it will be read a thousand years hence, has not been begun. Now I wish to ask a contribution to this history which will be the most valuable that can be made now, and probably during some centuries to come. The enjoyment which we have experienced, this evening, has arisen in a great measure from the presence of our distinguished guest, whose deeds we have read of from childhood; that our children a hundred years hence could do that our children have had it to-night!

I know there is something approaching indelicacy in the request that is to follow these otherwise unconstrained remarks. But what I shall ask can be obtained from no other source than the one to which I shall from no other person in the world can furnish an adequate substitute. My request is, that William Lloyd Garrison will, as soon as he can spare time from what he may consider more pressing engagements, give the world an autobiography—(cheers)—such, give the world a full and complete account of his part in the history of liberty; give us a history of the agitation, the struggles, the triumphs and the sufferings of the individual, of any note, at least, who defied the fashion, the ridicule, the scorn, the hatred, the hatred of personage, to his allegiance to the cause of humanity, to his utmost, personal and national sin of liberty. (Enthusiasm.)

Such a work would be a biography, which, among those of this century, would be most read and valued by many centuries; and would in some measure enable our posterity to have with them that presence which I desired for them.

We have one distinguished autobiography in this country. I believe it is not surpassed by any in the world. It is that of Benjamin Franklin. It is a simple story. It tells the experience of an excellent and great man. But it is not complete; it stops at the meridian of life, and cannot serve as a foundation stone for a historical monument. That for which I ask, if it could be given, will be the greatest contribution which literature has made to the cause of liberty.

If I may say a word as to the form in which the work might be made public, I would suggest its appearing in periodical portions in the Liberator. This form may seem superfluous, as the Liberator is a history of a portion of Mr. Garrison's life; (Hear! hear!) and this is a feature in that paper which most endears it to many of its readers.

Let me refer, before closing, to one thing more. I have heard, that if called upon to speak this evening, I would be by a sentiment referring to the Vigilance Committee—that some one would offer such a sentiment, and I be called upon to respond, as Secretary of that Committee.

MR. GARRISON—Consider it done, and go on.

MR. LEE—No one has had a better opportunity to be thoroughly acquainted with the conduct of that Committee than I; and I wish to bear this testimony, that the conduct of the members, individually and collectively, has been the most beautiful, disinterested and self-sacrificing that I have ever seen in any collection of people constituted for any purpose. This seems to me to afford a fine illustration of what may be expected of men who realize the validity of the higher law. Here were men banded together for the express purpose of opposing and defeating a law which they considered atrocious, and they, of all the inhabitants of our land, were the most exemplary in conduct, and the most worthy of the name of good citizens. (Applause.)

MR. PHILLIPS—Mr. Chairman,—Allow me to give you the name of one whom I will not ask to respond, since I know he always prefers to be silent. I give you—

Francis Jackson—(long and loud cheers)—*Francis Jackson*—let him go on, as heretofore, to do the deeds, and leave it to our admiration and gratitude to tell them. (Much cheering.)

EDWIN THOMPSON—I have another sentiment for friend Jackson:—Unlike Andrew Jackson, he does not fight behind cotton, but against cotton. (Laughter.)

A VOICE—Allow me to give, Mr. Chairman—

The two Dunlaps—One cast into the lion's den for his faithfulness to his God; and the other exalted for his treachery to man.

THE CHAIRMAN—As we are now approaching the small hours, we shall soon adjourn. Before we go, however, we will call upon friend Buffum for a fact. (Laughter.)

MR. BUFFUM—I have no fact. (Oh! Oh!) You have heard the General and the Sargent, and now I presume you will be hear the Corporals. (Merriment.) I have certainly spent a most happy evening.

A VOICE—That's a *fact!* (Increased merriment.)

I formerly belonged to the religious Society of Friends; but I was never taught what was the true meaning of Christianity until I learned it from the Liberator. I never began to realize how much beauty and power there is in that sublime faith, until I learned its aim and scope by the practical application to the wants and woes of humanity. I now see with new eyes, and read with a deeper interest all those sections which Jesus taught in the Sermon on the Mount, and so beautifully carried out in his life.

I am deeply realizing my indebtedness to the friend who is our guest this night, when I look back to the certain books from which I have escaped.

Some time since, a Friend in good standing in the Society of which I was formerly a member, did me the favor to make me a visit on his return from the yearly meeting—the Jerusalem to which they go up to worship once a year. I questioned him as to what they had done, during their deliberations, for the cause of humanity—what they had done for the slave. He replied that he did not remember, but he believed Friends were advised to improve every right opportunity, and then added in a low tone, that the best boarding house that year he ever had before, and went on to give clearly and minutely, the whole bill of fare for a three week! Now, the great difference which exists between him and ourselves, and to which I wish to call your attention, is this:—I presume that our bill of fare is quite as ample to-night as my good Quaker friend had, which made such a vivid impression on his memory; but I have no doubt that if we are questioned, on our return home, as to what we have found to enjoy, we shall not dwell upon the supper (good as it has been), but we shall speak of the moral and intellectual treat which we have enjoyed. We shall remember this feast of reason and flow of soul, long after these temporary comforts have faded from our memories.

Mr. President, I have no speech. If I had known that I should have been called upon, I might have said something more to the point.

THE CHAIRMAN—If there be any person here tonight, who thinks that he has not obtained his or his half dollar's worth, the money will be returned at the door. (Great laughter, and cries of "NO, we are more than satisfied!")

The meeting then quietly joined in singing the following anti-slavery song:—

I AM AN ABOLITIONIST.

BY WM. LLOYD GARRISON.

AIR—*Auld Lang Syne.*

I am an Abolitionist!
I glory in the name;
Though now by Slavery's minions hissed,
And covered o'er with shame;
It is a spell of light and power—
The watchword of the free,
Who spurns it in the trial-hour,
A craven soul is he!

I am an Abolitionist!
Then hence my voice I raise;
For joyfully do I enlist
In FREEDOM'S sacred cause;
A nobler strife there cannot be,
Th' enslaved to disenthral;
I am a soldier for the war,
Whatever may befall!

I am an Abolitionist!
Oppression's deadly foe;
In God's great strength will I resist,
And lay the massive bow,
In God's great name do I demand,
To all be freedom given,
That peace and joy may fill the land,
And songs go up to heaven!

I am an Abolitionist!
No threats shall awe my soul,
No perils cause me to dismay,
No bribes my acts control;
A freeman will I live and die,
In sunshine and in shade,
And raise my voice for liberty,
Of nought on earth afraid.

THE CHAIRMAN—The benediction will now be pronounced by my friend upon my left, Mr. George Thompson. (Cheers.)

MR. THOMPSON—Mr. President, in fulfilling your request, that I should dismiss, with a parting word, this festive assembly, allow me to say that I have never before attended a meeting, from the proceedings of which I derived greater or purer satisfaction. The effect both upon my mind and my body has been good. I have been refreshed in spirit—I feel, too, as if I had been greatly restored in body. May the recollection of our meeting to-night act as an incentive to us in all our future labors in the cause of freedom and humanity!! No human being can tell the delight with which I meet with the citizens of this country, when, like those before me, they are the consistent and impartial lovers of liberty, and are willing to exert themselves to bestow it upon those who have been deprived of it by the hand of injustice and oppression. Among such, I feel myself even more than at home; for with such I have entire and perfect sympathy, and can rejoice with them in the possession of the freedom which is enjoyed by the white inhabitants of the United States.

An honorable gentleman, to whose speech I listened with the sincerest pleasure, thought it necessary to say—*'I love not England.'* I will venture to hope that old England may yet deserve and secure his love. But of *his* country, I will say, 'I can, I do, I will love America.' (Loud cheers.) I know, and I lament, its short-comings, its inconsistencies, its oppressions, and its guilt;—but, despite these, I love it, and will love it still;—the more, when I can look around me, here, and elsewhere, and see so many, fired at once with sentiments of the purest patriotism, and the most exalted philanthropy, who are determined to give freedom to all who tread the soil of America when the curse of slavery is removed, and the enslaved are set free. (Applause.) I love *my* country, I love it dearly; but I love humanity more, and I am prepared to say—'British monarchs, and institutions and Governments, but live humanity—free and unfettered—and let the King of kings be alone acknowledged as the Lord and Master of the immortal human being.' (Applause.)

Sir, we commenced our proceedings seriously; let us end them seriously. We know not, any of us, what lies before us in the path of duty. We may be invited a frame of mind that will be suited to every contingency. In the future may be difficulties, and disasters, and dangers, that may try our souls, and prove our principles as with fire. What, then, shall I say, in parting with an audience like this, composed of those to whom thousands and millions of slaves are looking as to their friends and champions? I will say this:—May the spirit of Him who called to Moses out of the burning bush, and sent him down to Egypt to deliver those that were in bondage;—may the spirit of Him who preserved Daniel in the lion's den, and walked with the Hebrews in the midst of the fiery furnace;—may the spirit of Him who sent His Son into the world to preach deliverance to the captive, and the opening of the prison to them that were bound, be upon you, and dwell richly in you, from this day forth;—may you stand in the evil day, and having done all, stand; and, if not permitted to see the fruition of your labors while you live upon earth, may you go to your reward hereafter, in the full assurance of faith, that the seed you have sown will bear a bountiful harvest,—in the freedom of the human race, and to the glory of the God whom you serve! AMEN.

[The assembly adjourned at half-past 12 o'clock.]

GEORGE THOMPSON, ESQ., M. P., IN DORCHESTER.

George Thompson addressed a crowded meeting at Lyceum Hall, in Dorchester, on last Monday evening. Wm. Richardson, Esq., was called to the chair, and spoke in a very impressive and eloquent style, on the right of free discussion, and on the claims of an Englishman to be heard in America. In allusion to the parable of the Samaritan, he was very effective. 'And which,' the speaker asked, 'which was the true neighbor of the wounded man—the heartless *native*, or the benevolent *alien?* He spoke also of our obligations to England, for the protection which we daily experience from Magna Charta, the Bill of Rights, Habeas Corpus, and Trial by Jury. He referred to Kosciusko, DeKalb, and Lafayette, as foreign champions of American Independence, and welcomed one more foreigner as a soldier of liberty.

Wendell Phillips followed in a beautiful speech, and George Thompson delivered an extemporaneous address, which was generally considered as the most powerful that he has made in this vicinity. His subject was the 'moral and religious view of slavery.—While speaking of the clergy, and of their neglect to use their influence for the overthrow of slavery, he paid a noble and deserved tribute to the upright bosses of Rev. Mr. Hall, whose recent sermon on the Limits and Obedience to Government is an eloquent and forcible vindication of the supremacy of God's law over the statutes of men. We could not obtain a report of Mr. Thompson's speech, and no report could do justice to it. Our efforts are to be judged as we judge the force of electricity, by the effect; and very rarely is an audience so moved as were Mr. Thompson's hearers.

Messrs. Garrison and Buffum were called out, and responded to the call, with excellent and well-timed remarks.

Many of those present were from the neighboring towns, and a large party came from Weymouth. This was the fifty-first time of Mr. Thompson's speaking in the course of two months, and it is wonderful that he can, with his feeble health, sustain such constant and laborious efforts.

[We copy the above from 'The Commonwealth' of Wednesday. On Saturday evening last, and three times on Sunday, Mr. Thompson addressed crowded and delighted audiences in Liberty Hall, New Bedford—Rodney French, Esq. in the chair.]

GEORGE THOMPSON, ESQ., M. P.

Will deliver a lecture on Slavery in Milford, (Mass.) on Sunday evening next, Feb. 9th.

He will give his last lecture at Hingham, (on British Reform,) on Monday evening next.

On Wednesday evening, he will give a lecture on the same subject before the Salem Lyceum.

LETTER FROM WILLIAM P. POWELL.

☞ The following letter is from our worthy, intelligent and enterprising colored friend, W. P. Powell, (keeper of the Sailors' Home, 330 Pearl street, New York,) now on a visit to England. We shall be glad to hear from him frequently.

LONDON, January 3d, 1851.

FRIEND GARRISON:

Here I am in the great metropolis of the old world, staring, gaping and wondering at each and every relic of by-gone days. Here an old cathedral, and there the palace of ancient kings—the Tower, with all its paraphernalia of war trappings, from the days of the Roman conquerors up to the latest modern *civilized* invention, trophies of victory, crowns and jewels, valued at $16,000,000—prisons and dungeons—all meet the eye in quick succession. Also thought I, is this the glory and pride of Old England? Methinks the preservation of the Tower, together with its contents, can be more easily accounted for by the nation; or rather, it helps to press the people to the earth. Let us *calculate*. The expense in making repairs and additions, in 1078, by William the Conqueror, is estimated at £1,000,000 sterling, and in 1554, it was reported by Henry VIII. and also put in good condition by George II.—at an expense of another million of pounds; which, if rated at modern value, in 773 years, including interest and principle, would be an arithmetical puzzle. Now, this enormous sum, which has been allowed to accumulate beyond human calculation, for centuries, where is it? Can any one tell for what purpose it was expended? Let the enormous piles of stone and mortar which blacken the Tower Hamlets answer the question. Let the domestic feuds of lords and vassals, the pope and popes, principalities and powers, the blood of martyrs, princes, and prisoners of state, and the heavily taxed peoples, rise up in judgment, and with one voice thunder into the ears of kings, nobles and priests—It was for your aggrandizement that this enormous expense of treasure and blood was sacrificed. This *Tower of human folly* is a monument of sacrilege too glaring to be endured, and should be razed to the ground, its treasures given to the poor, and the land divided among the landless as a homestead. This is only one instance. There are a few more of the same sort left.

The peculiar institution of this country is the power of capital over labor. The power of the throne is one thing, the power of capital is another. Whilst the former cannot exist without the other, the latter is independent of the throne. The king who sways the sceptre, the prelate who wears the mitre, and the nobleman who lives upon doubtful titles, all alike bow down to the golden image—the almighty £. But the laborer is, in any event, the sufferer.

In my own native country—the mis-named land of liberty—the peculiar institution is the power of slavery. The power of capital over labor is not its chief support, nor the fostering care of government, but the hypocritical religion of the nation, which sanctifies and baptizes the iniquitous system as holy—as coming from God, the Supreme Giver of all good! Whilst the systems of oppression in Europe and America, in their operation, are as far apart as the poles, still the effect is the same—the power of the strong over God's weak and defenceless poor.

I believe it was the wise man of the Bible who affirmed that 'oppression makes a wise man mad.' If it be true, (and I think it is,) then it has made the whole nation mad. That 'man of sin,' Millard Fillmore, who, by the visitation of God, was called to fill the chair of state, (in place of honest Zachary Taylor, who, though a slaveholder, was too honest to favor the Clay Compromise,) still retains the belief that he will enforce the Fugitive Slave Bill against the wills of the free North. In his devotion to Southern rights, this execrated son of the Empire State outstrips the Kinderhook magician, 'the Northern man with Southern principles,' and is, in my opinion, if anything worse, which I hardly believe, (for his sake,) entitled to the lower floor in the region where Scripture Dives has been calling for water to cool his parched tongue for the last eighteen hundred years. 'For the wicked shall be turned into hell, and all the nations that forget God.' Now not alone the North and the United States abominated in the sight of God; and will it not be more tolerable in the day of judgment for Sodom and Gomorrah than for this nation of slaveholders? But Solomon tells us, 'that which hath been is now, and that which is to be hath already been; and God requireth that which is past. God shall judge the righteous and the wicked, for there is a time for every purpose and for every work.'

One would suppose that the Fugitive Slave Bill had effectually cured the *evil* of slaves running away from their dear masters and sweet slavery. In my travels, I have met several thousand dollars' worth of slave property, walking on two legs, as nimble as a Yankee sixpence, which is said to double itself, in the way of trade, in double quick time. But, without joking, slave property across the Atlantic does double itself in value, after realizing the blessings of freedom for a season. For instance: If a slave is worth $1600 at the South, and escapes to a free State, and is arrested for the paltry reward of ten dollars, and sent back to his master, how much that slave is worth, when he escapes to England, where all the money in Yankeedom, backed up by General Quattlebom's army to boot, cannot get him back?

I have a great deal to say favorably of this country—its government, institutions, religion and politics; but crave your indulgence to express myself in my own way. I proceed to Scotland to-morrow, in the hope to meet a few friends favorable to the object of my mission. Thus far, I have had every encouragement, and am extremely obliged to you and other friends who have taken an interest in forwarding my plans.

Respectfully yours,
In favor of the Right and against all Wrong,
WILLIAM P. POWELL.

GREAT MEETING IN GLASGOW.

GLASGOW, Jan. 16, 1851.

DEAR MR. GARRISON:

I was prevented by press of business from writing by the last steamer, and giving you an account of the Glasgow meeting. But as we forwarded to you the papers containing reports of the speeches and resolutions, the readers of the Liberator have doubtless been made acquainted with the great demonstration in Glasgow, against the Fugitive Slave Bill, and the warm reception which its first victim met with in the second commercial city in Great Britain. The City Hall meeting and the fugitive slaves have been topics for newspaper discussion during the past week. The following is from the Glasgow Examiner. It will give the readers of the 'Union as it is' an idea of what the people of Europe, or some of them, think of them, and their treatment of the down-trodden negro:—

[We are unable, for want of room, to insert the article alluded to by Mr. Brown this week. It shall appear in our next.—ED.]

The meeting in the City Hall is said to have been the largest ever held in the kind which has been held here since the days of Douglass, Buffum and Wright. Beside the meeting in Glasgow, we have had very enthusiastic gatherings in Paisley, Compsie, Gutroch, and are to have a meeting in Hamilton, and other places in the vicinity, the coming week. By such meetings as we have had, we may hope to create a public opinion in this country, not only against the Fugitive Slave Bill, but also against its supporters, that will aid in its entire abolition.

The time is fast coming, when the finger of scorn will be pointed at all who may in any way attempt to uphold or apologize, in Europe, for American slavery. It is a degrading and humiliating position for the citizens of republican, democratic America, whose declared sentiment is, that 'all men are created equal,' that the old States of Europe should be before them in carrying into practice what they profess.

At an Agricultural Soiree, or dinner, in Cumberland, last autumn, the American minister, Abbott Lawrence, said in his speech—'The institutions of America are without fault.' Several voices cried out, 'Slavery!' 'Slavery!' 'Slavery!' 'Yes,' said Mr. Lawrence, 'I will except Slavery.'

My informant said that Mr. Lawrence's influence, as a speaker at the meeting, was at an end from the moment it was discovered that he wished to cover up the 'peculiar institution.' In these days, when the mind is startled almost every day with something new, you will not be surprised when I inform you that that old hater of the negro race, and companion of slaveholders, Elliot Cresson, is here, beating up recruits for the Colonization Society. He is now in Edinburgh.

One would have thought, that after you had killed this monster with your 'Thoughts on Colonization,' and after Remond and Douglass had buried it, its friends would have been constrained to let it rest. But not so; it is one of the many means used to keep up prejudice against the slave and his friends, and it, too, must have its revival meetings.

Mr. Cresson is, I understand, saying all manner of evil things against the American abolitionists and the colored people. He thinks Douglass is the worst of all.

Ellen Craft is so far recovered as to be able to join her husband at Edinburgh, previous to his coming to Glasgow. They are both in good health.

After visiting Perth, Dundee and Aberdeen, we shall return to England, and intend to be present at the great meeting to be held in London to welcome home George Thompson, Esq.

I have numerous invitations to visit different parts of the country, to hold meetings on the Fugitive Slave Law, and to bring with me the Crafts. There is a general desire all over the country to see and hear these fugitives.

Yours, right truly,
J. W. WELLS BROWN.

☞ The proceedings of the Glasgow meeting, alluded to in this letter, shall be given in our next.]

UNPARALLELED MEANNESS.

GREENSBORO', Henry Co., Ind.
Dec. 29, 1850.

DEAR GARRISON:

I do not believe the history of the human race can furnish an instance of such meanness and injustice as this nation shows in its treatment of the free colored people of the land. An illustration is given in a fact that has just come to my knowledge, in this town. The Congregational Friends of Indiana are now holding their semi-annual meeting here. The following paper has been put into my hands by the Trustee to whom it is directed. I give it as it is written:

STATE OF INDIANA, HENRY COUNTY.

To Thomas S. Harper, Trustee of School District, No. 7, in township, (Greensboro',) No. 17, in said County:

You are hereby notified that the following children of color is now allowed to attend the public school taught in the school-house in and for said district; to wit—Jane Wilson, Virginia Hargrave, Thomas Mickles, and Henderson Spellman, and forbid you, and to the great grievance of the undersigned residents in said district; and who have a right to and wish to participate in said school by sending their children to said school, if not further prevented by the introduction or continuance of said children of color. You are, therefore, hereby notified to remove them, and prevent the attendance of said Jane Wilson, Virginia Hargrave, Thomas Mitchel, and Henderson Spellman, who are negroes, from said school.

JOHN POLK,
PATRICK J. T. BOYLE.

Dec. 22, 1850.

This was read and commented on at the meeting, in the presence of the friends and neighbors of the signers. It caused great excitement. The whole town was led to discuss the subject to which the document refers, and the general treatment of the colored people in the State, in consequence. Our institutions of its means of intellectual and social elevation. Here is a fact. Two men, recognized as respectable, leading, religious men in the community in which they live; a school is established for instruction of the children of the town. These two men, JOHN POLK and PATRICK J. P. BOYLE, by the laws of the State, demand the expulsion of four children from said school, solely because they have a darker complexion than the generality of children in the place. Then, these are the very men, who, of all others in this place, are conscious and bitterness in their condemnation of colored people for their *ignorance*. They would close against them every avenue to intelligence, and then taunt them for their ignorance! They would deprive them of all means of social elevation, and then taunt and despise them for their social degradation! All this is done, in this place, and by the authority of the State of Indiana—thus making all who regard themselves as citizens of the State, accessaries to their meanness and injustice.

This fact may not be of importance in itself, only as an illustration of the spirit, which, in every entire nation, in Church and State—its priests and politicians—its religion and government. This republic, by its laws and religion, closes against the colored man, enslaved and free, the avenues to wealth, intelligence, and social and spiritual elevation; and then turns upon him and taunts him with his ignorance and degradation; and pleads these as reasons for his enslavement. On the records of time you can find nothing to match this meanness, cowardliness, injustice and malignity of the Americans. Hell ought to be my portion, if I had any love or regard for a church, a priesthood, a government, a Constitution, a Bible, or a God, that ever did, or ever can sanction such appalling meanness and injustice. But, thanks to anti-slavery, the four children are not and will not be cast out of the school.

H. C. WRIGHT.

From the Louisville Journal of Jan. 29.

Fugitive Slave Case.—Ludly Haley, a citizen of Georgia, went to Shawneetown, Ill., last spring, where he had two sons living. He took home with him a female slave, who left him and was concealed by the abolitionists. On the 3d of January, Haley applied to two Justices of the Peace for a warrant under the act of 1793, which was granted. The warrant was served and the slave brought before the Justices, when counsel moved a postponement of the case to procure evidence, which was also granted.

On the day appointed, the trial came off. A motion by the defendant, to dismiss the case for want of jurisdiction, as the law of the last Congress required Commissioners, and the law of '93 was repealed by the new act, was overruled.

Plaintiff proved that he was a resident of Georgia, and that the slave was his property.

The defendant proved that her master came to Illinois in the spring of 1850, and brought her with him; she showed that she had resided in Illinois for two or three men living in the settlement. On cross examination, it was shown that the plaintiff never received or charged anything for her services to the two men with whom she worked, and that they were his sons-in-law; that he had left her with their care without any arrangement; that he had come on a visit to see his children; and that he had been detained from return by sickness.

The Justices decided in favor of the plaintiff, when defendant moved an appeal to the Circuit County, which was refused. The slave was immediately taken to the Kentucky side of the river.

Congress.—Both Houses devoted Monday last to the funeral of Mr. Rusfuson, of Texas. Mr. R. was representative from the 1st district of Texas. He died suddenly from an affection of the heart, or, as it is by some, the effect of a bullet, which some years ago, penetrated his right side. He was about 40 years old, a native of Pennsylvania, and an early emigrant to Texas.

☞ The Hon. Horace Everett died at his residence in Windsor, Vt., on the 30th ult., in the 72d year of his age. He represented the Windsor District in the U. S. House of Representatives for fourteen consecutive years.

COLLECTIONS

By Financial Committee, for Expenses of Annual Meeting, January, 1851.

Richard Clapp	1.00	B Wellington	1.00
Anna Alley	1.00	James Babcock	1.00
Susan Cleason	0.25	I M Haskell	0.50
Stephen Baldwin	0.25	E P Ayres	1.00
Mrs Tenney	0.25	Job Bailey	1.00
E B Josselyn	0.25	O P Thomson	1.00
C Cowing	1.00	Mary Clap	1.00
Valentine Helkman	0.25	Emerson Johnson	1.00
Martha M Frail	0.25	Frances B Johnson	1.00
Elizabeth Frail	0.25	J H Browne	2.00
S S Pomeroy	1.00	Joshua M Browne	0.50
B H. Merrill	0.50	John Ritchie	1.00
Maria S Page	0.50	C F Bagley	1.00
Rufus Bates	0.50	W H Fish	0.50
T G Elliott	0.50	H H Allen	0.50
D Brown	0.50	E Shepherd	1.00
E Demerest	1.00	J W Pepper	1.00
Francis Jackson	5.00	Sarah A Kendall	0.50
T J Horne	1.00	Henry Withington	1.00
M and E A Stowell	1.00	A Wyman	0.25
Samuel May, Jr	1.00	George Jackson	1.00
J M Spear	0.50	Edward Jackson	0.25
Johnson Davee	1.00	E Whitney	0.25
Sarah Clay	0.25	B P Rice	1.00
Joshua Perry	0.25	J P Jackman	1.00
Wm. W Marjoram	1.00	—Hinckley	1.00
Sarah Marjoram	1.00	A C Taft	1.00
Hannah Castelo	0.25	A Starwood	1.00
I C Ray	1.00	J J Fuller	0.50
S D Gilmore	0.25	R Smith	0.50
M M Brooks	0.25	John Noyes, Jr.	0.35
T Bailey	0 25	H H Brigham	0.50
James Jackson	1.00	J O Lindsley	1.00
J W Lewis	0.50	B Greenleaf	1.00
Thomas Haskell	1.00	M Bartlett	0.50
Warren Low	1.00	H Pierce	1.00
E A Carter	1.00	M B Goodrich	0.50
A A Fay	1.00	Maria S Page	0.50
Ann Davis, Jr	0.25	Pauline Gerry	0.50
A Fearing, Jr	0.25	Nancy R Hill	0.50
C Bramhall	1.00	Hill	1.00
W J Garrison	1.00	Mrs. H Johnson	1.00
G W Putnam	0.25	Mary Wetson	1.00
M O Barrett	0.25	Christina Brown	1.00
O Sparrow	0.40	Mary Wilkins	0.50
Samuel Barrett	1.00	Methuselah Hollis	21.00
E B Ransdell	0.25	Elizabeth Dolan	1.00
John Rogers	0.50	LFord	0.50
Joshua Perry	1.00	Mary Williams	1.00
B Spooner	1.00	George Bradley	0.50
J L Cayton	1.00	Moses Sawin	1.00
E Jackson	1.00	Mrs John Kneeland	1.00
Thomas B Wales	0.50	Ira Drew	0.50
Robert R Crosby	1.00	Dr Farnsworth	2.00
Josiah Henshaw	1.00	Samuel Philbrick	2.00
H W Blanchard	0.50	Jacob Leonard	1.00
Joshua Coolidge, Jr	1.00	Daniel Mitchell	1.00
Hannah H Allen	0.25	James N Bullum	1.00
A Sanger	2.00	Stephen N Breed	1.00
E F Burnham	1.00	J B Stanley	1.00
John D Hildreth	0.25	Samuel Puffer	1.00
Jeremiah Noland	1.00	Joel Smith	1.00
E A Godfrey	1.00	Wm. B Oliver	0.50
Richard Clapp, Jr	1.00	James Duncan	0.50
Wm Thompson	0.25	Wm H Hamilton	0.25
John Cushing	0.50	S Smith	0.32
Benjamin S Whiting	0.25	E Hamblinton	0.25
N B Spooner	1.00	Free Soil	1.00
J E Brown	0.50	R W F Emerson	1.00
J F Flagg	1.00	Simeon Dodge, Jr	1.00
E H Merrill	0.50	Friend	0.25
J L Whiting	0.50	M S Bowker	0.50
Wendell Phillips	2.00	Charles List	1.00
Mrs J M Robbins	1.00	Henry Clapp	0.50
J M Eveleth	1.00	B S Whiting	0.50
C F Hovey	2.00	Henry Willey	0.50
Anne W Weston	1.00	I. Hobbs	1.00
E Quincy	1.00	H E Moore	1.00
A C Fifield	1.00	A Davis	0.25
M G Chapman	1.00	J A. Stetson	0.50
E A Cotton	1.00	W Allen	1.00
Mrs Hinckley	0.50	Perley King	1.00
Silas Bray	1.00	W R Bliss	1.00
I P Danforth	1.00	A Southworth	0.25
H B Spooner	1.00	J Davis	0.25
Two friends	2.00	E Sprague	1.00
Sarah T Davee	1.00	Lewis Ford	1.00
John Forrest	1.00	John B Manley	1.00
John H Gove	1.00	H I Bowditch	1.00
D P Harmon	1.00	Charles A Burns	0.50
B D Coggshall	1.00	Martin Clay	1.00
B Snow, Jr.	0.50	Eliza A B Mitchell	0.25
S W Drew	0.50	From different	
Benj H Smith	0.50	persons at Hall	4.61
James Griffin	0.25	Cash in smaller sums	4.91
John T Sargent	1.00	Collection at Central	
J Haywood	0.25	Hall	1.00
Veranus Wentworth	1.00	M B Richards	0.25

PLEDGES

To Mass. A. S. Society, made at Annual Meeting, January, 1851.

Wendell Phillips	$200 00
Francis Jackson,	100 00
Charles F. Hovey,	100 00
Samuel Philbrick,	100 00
Edmund Jackson,	100 00
William A. Hall, New York,	100 00
Wyman and Braintree A. S. Society,	50 00
Abner Sanger,	50 00
Cornelius Bramhall,	50 00
Samuel May, Jr.,	50 00
E. D. Draper, Hopedale,	25 00
James N. Buffum,	25 00
M. M. Brooks, Concord,	20 00
William Jenkins, Andover,	20 00
Richard Clapp, Dorchester,	20 00
Bourne Spooner,	15 00
D. B. Morey,	10 00
Mary G. Chapman,	10 00
Eliza Richards,	10 00
Johnson Davee,	10 00
Jacob Leonard,	5 00
Harriet S. Mott, Plymouth,	5 00
Joshua Perry, Hanson,	5 00
A. Stanwood, Newburyport,	5 00
R. H. Ober,	5 00
George W. Simonds,	5 00
Alden Sampson, Charlestown,	5 00
D. P. Harmon,	5 00
Robert R. Crosby,	5 00
Joseph Ricker, Berlin,	5 00
Sumner Cheney,	5 00
Rachel Smith,	5 00
John T. Everett,	5 00
Charles Eaton, Boston,	5 00
William R. Bliss,	5 00
John Cushing,	3 00
Stillman Smith,	3 00
Franklin Williams,	2 00
Stonehouse,	2 00
Sarah T. Davee,	2 00
Selina Cheney,	2 00
Eli Bickmore, Hopkinton,	2 00
Elizabeth Richardson,	2 00
H. Pinsley, M. D.,	1 00
Mary Gray,	1 00
Sarah Clay, Lowell,	1 00
J. G. Dodge,	1 00
George W. Flanders, Lynn,	1 00
Octavia I. Grimes,	1 00
Henry B. Carts,	1 00
Hiram Gilmore,	1 00
S. C. Hewett,	1 00
W. C. Currier,	1 00
Mrs. Eliza Lawton,	1 00
Mrs. Anna Logan,	1 00
Sophia Guild,	1 00
Lydia O. L. Fayer,	1 00
A. Lindsley,	1 00
Thomas H. Jones,	1 00
William Reed,	1 00
Mrs. Willard,	1 00
J. Woodbury,	0 50
Elizabeth Sargent,	0 50
A. Brown,	0 50
P. Ayres,	0 50

DONATIONS

To Mass. Anti-Slavery Society, at Annual Meeting, 1851.

Mrs. Sarah S. Russell,	$40 00
Mrs. Sarah B. Shaw,	20 00
Bequest of C. G. Coleman, by hand of H. C. Pitfield,	10 00
Wm. A. Hall,	10 00
Thomas Coolidge, Jr.,	5 00
Stillman Lothrop, Cambridge,	5 00
William Whiting, Concord,	5 00
P. B. Connell,	2 00
Charles E. Whipple,	2 00
Nancy Lovell,	2 00
Friend,	2 00
George Miles,	2 00
James Jackson,	2 00
Sarah Heyward,	2 00
E. A. Cotton,	5 00
Caroline Maria Towne,	5 00
Cyrus Boyington,	5 00
Samuel Barrett, Concord,	5 00
William Ashby,	2 00
A. Orris,	2 00
John Clement,	1 00
Hiram H. Allen,	1 00
R. W. Henshaw,	5 00
Rev. A. R. Pope,	5 00

N. B. It is not improbable that some few names and sums are omitted; as about twenty dollars were received more than is acknowledged above.

TREASURER'S REPORT.

Account of Receipts into the Treasury of Massachusetts Anti-Slavery Society, from January 1, 1850, to January 1, 1851.

Received from S. Ma, Jr., General Agent:	
The proceeds of Massachusetts Anti-Slavery Bazaar,	$2,456 26
The amount of cols. at Annual Meeting,	218 17
The proceeds of A. S. Fair at Millville,	230 00
The proceeds of A. S. Fair at Northampton,	211 00
The proceeds of A. S. Fair at Worcester,	350 00
The amount of collections at 1st of August Convention, at Worcester,	102 20
Received from County Societies, Agents and Individuals, Donations, Pledges, Collections, as published monthly in the Liberator,	2,140 66
Total amount received during the year,	$5,836 50

Account of Disbursements during the same period, namely:

Paid expenses of Annual Meeting,	$70 67
" publishing Annual Report of the Board,	117 44
" for printing Circulars, Tracts, and Handbills, and Advertising,	27 00
" Expenses of N. E. A. S. Convention,	91 00
" for reporting speeches at do.,	134 00
" expenses of 1st of August Convention at Worcester,	49 91
" 50 copies Liberator supplied Members of Congress,	75 00
" S. Ma, Jr., for his services as General Agent,	700 00
" S. Ma, Jr., for expenses in the service,	60 15
" Parker Pillsbury, for services and expenses as Agent,	418 43
" Wm. L. Garrison, for do.	62 50
" Lucy Stone, for do.	205 85
" Stephen S. and Charles K. Foster, for do.	90 43
" Charles C. Burleigh, for do.	145 99
" R. F. Wallcut, for his services in office,	117 80
" Rent of Office, 1 Cornhill, one year,	212 00
" Treasurer of American Anti-Slavery Society, per order of Board,	2,750 00
Total amount of Disbursements,	5,738 37
Balance found in the Treasury,	98 23

S. P. SHILBRICK, Treasurer.

BOSTON, January 1, 1851.

BOSTON, Jan. 5, 1851.

I have examined the foregoing account of the Treasurer, for the year ending Jan

POETRY.

From the National Anti-Slavery Standard.

ANTI-APIS.

BY JAMES RUSSELL LOWELL.

Praisest Law, friend? We, too, love it much as they
that love it best;
'Tis the deep, august foundation, whereon Peace and
Justice rest;
On the rock primeval; hidden in the Past its bases
be,
Block by block the endeavoring Ages built it up to
what we see.

But dig down: the Old unbury: thou shalt find on
every stone
That each Age hath carved the symbol of what God
to them was known;
Ugly shapes and brutish sometimes, but the fairest
that they knew:
If their sight were dim and earthward, yet their hope
and aim were true.

Surely as the unconscious needle feels the far-off
load-star draw,
So strives every gracious nature to at-one itself with
Law;
And the elder Saints and Sages laid their pious frame-
works right
By a theocratic instinct covered from the people's
sight.

As their gods were, so their laws were: Thor the
strong could rieve and steal,
So through many a peaceful inlet tore the Norse-man's
eager keel:
But a new law came when Christ came, and, not
blameless as before,
Can we, paying him our lip-tithes, give our lives and
faiths to Thor?

Law is holy: but, not what Law? Is there nothing
more divine
Than the patched-up broils of Congress—venal, full
of meat and wine?
Is there, say you, nothing higher? Nought, God save
us! that transcends
Laws of Cotton texture, wove by vulgar men for vul-
gar ends?

Did Jehovah ask their counsel, or submit to them
a plan,
Ere he filled with loves, hopes, longings, this as-
piring heart of man?
For their edict does the soul wait, ere it swing round
tow'rd the pole
Of the true, the free, the God-willed, all that makes
it be a soul?

Law is holy: but not your law, ye who keep the
statute whole,
While ye dash the Law to pieces, shatter it in life and
soul;
Bearing up the ark is lightsome, golden Apis hid
within,
While we Levites share the offerings, rob'ry the
people's sin.

Give to Cæsar what is Cæsar's? yes, but tell me, if
you can,
Is this superscription Cæsar's, here upon our brother
man?
Is not here some other's image, dark and sullied
though it be,
In this fellow-soul that worships, struggles God-ward
even as we?

It was not to such a future that the Mayflower's
prow was turned,
Not to such a faith the martyrs clung, exulting as
they burned;
Not by such laws are men fashioned, earnest, simple,
valiant, great,
In the household virtues whereon rests the uncon-
querable State.

Ah, there *is* a higher gospel; overhead the God-roof
springs,
And each glad, obedient planet, like a golden shuttle
sings,
Through the web which Time is weaving in his never-
resting loom,
Weaving seasons many-colored, bringing prophecy to
doom.

Think you Truth a farthing rush-light, to be pinched
out when you will,
With your deft official fingers, and your politician's
skill?
Is your God a wooden fetish, to be hidden out of
sight,
That his block-eyes may not see you do the thing
that is not right?

But the Destinies think not so: to their judgment-
chamber lone
Comes no noise of popular clamor, there Fame's
trumpet is not blown;
Your majorities they reck not—that you grant, but
then you say,
That you differ from them somewhat;—which is
stronger, you or they?

Patient are they as the insects that build islands in
the deep;
They hurl not the bolted thunder, but their silent
way they keep;
Where they have been, that we know; where Em-
pires toward that were not just,
Lo! the skulking wild-fox scratches in a little heap
of dust.

From the Weekly Evening Post.

THE FUGITIVE SLAVE LAW.

BY ANN PRESTON.

We're woven now our crime of shame, no words our
guilt may speak,
The comment on the deed we've done is made by
groan, and shriek;
The land whose cradle freedom rocked, the nation of
the brave,
Has kissed the dust, and like a hound she hunts her
helpless slave!
When child and mother flee from chains, she scents
their bleeding trails;
And, seizing them with giant hold, she hurls the
tremblers back!
Oh! mother-land, thy children weep to see thee sunk
to this,
The very despots of the earth raise up their heads
and hiss.
But deep, firm voices fill the air; I hear their mighty
swell,
'We to the fiend that executes this statute law of
hell:
Our doors are open to the slave, we'll feed the hun-
gry still,
Despite of every fiendish band; so help us, God, we
will!'
Till man's great heart shall change to stone, till sun
and stars grow pale,
Till God himself forsakes his world, this law shall
not prevail.

WORDS AND DEEDS.

The words and deeds of great men never die,
They are not silliest when their lips are dumb,
And though we hear them not amid the hum
Of bustling earth, in solitude's clear sky
They still are speaking, like the lark on high,
That sings above the thundering battle plain:
The poet and the painter chaunt one strain,
And each to each gives immortality.

The Liberator.

NINETEENTH ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The Nineteenth Annual Meeting of the Massachusetts Anti-Slavery Society was held in Boston, in the Tremont Temple, commencing on Wednesday, January 22d, at 11 o'clock, A. M.; at which hour the President, FRANCIS JACKSON, of Boston, called the meeting to order.

On motion of Wendell Phillips, *Voted*, That three Assistant Secretaries, and the usual Committees of Business and of Finance, be nominated by the Chair.

Samuel May, Jr., Eliza J. Kenny, of Salem, and Levi D. Smith, of Stoneham, were nominated and chosen Assistant Secretaries.

The following persons were nominated and chosen a Committee on Business:—Wm. Lloyd Garrison, Wendell Phillips, Anne W. Weston, Parker Pillsbury, Edmund Quincy, Charles F. Hovey, Thomas Haskell, Frances H. Drake, Charles C. Burleigh.

The following were nominated and chosen a Committee of Finance:—James N. Buffum, Lewis Ford, Joshua T. Everett, Nathaniel B. Spooner, Elbridge Sprague.

The Treasurer, Samuel Philbrick, presented and read his Annual Report, which had been duly audited. The Report was accepted, and will be found in another place.

On motion of Edmund Quincy, *Voted*, That a Committee to report a list of officers of the Society for the ensuing year be now nominated by the Chair.

The following persons were nominated and chosen:—Edmund Quincy of Dedham; Elizabeth Capron, of Worcester; Bourne Spooner, of Plymouth; Joshua T. Everett, of Princeton; William Whiting, of Concord; Charles F. Hovey, of Boston; William Ashby, of Newburyport; Stillman Smith, of Norton; Benj. Snow, Jr., of Fitchburg.

Edmund Quincy presented the Annual Report of the Board of Managers, and read extracts from it.

Adjourned to 2 3-4 o'clock.

Afternoon Session.—The President called the meeting to order at the hour appointed.

Wendell Phillips, from the Committee on Business, reported the following Resolutions:—

1. Resolved, That while prominent individuals and a professedly anti-slavery party oppose the Fugitive Slave Bill of 1850, on the ground that it is unconstitutional, oppressive, and liable to gross abuse; we, the abolitionists of Massachusetts, desire to have it distinctly understood, that we are utterly and forever opposed to the *surrender itself* of fugitive slaves, no matter what the method may be, whether constitutional or not, whether cautiously guarded so as to protect freemen, or left open to every abuse: and that, CONSTITUTION OR NO CONSTITUTION, LAW OR NO LAW, we will neither aid in such return, nor swear to do so, to secure the influence of any office or to avert supposed danger to any Government.

2. Resolved, That the compromises of the Constitution are one of the chief bulwarks of the slave system, an appeal to the blind prejudice in favor of which is, in every critical emergency, an answer to every argument, and serves, in the hands of the pulpit and the press, to confuse the conception of the plainest moral duties; and, therefore, whoever seeks to make efficient war on slavery, must take the most unequivocal position in relation to these; leave no doubt of his situation in this respect; not only *treat*, but proclaim that he *intends* to treat, them, and all laws enacted in pursuance of them, as null and void while they exist, and labor to overthrow the Union, which rests upon them, as speedily as possible.

3. Resolved, That one of our objections to the Free Soil party is, that it covers two faces. To present itself against the direct attacks of the Whigs and Democrats and of the South, and gain the ear of the conservative portion of the community, it professes allegiance to the Federal Constitution; while on the other hand, to secure the sympathy of the masses, and especially of those earnest spirits upon whom it must chiefly rely for aid and growth, its prominent leaders and friends allow themselves to be looked on as the refuge and protectors of the fugitive slave. In our view, this is seeking to do justice by the commission of perjury; and the only method of escape from this claim is that its instincts are better than its principles; and we exhort them to show at least so much moral life, so much deference to the highest moral standard, as to attempt to explain how they can swear to do that they have no intention of doing—how they can take an oath to the Federal Constitution; an oath, the virtuous breaking of which, after its being deliberately taken in such circumstances as the present, is only less infamous than the keeping of it would be.

4. Resolved, That the recent Union meeting, in Faneuil Hall, some of whose actors are well known to have helped fugitive slaves, and others to have refused to do their official duty in this respect, would, in any other circumstances, have been a farce, but must now be regarded, by all honest men, as a SORRY JEST.

5. Resolved, That the infamous Union Committee of New York, embodying the highest legal ability in that city, all made subservient to the use of the slave claimant whose expenses that Committee shared,—thus taking away one of the most natural and legal discouragements to the recovery of fugitive slaves, is, we are afraid, too fair an exponent of the real public sentiment of the free States.

6. Resolved, That whoever wishes evidence as to the character of Northern Churches, may find it in the fact, that reference to politics was deemed desecration of the pulpit, and silence was proclaimed to be the duty of leading denominations, until that silence was broken in behalf of the slave-catcher, and the leading spirits of all sects leaped into the arena to uphold the Fugitive Slave Bill. Such an one may find evidence in the efforts of Drs. Spring and Cox, Drs. Rogers and Sharp, Drs. Taylor and Hawks, Messrs Stuart and Orville Dewey, to confuse the moral perceptions and freeze the merciful instincts of the community; making Christianity the stalking horse of slavery, and representing the leaping down from the pulpit of what are thought great men; prostituting it to be the servant of human laws, and exhorting the religious men and women of the North to yield their conscientious convictions to the drunken votes of a mob of trading politicians and profane revilers, dignified with the title of the Congress of the United States.

7. Resolved, That the late atrocious charge of Mr. Justice McLean, in the case of Norris vs. Crocker and others, straining as it does every principle of law to effect the conviction of innocent men, excites in us with no surprise either from that Bench or that man; well knowing that the four Northern tenants of that Bench have always been chosen from such material as could be easily moulded by their five Southern brethren; that Mr. McLean was the last man in Ohio who struggled to hold slaves there; that in his whole judicial course he has never been betrayed into one emotion of mercy or one utterance for freedom; and we rejoice that his constant, and, of late, increased servility to the Slave Power, has never deceived either the North or the South.

8. Resolved, That the course of the Mayor and Aldermen of this city, in avowing that, at the late meeting for the reception of George Thompson in Faneuil Hall, Marshal Tukey acted by their orders, and with their approbation, exhibits such an ignorance of law and of their duties, such crouching to public opinion, such entire want both of physical and moral courage, as to be alike proof and confession of their disqualification for the offices they hold; and their recent refusal of Faneuil Hall to this Society, on the ground that George Thompson was to appear on its platform, is a gross injustice to us as tax-paying inhabitants, and a shameful confession that they rule this city as the servants of the mob.

9. Resolved, That we will labor to effect such a change of public sentiment here, that Boston may have city officers and legislators who will not even enough to have opinions of their own, not the mere tools of contractors, or bribe to the kites of any party or any press—men educated sufficiently to understand, and honest enough to attempt at least, impartially, to protect every citizen in his rights.

Mr. Phillips took up the first three resolutions, and spoke eloquently in their support.

On motion of Samuel May, Jr., a resolution touching the expenses of the meeting was adopted, and the Committee on Finance was authorized to call additional members to its aid.

Charles C. Burleigh spoke in support of the Resolutions.

John C. Cluer, of Boston, offered the following resolution, and spoke briefly in its support, giving notice of his intention to speak more fully upon it at a future session, and introduce documentary evidence:

10. Resolved, That the accusation brought against GEORGE THOMPSON, by T. D. McGee, a *professed* refugee patriot, charging Mr. Thompson with having voted, in Parliament, for a Bill 'which made the speech treason;' is false, and that the bringing of such a charge against one of the firmest friends of liberty, at a moment when all her friends were combined against him, shows its author a traitor to the cause he professes to love, such as even a slaveholder would spurn.

Adjourned, to meet at Central Hall, Milk street, at 7 o'clock.

Evening Session.—Met according to adjournment, at Central Hall; Effingham L. Capron, one of the Vice Presidents, in the Chair.

The resolutions before the Society being read by the Secretary,

Edmund Quincy addressed the meeting. He referred to the intelligence, brought by the magnetic telegraph to-day from Washington, that the members of Congress are signing a pledge—not the temperance pledge, Mr. President, said Mr. Q., though I apprehend that a great many of the gentlemen in question would be vastly benefitted by signing that document—not the temperance pledge, but a pledge to stand by the compromise acts of the last session, and to resist any efforts to disturb them, or even to bring them again into discussion; and that they will support no man for President of the United States who is not pledged to sustain the measures in question to the fullest extent. These gentlemen, Sir, are going to suppress discussion, by publishing it abroad that there shall not a word be said on the subject; and they are going to produce quiet, like the man in court, by their incessant shouts of silence! It is a common saying, that the age of miracles has gone. But it is not so. The Abolitionists have worked a miracle. They have made the Congress of the United States a *useful* body; they have compelled that body to an almost unintermitted discussion of slavery, and have made them earn their allowance. Mr. Q. went on to show that the anti-slavery cause is largely indebted to its enemies for its growth and its present triumphant position, and that, in the Providence of God, opposition to the cause has been a powerful agent in extending a knowledge and consequent interest in the subject.

William Lloyd Garrison came forward, and was received with loud applause. He expressed regret that he had been, of necessity, absent from the meeting during the first day. He said he was free to confess, but proclaim that he *intends* to treat, them, and all laws enacted in pursuance of them, as null and void while they exist, and labor to overthrow the Union, which rests upon them, as speedily as possible.

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Wendell Phillips spoke with eloquence and effect on the subject of funds, and the present exigencies of the Anti-Slavery cause.

Mr. Garrison followed with some brief remarks on the work before us, and the Society adjourned to 6 3-4 o'clock, P. M.

Evening Session.—Again assembled at the Tremont Temple, Edmund Quincy, a Vice President, in the chair.

Charles C. Burleigh concluded his speech on the Constitutional guarantees to slavery.

James N. Buffum proved that Scripture is believed to twenty minutes. On motion of Wm. A. White, the motion was laid upon the table.

The discussion was resumed by Charles List, who spoke mainly on the Fugitive Slave Law.

[In the course of his speech, Mr. List gave way to Dr. Cutter, who came into the Hall to offer the volunteer services of four young ladies, the Misses Hall, (now giving concerts in the city, and in another apartment of the Temple,) to sing an Anti-Slavery song. The offer being accepted, the ladies appeared and sang, in very agreeable manner, 'The Fugitive Slave's Appeal to the North Star;' and afterwards, 'Ho! the Car Emancipation.' And being warmly applauded and encored, they returned and sang, 'There's a good time coming.' The songs harmonized well with the meeting, and formed a pleasant episode. Afterwards, the brothers Hutchinson sang, in their rich notes, a song in rebuke of Daniel Webster's apostacy, and his servility to slavery.]

Wendell Phillips then took the floor, and offered the following resolution:—

11. Resolved, That in regard to SAMUEL ATKINS PERKINS, and votes on the Territorial and Fugitive Slave Bills, we will not undertake to decide whether he represented or misrepresented his constituency; but since neither he nor his friends have attempted any defense of either of those measures, except as necessary to avert dangers which nothing but base selfishness and craven spirit at that crisis make all former Northern treason look white by the side of the blackness of his infamy; and as long as New England retains any spark of the spirit or of the pride of her ancestry, his memory will be held in loathing and abhorrence.

Mr. Phillips referred to the vote which Samuel A. Eliot gave in the Massachusetts Legislature, to instruct the Massachusetts delegation in Congress to oppose all extension of slavery; and to his subsequent vote, at Washington, as one of that delegation, in favor of all the Compromise measures with slavery, the Fugitive Slave Law included! It was base fear for the Tariff, said Mr. P., and an equally base and a false plea, that the law of 1850 is *no worse* than the law of 1793, that led him to give this disgraceful vote. If the law of 1850 is no more than that of '93, how comes it, said Mr. P., that within four months we have had, here in Boston, two different attempts to recover fugitive slaves, and that they are occurring by scores throughout the Northern States, and so much more frequently than ever before in the history of the nation?

It becomes our duty, said he, to express our moral contempt and indignation of Mr. Eliot's vote and whole course on this matter, and to show that the presence of the slave-catchers in our streets is a consequence of Mr. Eliot's fitting commentary on his vote, and recent letter in justification thereof.

Daniel Webster has told us, said Mr. Phillips, that whoever undertakes to re-open the question of slavery, will find himself in a poor and contemptible minority. Not so, said he, Mr. Webster know that poor and contemptible minority was reformed and regained mankind? Did he never hear of a contemptible minority of twelve men, gathered in an upper chamber, whose voice and whose doctrine revolutionized the world? Mr. Webster says, that when the Compromise measures passed the last session of Congress, every body understood that the settlement was a *final* one. Indeed! Lord John Russell once, in the British Parliament, for a doctrine similar to this of Mr. Webster's, got the nick-name of Finality John. We may call *him* Finality Daniel. Did not he know that there were men and women, scattered up and down the land, who love the Anti-Slavery cause too well to allow any final settlement of it like this? In 1646, said Mr. P., a Committee of the Massachusetts Government laid out a road westerly from Boston, as far as Newton; and when they reported the fact, they took much satisfaction in the completion of the work, saying that no road would ever be needed farther in that direction! They were the *finality* men of their day. Mr. Webster's foresight may be taken as equal to theirs.

At the conclusion of an eloquent and very able speech, which was much applauded, and of which the above furnishes but an occasional fragment, the Society adjourned to Friday, 10 o'clock, A. M.

FRIDAY.

Morning Session.—The Society again assembled in the Tremont Temple, the President being in the chair.

The resolutions of the Business Committee being still before the meeting, were advocated by Rev. Joseph J. Lowe, of Liberty, and Thomas H. Jones, once a slave in North Carolina, whose speech was received with great fervor, and Judson Hutchinson.

Mrs. Redfoon, of Providence, spoke chiefly on the question of Woman's Rights, and was repeatedly called to order.

John C. Cluer moved, and the Society voted to lay the resolutions on the table, and take up the resolution presented by him on Wednesday afternoon, relative to a slanderous charge against George Thompson. He defended Mr. Thompson from the charge of T. D. McGee, that he voted in Parliament for the Irish Coercion Bill, and showed, by incontrovertible documentary proof, that the charge was false and libellous in the last degree.

Mr. Cluer's resolution was then adopted; there being a very general and decided response from the audience in the affirmative, and one only in the negative.

The resolutions on the table were taken up, and the meeting was addressed by Rev. Theodore Parker. He occupied a little time in reviewing that portion of Gov. Boutwell's recent Message which speaks in such terms of commendation of the Law of the Fugitive Slave Law. Mr. Parker also examined the question whether a juror is in all cases obliged to find a verdict in conformity with the facts proved; or whether, in a case where he believes justice and popular rights require it, he may not give a verdict contrary to the facts, without violating his conscience.

Soon after 1 o'clock, adjourned to 2 1-2 o'clock.

Afternoon Session.—Met at the hour appointed, in the Temple; the President in the chair.

Edmund Quincy, from Committee on Officers of the Society, reported the following list:—

President,
FRANCIS JACKSON, Boston.

Vice Presidents,
ANDREW ROBESON, New Bedford.
EDMUND QUINCY, Dedham.
STILLMAN LEITHOLD, Cambridge.
AMOS FARNSWORTH, Groton.
ADIN BALLOU, Milford.
JOHN M. FISK, West Brookfield.
JOSHUA T. EVERETT, Princeton.
EFFINGHAM L. CAPRON, Worcester.
JEFFERSON CHURCH, Springfield.
WILLIAM B. STONE, Gardner.
OLIVER GARDNER, Nantucket.
HENRY I. BOWDITCH, Boston.
GEORGE HOYT, Athol.
JOHN C. GORE, Roxbury.
JOSIAH HENSHAW, West Brookfield.
CAROLINE WESTON, Weymouth.
BENJAMIN SNOW, Jr., Fitchburg.
GEORGE MILES, Westminster.
JAMES N. BUFFUM, Lynn.
CYRUS PIERCE, Newton.
JOHN T. HILTON, Cambridgeport.
THOMAS T. STONE, Salem.
BOURNE SPOONER, Plymouth.
WILLIAM ASHBY, Newburyport.
JOHN BALLEY, Worcester.
CHARLES F. HOVEY, Boston.
J. S. STAFFORD, Cummington.
JOSEPH J. LOCKE, Barre.

Corresponding Secretary,
EDMUND QUINCY, Dedham.

Recording Secretary,
ROBERT F. WALLCUT, Boston.

Treasurer,
SAMUEL PHILBRICK, Brookline.

Auditor,
EDMUND JACKSON, Boston.

Counsellors,

WM. LLOYD GARRISON,	WENDELL PHILLIPS,
MARIA W. CHAPMAN,	JOHN ROGERS,
CORNELIUS BRAMHALL,	ANNE W. WESTON,
ABIGAIL KELLEY,	JOHN M. SPEAR,
CHARLES K. WHIPPLE	JAMES RUSSELL LOWELL,
SAMUEL MAY, JR.	WILLIAM I. BOWDITCH.

The question being taken on the acceptance of the report, it was decided in the affirmative; and the individuals named were elected the officers of the Society.

The resolutions before the meeting were further discussed by Edmund Quincy, George W. Putnam, of Lynn, Thomas Russell, of Plymouth, and Wendell Phillips, who controverted the position of Mr. Parker, respecting the juror's right to shape his verdict according to his own ideas of justice.

William L. Garrison introduced the two following resolutions:—

12. Resolved, That in the visit of our long-tried and untiring co-adjutor, GEORGE THOMPSON, to this country, for the second time, we see cause for emotions of the deepest shame and feelings of the liveliest gratitude—shame, that in this vaunted land of freedom, there are millions of our countrymen still wearing the fetters of a slavery which New England has long since abolished throughout all her dominions—and gratitude that, notwithstanding all the scorn, insult and outrage heaped upon him when among us fifteen years ago, as the advocate of universal emancipation, he generously throws the past into oblivion, and is once more with us, the same magnanimous and world-embracing spirit, the same dauntless and invincible champion of freedom, the same unwavering friend to the liberty and prosperity of our country, the same fearless and eloquent advocate of the rights of the oppressed, and the same opprobrium and persecution now, in the same glorious cause, as he was in the perilous times of 1834–5.

13. Resolved, That with three millions of our countrymen in the galling chains of slavery, we have a fitting commentary on the empty declaration, that this is 'the land of the free';—and in the consternation which is every where visible in this country at the presence of GEORGE THOMPSON, we are presented with an equally striking commentary on the general boast, that this is 'the home of the brave'!

These resolutions were then adopted unanimously.

The Chairman of the Finance Committee, Mr. Buffum, reported the amount of funds raised and pledged. A subsequent examination, of the papers, more full and careful than the Committee had then had time to give, shows that the whole amount of cash collected is $350; and that nearly $1200 have been pledged.

The question was then taken on the remaining resolutions before the meeting separately. They were all adopted, with a few opposing votes; but it is believed that those votes were not given by persons members of the Society, or friendly to the anti-slavery cause.

The Society then adjourned, *sine die.*

The absence of GEORGE THOMPSON from the Annual Meeting was a severe and constant disappointment to all present. All had looked to and relied upon his presence, as that which would effectually distinguish and give character to the meeting. A very severe attack of illness, which compelled him to seek the care of a physician, detained him at Hingham, during the entire meeting. To him, not less than to us, we doubt not, the inevitable disappointment was a very painful one.

FRANCIS JACKSON, *President.*

ROBERT F. WALLCUT, *Recording Secretary.*

SAMUEL MAY, JR.
ELIZA J. KENNEY, } *Assistant Secretaries.*
LEVI D. SMITH,

Consumption and Liver Complaint.

IF neglected, colds seem run into these complicated diseases. Before the surface is aware of it, the lungs, beyond the reach of medicine, are affected, and there is one hope for us—that the sun will shine like the rainbow in the storm, and dissipate the entirely conceived fears. It is generally conceded, to health almost every case of this much dreaded disease, if proper remedies are applied in the first stage, for Consumption in all its forms.

SCHENCK'S PULMONIC SYRUP.

Chas. G. Johnson was taken Dec. 1848, with a severe cold, which settled on his lungs, in the consequence of which he suffered much pain on the right side, from which he was unable to lie down, from the right shoulder, having been in a state of nauseous matter every morning, for two years, high fevered, &c. I expectorated freely, and was gradually sinking under the wasting progress of my disease. I took fifteen bottles, and myself once more restored to health. I would add, that the remaining physician seeing the wonderful effect of the medicine, fully tested it in use. To give a reader some idea of the severity of my cough, I will state, that I usually slept by the Syrup, I will state, that I usual weight in health, was 177 pounds, which I finally reduced by my cough, which I attribute to my free use of the Syrup, to 117 pounds; thus gaining, in a few weeks, 60 pounds; and within three pounds of my healthy weight.

CHARLES G. JOHNSON.

We, the undersigned, residents of Bristol and vicinity, are well acquainted with Mr. Johnson, and know him to have been afflicted as above stated. We also know that he has used Schenck's Pulmonic Syrup, and have every reason to believe, that the medicine he uses his preservation from a premature grave. We have every confidence in the integrity and position of Mr. Johnson, however, is a sufficient guarantee to the public of the truth of his statement.

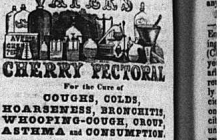
LEWIS PRATT, Pratt's Hotel; LEWIS R. WHEATON, merchant; CHESTER M. STURDEVANT, coal merchant, formerly of Boston; JOHN W. BRAY, merchant; JAMES M. HARLOW, clergyman of Presbyterian Church; S. R. HOLT, Burlington; JAMES B. SCOTT, book agent; A. L. PACKER, coal agent.

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

BEDDING & CO.,
8 STATE STREET.

Agents for Dr. J. H. Schenck, Philadelphia. Price per bottle, or six bottles for five dollars.

Sold in Salem by H. Whipple; Lowell, Carlton & Hovey; Newburyport, J. G. Tilton; Danvers, W. H. Frost; New Bedford, C. A. Clark; Taunton, F. S. Munroe; Fall River, John Shaw; Worcester, M. B. Green; Springfield, R. K. Bliss; Hudson, Pease & Co.; Bangor, D. Bugbee; Rockland, Thomaston, R. S. Siconds; Saco, T. B. Money; Montpelier, Vt., Town and Hall.



CHERRY PECTORAL

For the Cure of

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

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

FROM PROF. HITCHCOCK.

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

EDWARD HITCHCOCK, D. 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 express a large appreciation of its merits and the fullest confidence in its usefulness for coughs and lung complaints.'

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

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

W. A. BREWSTER, M. D.

WEST KILLINGLY, Conn., Sept. 28, 1848.

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

DIRECT EVIDENCE.

Dr. J. C. Ayer, Lowell: Dear Sir—Feeling under the obligations I do for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. I lost my voice, I had cough, accompanied by a sense of tickling in the throat, which caused me to cough, and made use of many medicines without obtaining relief. I was obliged to give up business, and quently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced, following the directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine.

R. S. SIONE, 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 last sent me. I can unhesitatingly say, that no medicine I sell gives such satisfaction as yours does; for have never seen a medicine which cured so many cases of Cough and Lung Complaints. Our physicians are using it extensively in their practice, and has 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. 1Mar.27

Consumption! Consumption!

DR. FIELD,

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

BELIEVING in the *curability of Consumption*, will continue to devote himself to the examination and treatment of diseases of the THROAT, HEMORRHAGE LUNGS;—also to DYSPEPSIA and LIVER COMPLAINT, being often connected with consumption, and frequently the cause of it.

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George Thompson, Esq., M.P.

A BEAUTIFUL Portrait of this distinguished philanthropist, from a daguerreotype by Gabriel, lithographed in the highest style of the art by Buffum, is for sale at 25 cents, at the Bookstore of the Publishers,

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