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WM. LLOYD GARRISON, EDITOR.

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

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Refuge of Oppression.

From the Lawrence Courier.

GEORGE THOMPSON

Has recently been among us, as the advocate of certain radical changes in the private policy of our country. As great importance is attached to his mission, and great influence claimed for him, by many people, it becomes our duty, as a public journalist, to discuss his conduct and its tendencies. If Mr. T. came among us as a private individual, the case would be otherwise. But when he proposes to alter our institutions, or to set a portion of the Union in opposition to any other part, it becomes us to ask what are his qualifications for the task, and whence does he derive his authority as director of the affairs of his opinion? We look upon the English nation and our own as upon two families, each delighting in friendly offices towards the other, but having its inner sanctuary, into which the other dare not hourly intrude. Each family is open to the ministrations of its neighbor, but it feels outraged if that neighbor enters into its private circle, to create quarrels between the brethren who sit around its hearth-stone. However desirous the different members of either family may be of producing reformations in the habits of other members, a regard for the dignity and sanctity of their household will lead them to hide the rising one's shortcomings from other eyes, and to resent promptly any interference from the illicit. This was the view taken by Lord Morpeth, who visited our land a few years since. He says of slavery—

'It was a subject which I felt, during my whole sojourn in America, as I feel it still, to be paramount in interest to every other. It was one on which, I intended and endeavored to observe, a sound discretion; we have not ourselves long enough washed off the stain to give us the right to rail at those whom we had originally inoculated with the virus; and we have yet, abundantly experiencing hospitality, could not, with any propriety, intervene authoritatively upon the most delicate and difficult point of another state of society.'

Now, if Mr. Thompson comes here, as was announced, simply to visit his friends, why does he not adopt the same generous course? If he did so, our people would honor him. He would call for blessings on the head of the man who had done so much to benefit the poor and misused of his own land; who has secured as many precious rights and blessings to the ignorant and down-trodden subjects of his country as Hindostan. For these deeds, they would do him honor, while very little unpleasant recollection of the past would be dismissed and forgotten. But, instead of doing thus, he comes among us advocating a dissolution of our Union, and seeking to lead us to such a course as would spread the indescribable horrors of civil war throughout our borders. He seeks to destroy the confidence the community have felt in the religious institutions, to establish which our Pilgrim Fathers suffered more than death. Already in scepticism and irreverence abounding to a fearful extent; and Mr. T's course is holding secular meetings and political discussions on the Sabbath, attracting the lovers of novelty and excitement away from church, is calculated to increase the evil. Again, he abuses, in no measured terms, the leading statesmen of the land, and advises the violation of the law on our statute-book; thereby striving to undermine the only safeguard of our Political Independence for law! This course we can tolerate in Garrison and his co-workers, because they are our fellow-citizens, and have a right to express their opinions with freedom, so long as they allow others to do the same. We regard them as sincere, but infatuated fanatics. But Mr. T. is an entire stranger, the member of a foreign government. Those questions upon which our own people may differ as much as they please, do not concern him or his. Our sectional differences have recently almost destroyed our country. At the present time, the patriotic of all parties are endeavoring to restore confidence, and to strengthen the weakened bonds of union. But this foreign officer steps in, denouncing the peace-makers, and doing all in his power to revive the deadly quarrel. What excuse has he to render for thus interfering with the private affairs of a nation fully competent to take care of itself? 'An irresistible feeling of philanthropy' said a friend to us. Then let him return to England, and war against the superfluous taxation, which takes a piece of crust from each operative's mouth, and cuts its tithe from the widow's weeds and the dead man's shroud! Let him go to the mining regions, where satiated husbands sell their wives to the highest bidder, as we have known to be done since Mr. Thompson's visit, and inquire if done to a fair and faithful wife, in spite of her tears and prayers? Let him go to the boasted army and navy of his country, where his fellow-Christians daily writhe and bleed under the lash; or to the factories of his land, and see the 20,000 little boys, and 10,000 little girls, less than thirteen years old, toiling for the bread and water that keeps the breath of life in their deformed bodies; or to the *sweaters'* shops, where poor girls are fourteen hours a day for a scanty pittance that hardly preserves life, and becomes temptress, they yield to the golden allurements of gain, and are lost forever. After Mr. T. has reformed these abuses and a hundred others, it will be more tolerable to have him proffer his services to remove the mote from the eye of his neighbor!

We have for years followed Mr. T.'s course with warm approval, and we now have for him but the kindest feelings. We hope that he will see the error of his course, and return to his legitimate field. There he may make amends for his misguided labors of the peace of our country, and secure the noblest of rejoicings for his tomb—the tears and blessings of 'God's poor!'

From the Lawrence Sentinel.

GEORGE THOMPSON—THE LONDON TIMES.

The 'Thunderer' of printing house square has fulminated one of its fierce bolts at the head of the faithful member for the Tower Hamlets, says the N. Y. Independent. George Thompson receives $1500 a year from the Anti-Slavery Society of London, as the salary for doing the stump oratory of professional philanthropy. That sum *qualifies* him for a sort in Saint Stephen's, and a firebrand in our union and stability on the other—the eminent anti-slavery clown has a commission into the ring at Boston, with the hope that his performance will be the signal for setting the American nation in a blaze from New Orleans to Buffalo. The 'Times' and 'American' think rightly and speak truly when they tweak this audacious missionary of the devil by the nose, and hold up the mercenary creature to the contempt of the world. There are those who, sincerely fanatical, would set the bondmen free, careless about consequences. These enthusiasts we pity and respect. They are the slaves of opinion which will not reason, of an ideality running riot with judgment. But Thompson is a cold-blooded hireling, who, under the mask of sincerity, carries the bravo's dagger in his sleeve, to cut the throat of this Union at the bidding of his employers. We know this man, and know those who know him well; and if our information be not most faithy, his commission to America, this trip, is a duplicate of his locality. We accuse him, openly and above-board, of being not only the paid agent of the British Anti-Slavery Society, but of the British Government—his mission being to assist, by wild and reckless declamation, in breaking up the connection between the Northern and Southern States of the Union. Mr. Webster, of course, will not fail to advise Mr. Abbott Lawrence of the matter; nor will that distinguished prop of republicanism neglect to do his duty in the premises. We hope that this dissolution-of-the-Union and blood-spilling-civil-war-propagandist (what a horrible monster!) will not be permitted any longer to roam over the nation, spitting his poison broadcast, and openly preaching the destruction of the most godlike,—the greatest happiness of the greatest number,—government mankind has yet known.

From the Washington Union.

ABOLITION DEMONSTRATION.

We find the following in the New York Herald. It shows that the abolitionists are busy about Boston; but, at the same time, it proves that their violence is only equalled by their insignificance. As for the conduct of the miserable fanatic Chaplin, we are not surprised at any thing he does, with the penitentiary before his eyes. But so far as regards Thompson, the member of the British Parliament from the Tower Hamlet, he is acting just as we predicted he would on his first advent here. We said he came for no other purpose than to aid in the slavery agitation, and to contribute his mite to the disunion projects of the abolition fanatics. This was indignantly denied by the New York Post, the New York Tribune, the Liberator, and several other abolition organs, and we were censured for casting such reflections on this illustrious British philanthropist. It was said that he came only on a visit to his friends, and for purposes in no wise connected with our domestic affairs. What say these apologists now? He has been following the example and emulating the zeal of Garrison and Fred. Douglass, his two bosom friends and cronies. How do the good people of Boston relish this vile incendiary from abroad, who repays the indulgence he receives by slander and insult to the people and government of this country?

ABOLITION MEETING IN BOSTON—DISGRACEFUL PROCEEDINGS.

Boston, Tuesday Evening, Feb. 18, 1851.

Mr. Wm. L. Chaplin, who has been bailed out of prison for having been caught in the act of abducting slave from their masters, has received last evening at Tremont Temple by an audience of about 700, one-third of whom were colored people. He related his story, and a subscription was then started, making up the $25,000 for which he is bailed. George Thompson, the notorious English abolitionist, arose and appeared much hissed, but the disturbance was not so great as to prevent his speaking. He said he blushed for the city of Boston, and that acts had been done here which would make the author of them the scorn of humanity. He abused the Union meeting which was held in Faneuil Hall, President Fillmore, the South, the Church, &c. Much of it was evidently interrupted in his speech by indignant hisses and cries, and the meeting adjourned abruptly have been a serious disturbance, had the holding of the meeting been more generally known.

Selections.

From the Portland Transcript.

GEORGE THOMPSON'S LECTURE.

George Thompson, the English Reformer and Member of Parliament, lectured before the Anti-Slavery Lyceum on Thursday evening of last week. The Temple Street Chapel was filled to its utmost capacity by an attentive audience, who listened and applauded the speaker throughout his discourse. His reception was warm and enthusiastic, such as he has every where received out of Boston.

Mr. Thompson is a fine looking man, of a tall, erect figure, graceful manners, and a countenance beaming with the light of intellect and warmth of heart. He is more of the Chatham than the John Bull in his appearance, being of that lean sort that Cæsar liked not.

He is an eloquent speaker, clear and distinct in his enunciation, animated in gesture, rapid in the evolution of thought, and rising, occasionally, to a lofty flight. In denunciation and satire he is terrible, flaying his enemy alive, without mercy. The approach of a conflict warns him into a fiery energy, as the blast of the trumpet shoots fire through the veins of the war-horse. Strong in the consciousness of the purity of his motives and the goodness of his cause, impatient of wrongs, and hating tyranny with all the strength of his nature, he is eager for the conflict, and throws himself into it with an ardency and impetuosity that sometimes hurries him into indiscretions. But his sincerity fully atones for all. No one can doubt *that*, who has looked upon his open countenance, listened to his burning words, or followed his course from his youth up. In his off-hand speeches, he is often discursive and rambling, but whatever topic he touches upon is presented in a strong light. In argument he is clear and conclusive, in retort, keen and pointed; playful in humor, while his shafts of satire tell with wonderful effect.

☞ George Thompson, the English orator and reformer, delivered a lecture last week before the Anti-Slavery Lyceum of this city. I did not attend, because I prefer to hear, but undoubtedly the house was crowded, and that he spent some time in unsing up the editor of the Daily Evening News—rather rough work, and to no purpose. His stopping to rebuke that editor was like a noble horse turning round to kick at a donkey, or a majestic lion turning aside to snap at a polecat.—*Portland Pleasure Boat.*

SPEECH OF GEORGE THOMPSON, ESQ.

Last week Thursday evening, we had the rare pleasure of listening to a noble address from that gifted champion of a world's freedom. He is an oratory much like what Jenny Lind is in music. His vindication of himself against the petty slanderers who have sought, behind his back, to injure him, was perfect. So annihilating was his treatment of the Weys, which the day before tried to excite a mob against him, that we have not been able to conceive of it since. Never did another mortal hang up such a drubbing. Would that several more editors in this State had to be there.

So evident was his attachment to this country and its free institutions; so forcible his argument against slavery, and so eloquent his appeal to America to save itself and its victims from its power; so perfect his defence of abolitionists, and so inspiring a testimony to their cause, and its prospects, that the vast audience often greeted him with rapturous applause. We can understand now why tyranny and its minions on both continents quake at his approach. We hope to publish a sketch of his speech hereafter.—*Portland Inquirer.*

From the Practical Christian.

GARRISON AND THOMPSON AT HOPEDALE.

On Sunday last, our Community were favored with their long expected visit from William L. Garrison and George Thompson. It was an interview to be remembered with lasting gratitude. It was an ostentatious and quiet reception of two devoted Christian Philanthropists, by an humble people who knew how to appreciate them. It was an occasion fraught with deep emotions and affecting sympathies. All gathered around a common Father's altar in reverence and love. All sat together in holy communion of soul, the refreshings of heaven descended upon us, and our communications were purifying. Necessarily, however, rendered the stay of our friends brief—too brief; but their work constrains them to an almost perpetual activity. May they be sustained in it by the outstretched hand of the Most High, till down-trodden, bleeding humanity, the blind and bruised world feel the presence of regenerating truth. The sympathies and prayers of this little community follow them in their onward pathway of toil and trial, ever bidding them God-speed in the cause of Christ and humanity, till the consummation of their mission.

In the evening, Geo. Thompson addressed an immense audience in the Orthodox Meeting-house, at Milford, on the all-engrossing subject of American Slavery. Thanks to the Minister, Committee and people of that Parish, for their liberality in opening their sanctuary on the occasion. A blessing will rest upon them for thus pleading the poor slave, by affording one of his most eloquent and devoted advocates an opportunity to plead his cause. Great are truth and justice, and they will prevail. 'Wait a little longer.'

From the Hingham Journal.

MR. THOMPSON'S LECTURE.

Being absent from town, we did not hear Mr. Thompson's lecture on Monday evening. A correspondent, however, has sent us the following sketch of it:—

The last of the series of three lectures, by this gentleman, was delivered on Monday evening, to an audience highly respectable in numbers, notwithstanding the very inclement weather, and the worst walking of the season. Had the evening been pleasant, and the travelling good, we doubt not that the Town Hall would have been entirely filled. The result of this experiment, under unusual obstacles, ought to encourage our town's-people to take immediate measures to secure a number of additional lectures, sufficient to make out an ordinary winter's course.

The impression made by Mr. Thompson has been, we think, highly favorable and gratifying. No man can ever, considered, in this country, under the weight of greater prejudice, or more determined opposition. Indeed, it is scarcely possible to conceive of a popular feeling, based upon so specious and well-grounded facts and reasons, being so general as that which Mr. Thompson has had to encounter in America. But, the ease with which he has been enabled, by the force of his genius and winning, magnanimous judgment of the people, is as instructive as it is pleasant to witness.

In listening, last Monday evening, to his lecture on the politics of England—to his enlarged and liberal ideas of political philosophy, his graphic descriptions, his discriminating delineations of party characteristics, his frank confessions, the clearness both of his reasoning and of his narrative, and the peculiar grace of his oratory, we could not but wish that every one who has denounced and decried Geo. Thompson could, if but once, meet him, face to face, in the lecture room, and be brought under the influence of his own mind.

That lecture was one which would be heard with profit by every American audience. It was one calculated to make us estimate the greatness of our privileges, and the importance of our fidelity, as citizens, to the principles of our government, and to the ideas on which is builded the fabric of our liberty.

And, with all our hearts, we desire that the efforts of the people of Great Britain, and of such champions as Richard Cobden, John Bright, Joseph Hume, and George Thompson, may, day by day, strengthen and grow, until final success shall reward their labors and cares; and our brethren of our country and share equally with us the blessings of democratic institutions and of just self-government. Little do the people of the United States appreciate the great glory, or the peculiar responsibility of their situation before mankind. Little do they understand the hearts of the enlightened philanthropists of the old world, if they did, they would bear willingly their rebukes, and look more anxiously than now, to the influence of their conduct on the hopes of liberty and the fears of despotism in other lands.

Inaspicious as was Mr. Thompson's reception, last autumn, in Faneuil Hall, we trust and believe his visit has not left the cause of truth and liberty where he found it, to be, even, less than when he appeared before the people, when they have been permitted to hear, has been alike honorable to him and to ourselves.

* * *

THE FUGITIVE SLAVE LAW.

In the New York Assembly, Jan. 29:—

Mr Bradley, of Cayuga, offered the following resolutions:

Whereas, free citizens of the non-slaveholding States have been imprisoned by South Carolina, in direct violation of that clause of the Constitution which guarantees that the citizens of each State shall be entitled to all the rights and immunities of citizens of the several States; and whereas Congress, in enacting the present Fugitive Slave Law, has failed in its duty to secure to the slaveholder his alleged right in slaves; therefore,

Be it Resolved, (if the Senate concur,) That our Senators in Congress be instructed and our Representatives requested, to use all honorable means to secure the passage of a law to prevent the recurrence of a like outrage on the rights of citizens of the free States, and in violation of the Constitution of the United States.

Resolved, (if the Senate concur,) That the Governor of this State be requested to furnish each of our Senators and Representatives in Congress a copy of the foregoing preamble and resolutions.

A resolution offered by Mr. Norton, reaffirming the joint resolutions adopted by the Legislature of this State on the 15th Feb. 1850, as being the true expression of the opinions at present entertained by the people of New York, was laid over.

ANTI-SLAVERY MEETING.

A public meeting of the members and friends of the Glasgow Female Anti-Slavery Society, and of persons friendly to the universal abolition of slavery, was held in the Merchants' Hall, Hutcheson street, on Tuesday evening, the 21st January. The Hall was crowded, and hundreds had to go away who could not gain admittance.—Wm. Simon, Esq., occupied the chair. On the platform we observed—the Rev. George S. Ingram, the Rev. David Johnstone, the Rev. George Jeffrey, the Rev. Wm. Scott, Bailie Pearson, Dr. John Black, Messrs. John Knox, John Barr, John B. Rose, James Clark, Andrew Paton, James Cooper, R. Brown, Jarvie Parry, James Clark, James Cairns, Robert Gardner, J. Hoey, F. B. Stuart, Robert Simpson, &c.

On the motion of Bailie Pearson, Mr. William Sinnal was unanimously called to the chair.

The Chairman rose and said—I feel, my friends, that my first duty on taking this chair, is to thank you for this renewed mark of you confidence. When I look at the programme of business before me, and know the able and interesting speakers by whom you are to be addressed, I shrink from the thought of taking up your time by any remarks; and yet I can hardly refrain from offering a few observations on the present occasion. I deem it proper to do this, not, indeed, because the Glasgow public has brought us together, but because there has arisen among its friends some difference of sentiment in regard to the best mode of proceeding. This has led to secession from the society, and the formation of a new association. It has been said by some, 'we can no longer co-operate with you, because there are anti-slavery men in America, who hold and propagate opinions on other subjects to which we are diametrically opposed, and we refuse to be held as either acquiescing in them, or being in any way responsible for them.' Now, I never entertained the idea that, in associating to promote the anti-slavery cause, or any other benevolent object, we were, any of us, to be held responsible for the opinions of our neighbors, or they for ours, whether in regard to religion or politics. (Applause.) On the contrary, the understanding and the practice have ever been, that each held his own views on all other matters, but agree to co-operate for the overthrow of slavery. (Applause.) So was it in the Bible Society, the Temperance Society, and others that might be named. Unquestionably, I should feel most satisfaction in laboring with those who agree with me the most intimately. I can have no sympathy with any, either in this country or America, who daringly presume, with their finite capacities, to sit in judgment on and impugn the government of the Almighty Ruler of the Universe. Rather would I be of those, who, with the sublime Milton,

'Would assert eternal Providence,
And justify the ways of God to man.'

(Applause.) I could not hold fellowship religiously with those who detract from the principle, that all Scripture is given by inspiration of God, and is profitable for instruction, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' I admit of all, could I persuade myself, who deny the divinity of our Lord and Saviour Jesus Christ—which I believe to be the 'chief corner stone' of the Christian edifice. But, notwithstanding all this, if there be here, or in Glasgow, those who, though differing from me on these and other points, are yet of unblemished moral reputation, who are spending their energies in behalf of the down-trodden slave, and who, of all others, most enjoy his confidence, I am not prepared to abandon association with these men. No! The American Anti-Slavery Society, with whom the friends of Emancipation in Glasgow have long co-operated, is *catholic* in its Constitution, consisting of men of all religious opinions, orthodox and unorthodox, who, without referring to these differences, harmoniously meet and labor for the extinction of slavery. Need I tell you, that among those are that prince and patriarch of abolitionists, William Lloyd Garrison, and his coadjutors? and therefore I would continue to co-operate with them, until the fetters are shorn from the limbs of the slave, and he walks abroad, 'redeemed, regenerated, and disenthralled by the genius of universal emancipation.' Our friend George Thompson is at this hour laboring side by side with these devoted abolitionists in the United States, in this important crisis of their country—a crisis which I fondly trust may issue, through the ordering of Providence, in the entire overthrow of American slavery. I hope we shall hear from his own lips, on returning from America, that he has met the hopes and prospects of the anti-slavery cause in that country. Meanwhile, let us, stimulated by his example, strengthen his hands by our prayers, our labors and means, in view of the great work yet to be accomplished, may they be encouraged everywhere to persevere in the good cause of emancipation, by the sentiment breathed in the following lines:—

Spirit of Freedom—on! O pause not in thy flight,
Till every clime is won, to worship in thy light!
Speed on thy glorious way, and wake the sleeping lands;
Millions are watching for the ray, and lift to thee their hands;
On—till from every vale, and where the mountains rise,
The beam lights of liberty shall kindle to the skies.

(Applause.) Having offered these few remarks, I now call on our friend Thomas Brown to read the report of the committee.

Mr. Brown then read a very lengthy report, detailing the proceedings of the society for the past year. The receipts for the year amounted to upwards of £120. The report, at great length, stated the reason why the society had ceased to continue its support to the American Anti-Slavery Society, and repudiated the idea that they were at all responsible for the sentiments or opinions, on other subjects than those of anti-slavery, of any of the members of the American society.

The Rev. Mr. JEFFREY rose, amid enthusiastic applause, and read the following resolution, which is as follows:—That the report now read be adopted, printed and circulated under direction of the committee; also that the remaining members of the committee and office-bearers be requested to continue their services, with power as usual to add to their number. I have much pleasure in moving the adoption of the report now read. It is a well-written document, clearly sets before us the history of the society's proceedings, the grand principle on which it is founded, and the claims it has on our continued countenance and support. It is admirably fitted to give the friends of the anti-slavery cause, at the present juncture, the enlightenment which some may need who are not so versant in the history of the anti-slavery movement as you (the chairman) and others who are around me, and will at least, let them see that we hold fast by the motto inscribed on one side of our flag, 'which reads thus,—'No union with slaveholders;' we are just as true to the motto on the other side of it, and that is, 'Union with all, without distinction of creed, or sect, or politics, who are as one with us in our watchword of immediate emancipation to the slave;' in our responsibleness for all slaveholding or slaveholding churches and their apologists, that they cease to perpetrate or to palliate sin, and now give warning to the slaveholder, that it is required of him, and of every man, woman, and child, that he must, at once and for ever, to undo the heavy burden, to let the oppressed go free, and to break every yoke. (Cheers.) It is an exhibition of our principles and a history of our proceedings, and I reckon the report well fitted to give renown to the cause. (Applause.)

There are some things in the report that invite remark. It says that we have not for some time received public attention, because there has not been any marked occasion for a meeting of the society. Though we have had no public meetings, the ladies unobtrusively and efficiently, have been doing their work. Let me say that all honor is due to those ladies for defatigable zeal and diligence. No cause can well proceed without them, and it seldom fails of success when it engages their hearts and energies. (Applause.) I am certain, however, that while for some time we have had no public meeting, there has been no diminution of public interest in the anti-slavery cause, or in the influence which this society and kindred societies of abolitionists in Britain have exercised upon the public mind. We have had no need to meet to expostulate with brethren who forget that they are Britons, and the president of the world's liberties, when they set their feet on the shores of New England, again, to renounce with churches who, in their sectarian attachments, forget the wrongs of the slave, though to relieve these wrongs his prayer rose to Heaven for pity, and to man for justice. Nevertheless, our work has been going on—nay, we might point to some societies who, in deference to the power of public opinion, have been forward to declare that slaveholders shall not be members of their ecclesiastical association, or admit to sit with them in their meetings. Are not these evidences of progress? 'Still it moves,' said the starry Galileo, as he groaned from his prison-house, where the Roman Inquisition had lodged him, because he maintained the earth circled round the sun; and with the force of public opinion, we say still it moves, and onward it shall move, gathering and growing not only in this country, but also in that land of stars and stripes, where all men are said to be born free and equal, and yet where there are upwards of 3,000,000 in bondage, until it has overturned every system of oppression and wrong, and given to every man his inheritance and inalienable birthright, as a being endowed with reason, and created in the image of God. (Cheers.)

I cannot forget that this Society is designed to aid the Boston Anti-Slavery Bazaar, for this special reference is made in the report. That Bazaar is held under the auspices of the American Anti-Slavery Society—a Society catholic in its constitution, and consistent in its unswerving advocacy of the rights of the slave. We who are on this platform are not ignorant of the history of the American Anti-Slavery Society. Nor are we ignorant of the abuse to which its supporters have been exposed in America, and which they have heroically endured, because they would turn aside neither to the right hand nor the left from the great principle and purpose of their association. It is well noticed in the report, that the American Anti-Slavery Society is composed of all classes of men, without distinction of creed or politics. We cannot forget that one of the American Anti-Slavery Society is met without being asked what he thinks about philosophy—what about politics—what about theology—but what is his belief about slavery—(cheers)—and if he is right on slavery, he is a member of the Society. The Society thus comprises men of every shade of belief in Christianity and politics; all, however, are united in one thing—in a determination to live and labor, not for the amelioration of slavery—not for the ameliorating of fugitive slaves, as they highly commendable and humane, (but as fit to abolish slavery as a nutshell is to hold the ocean)—but to live and labor for the extinction of slavery, which will not ameliorate slavery by destroying it, and aid the slave to freedom without the need of his flying from the land of his birth.

Now, Mr. Chairman, let me say to you, that there are two things about this American Anti-Slavery Society, that commend it to me as the agency we must have recourse to, if we have anything to do with America at all, and we dare not cease to have to do with her, although we commonly have to do with a Society that cannot have to do with the character and claims of the American Anti-Slavery Society. For, while the catholicity of its platform, and the simplicity of the principles of the American Anti-Slavery Society commend it to our countenance and support, it has another claim, one I were ungrateful if I forgot to name. It is no upstart Society, or unknown Society. You know its noble character by years of labor—untiring labor in the cause of the slave—labor amidst the vilest abuse, and the most resolute persecution. It has not been since it was where controversy became popular. It made it popular. (Loud cheering.) It has been maligned again and again in America, and the character, especially, of its able and active President, Mr. Wm. Lloyd Garrison, defamed; but what harm has malignity done him, or where is the spot of infamy on the character of that just and good man, where he will not own as the pioneer in the great work of true American independence? The American Anti-Slavery Society is but one in the world. I mean men of a colored man yet, that did not look to that Society as the only true friend of the slave in the United States, or speak of Wm. Lloyd Garrison without enthusiasm. I have seen impartial observers from the States, and they full not to admit it. Did I need, sir, to ask confidence in the American Anti-Slavery Society, or support toward the Anti-Slavery Bazaar, I can appeal to its history, to its principles, and to unprejudiced testimony, and find much reason for my confidence and support. The report notices a circumstance which has made me dwell somewhat at length on the Constitution and character of the American Anti-Slavery Society. It notices the defection of four female members from the committee of this Society, and the institution of another Society. I have little doubt that this step of defection has been in some sense, a mistake. It has been taken rather in ignorance than through unkindness, is for one, should have passed over this matter entirely, had not the name assumed by the Society which has been instituted, been so very like that on whose account we have this evening met. Let me say, however, that this defection took place without reasons assigned to any meeting of committee, and on the ground that Henry C. Wright, who was once in this country, has published articles on peace in the 'Liberator,' a paper edited by Mr. Garrison. In the opinion of those who have left this Society, of a most noble character, and that therefore the Boston Bazaar, under the patronage of the American Anti-Slavery Society, was not entitled to confidence and support. I have no doubt that these persons, who have left this Society, did not know that the 'Liberator' is no organ of the American Anti-Slavery Society—that Henry C. Wright is no agent of the Society—that the American Anti-Slavery Society has as little to do with Mr. Wright's or Mr. Garrison's opinions, on peace or war, as you have this evening with my opinion on Popery or Church Establishments. Sir, if the four female parties who have left this Society were to be admitted, to what would they lead? What Society, for any general object, would carry parties in its bosom, of such a kind? If we are to think alike on all points, before we agree to do any thing on one point, co-operation for the removal of social evils is at an end. Here is a poor man drowning in the river, and ere I throw a rope or give a pull, I must ask him his creed, and if he be a member of the limited Presbyterianism, I am scarcely able to withdraw him from the water. A stringer, however, approaches, and must I ask him his creed ere I hold him hold of the rope? The thing is an amazing practical absurdity. They would have been thought of the sagacity of Mr. Cobbe (as if he had not made the Anti-Corn-Law League inclusive of all who would bought the repeal of the corn-laws, no matter what was their political party, or if he had excluded any, because, on other platforms, they had sketched out a plan of reform, nor will still been under the heats and colds of the fiscal sliding-scale. Sir, the American Anti-Slavery Society is no such Society. It says, 'All hands and hearts will take the aid of every man and of every woman who will give aid to the extinction of the evil of slavery, and who will contribute to the fund for testing men's creeds, but for testing their humanity; and their grand mission shall not have been accomplished until the evil of slavery is extinguished from the world.

It appears that the parties who have made a defection from our Society condemn the views of Mr. Garrison, and on account of the views of the American Anti-Slavery Society and this Society have nothing to do with their members' views on peace or war. They simply condemn the Society on other subjects, if they keep away from those subjects on the anti-slavery platform. I am not here either to defend or to condemn the views of Mr. Garrison on any subject away from the object of the Society. This is not a platform for any thing but anti-slavery, and I am here to condemn that which we must keep our Society sectarian and catholic. We must keep our Society from our Society, whatever be his religious opinions, if he is a true friend of the slave; and he must not bring his religious opinions, if he be a friend of the slave, to be permitted to bring, under the guise of slavery, any but the cause of our brother who is in bondage. What he may say about slavery, we are united in, but our concern; it is what he may say here, and on this point—the extinction of slavery. Let us keep by that bond of union as catholic as ever. That Society is doing the work in America, and is the only one that enjoys the confidence of the slave; and, when it has achieved American freedom, will still shine in the glory of the victory. That day is not far distant. The sun of that glorious day of emancipation is rising—the light of it is in the sky. The proof of it—it is the very last gasp of tyranny—the last struggle of the tyrant's power, and the morning star of freedom, long, long, cheered the slaveholder's ear. It is in the rapturous shout that shall arise from the hearts of an emancipated world. The reverend gentleman sat down amid loud applause.

Mr. JOHN B. ROSE seconded the motion, which was unanimously agreed to.

Mr. WM. WELLS BROWN, the fugitive slave, then addressed the meeting in a long and eloquent speech. It was not the best that he had had the opportunity of addressing a Glasgow audience, and he regretted much that, for the present, it would be the only party in America at which he had the opportunity of speaking to a meeting composed of the friends of the slave. That cause needed advocates. The prejudice against the cause was so great, that those who were presented for the advocacy of their views, or securing a coloring of respectability and countenance to the cause, found in the great presidential meeting held at which they would not have representatives—whether it was an Evangelical Alliance Conference, or a Peace Congress. In these circumstances, the friends of the slave were required to be doubly earnest. He trusted that the Society under whose auspices they had met would be supported. He believed the labors were appreciated by the friends of the slave in the United States. Those of the American Society with whom it co-operated were highly pleased with the labors of our friend. Society, he had ceased to be so for upwards of two years, and could, therefore, be impartial. He was concerned with no Society that was not also prepared for what he said; nevertheless, he always felt it his duty to recommend this Society. The reason why he could not have been called against the President, as President, was, that they had exposed the conduct of churches and theological institutions in America. Having read advertisements outlying the sale of slaves belonging to churches and theological seminaries, he went on to say that it was because Mr. Garrison had exposed such conduct that he was called upon to oppose him. He (Mr. Brown) left it to the meeting to determine which of the two parties was most tinctured with infidelity.

The CHAIRMAN then said he was sorry to state that, in consequence of indisposition, Ellen Craft was unable to appear on the platform on this occasion. He had, however, to call on Wm. Craft to address the meeting.

Mr. WM. CRAFT next addressed the meeting. He reiterated the statements of Mr. Brown as to the persecution of Mr. Garrison by the anti-slavery party, and the confidence entertained in him. He was the first white man that had shown his kindness in Boston. He had been offered by a southern church the comfort and security which the negro population enjoyed there. His private opinions on other points he did not care for. This he knew, that he had never been with the anti-slavery party, and had persevered through obstacles that would have affrighted other men. At the commencement of his labor he had been mobbed, dragged about the streets by ropes, and even had a gallows erected opposite his own house, on which it was meant to have hung him.

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 presented, as a condition of their assent to the Constitution, the compromise that secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the obligation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the rejection, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its recipient 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 PERPETUATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

The CHAIRMAN said that he had been intended to have the following resolution formally moved and seconded, but, to save time, he would merely read it, and ask their assent to it. He then read the resolution as follows:—

"Resolved, That we cordially welcome to Scotland W. W. Brown and William and Ellen Craft, fugitive slaves from the land of Bondage, and hunted from American slaveholders. Whilst we deeply lament that Republican America has no portion of her soil on which they can be secure from the grasp of the man-stealer, stimulated by the new facilities given by the infamous Fugitive Slave Bill, we rejoice to offer them the security of British protection, and British law."

The resolution was carried by acclamation.

The Rev. Mr. SCOTT moved the last resolution, expressive of abhorrence at the sin of slaveholding, and confidence in the Anti-Slavery Society, as the most effective instrument for enlightening and changing public opinion in America on the subject. Slaveholding, he contended, was a sin, even should it be the case that its victims were officially treated and better provided for than even free labourers had always in Manchester to be. To influence public opinion was the right way to secure its subversion; and meetings like theirs would not be without effect for that purpose even on the other side of the Atlantic. He had been acquainted with the American Anti-Slavery Society, and all the more so that its members spoke out their opinions. He would never stand by those, and by colored ministers, who, for filthy lucre, could be silen when it was inconvenient to speak, and who urged the necessity of having their church cleared out of doors, and such like excuses, for their conduct. If there were infidels in its ranks, he did not wonder at it, when they saw religionists giving their countenance to slavery, and defending and upholding institutions for it. He had been cautioned not to support Lloyd Garrison; because, 'was said, for every word he spoke against slavery, he spoke two against the church. His answer was, and why not? seeing that the American churches were the bulwarks of slavery. It could not be supposed that a church that upported slavery deserved to be denounced. He concluded by recommending ladies to support the Boston Bazaar.

Mr. JOHN KNOX seconded the motion, which, like the other, was passed unanimously.

After a vote of thanks to the chairman, proposed by the Rev. Mr. CARPENTER, and suitably acknowledged, the meeting separated.

CONGRESS.

IN SENATE—FEBRUARY 18.

Mr. Clay's resolution offered yesterday, concerning the Boston affair, was taken up. Mr. Clay explained the objects set forth in the resolution. Any discussion upon the objects of the resolution would be premature until the information called for is obtained, but he could not forbear saying that he had read, shocked, astonished and astounded at the accounts given in the newspapers of the late occurrence in the third city of the Union, in the second town in population. It was not alone that the laws had been forcibly resisted, in which the laws had been put at defiance, but the officers of Justice had been beaten down, driven out of the Court House, and the prisoner in custody taken from them, too, by a negro mob, in the face of a population of 150,000. Who committed this flagrant outrage? Was it his own race? No! Men of his own blood not of our people; it was by Africans and the descendants of Africans. The question presented by the occurrence, whether our laws were to be treated for our government—are to be carried into force, or whether the government of white men is to be yielded to a government by blacks. So astounding was the account, he could not at first believe it; but a distinguished citizen of Massachusetts had assured him it was true. The Senator from Mississippi, yesterday, gave an intimation with the view to a vote of the Government, announced that the law would be enforced. He (Mr. Clay) also had an interview with those officers, and had received the same assurance that the law would be rigorously enforced. He hoped the resolution would be passed.

Mr. John Davis said he had read of the occurrence in Boston, which occurrence all must condemn; but before condemning any one, or commending any one, he would wait for facts. The laws was unpopular in mid-Congress and in the people of Massachusetts; they were law-abiding people, and know that it is not by violence that law is to be overcome, but will obeyed by it (?), by the rigidness of its enforcement, it can be altered. While the law would be enforced, freedom of discussion and debate would be indulged upon and maintained.

Mr. Clay—Freedom of debate? On what subject?—debate upon an open and impudent violation of the laws of the country?

Mr. John Davis said he meant freedom of discussion and debate upon the general merits of the law.

Mr. Clay—who has opposed freedom of discussion upon the merits of the law?

Mr. Davis said he did not allude to the Senator from Kentucky; but without the Senate there was a disposition to stifle discussion on the merits of the law.

Mr. Clay said Congress had passed the law to carry into execution the Constitution of the United. That law was passed only five months ago by a considerable majority. Congress now says that it will not repeal or modify that law—that time must be given for it to be tried. Mr. Clay said that the law is yet not be repealed, particularly when a bold, open attempt is made to resist it. He hoped that his remarks had not been offensive to the people of Massachusetts, in speaking in strong, indignant terms of those who invaded the temple of justice, beat down the officers of justice, and with violence, setting the sword of justice, waved it in triumph over the prostrate officers—whether his remarks were offensive or not, he would at all times speak—offend whom he might—of any gross outrage and resistance of law, whether by black men or white men.

Mr. John Davis was as indignant as any one at the occurrence. The people of Massachusetts were a law-abiding people, but at the same time were a free people, and from the time of the Revolution had insisted on the freedom of discussion and inquiry. Their remedy is to seek by argument and an appeal to the ballot box the repeal of the law. This is the way they overcome an offensive law, and not by violence.

Mr. Hale coincided with Mr. Clay in a great part of his indignation; but was sorry, however, a little of it had not been heard when the law was passed. As a judge in a Southern State refused to issue his warrant to execute the law for the recovery of fugitive from justice. He was indignant at the Judge, but dent if he had heard of it was offered. There was no indignation when bands of armed men paraded the Southern States to invade Cuba; nor was any resolution offered when a mob held this city for two days under the President's nose. Mobs might take place and they might. He had been one of one in Kentucky, when a printing office was broken up by a mob of the State. He hoped that the Government was not about taking the short step between the sublime and the ridiculous—not the sublime, but the step not to be sent to Boston to put down a negro mob. It was too ridiculous to believe. It would be better to leave the suppression of such occurrences to the State authorities. No law, when it had not the moral support of the people, whether in Massachusetts or Louisiana, could be enforced; and it was useless to attempt it with the army or the navy. George the Third tried that, and his soldiers shot down citizens in State streets; but he did not succeed. He believed the people and the authorities of Massachusetts are competent to enforce the laws, and if he was a citizen of Boston, should consider it an insult if the government presumed that the laws could not be enforced.

Mr. Foote said that no judge in Massachusetts had refused to execute the law. He had issued his warrant, the party was arrested, and had presented himself for trial. It was not true that bands of armed men marched through the Southern States to invade Cuba. There was some suspicion of such movement, and government did its duty by requiring the laws of the country. Ninety-nine hundredths of the Southern people sustained this action of enforcing the laws. He alluded to Washington's conduct with regard to the Whiskey Insurrection as a precedent for action by this government to interfere with the Boston proceedings. He also commented upon the good conduct of the Governor of Massachusetts in the time of Shay's rebellion, and hoped the present Governor would do his duty, and if aid was required, that the President would extend that aid.

Mr. Jefferson Davis did not believe the Northern States would enforce this law. The government of the United States had power only to resist invasion or suppress insurrections. The insurrection in Pennsylvania was put down by the militia of the States. At one time it was contemplated that the militia of the State could be relied on to put down insurrection. No such reliance could be had now. The law of Massachusetts was not enforced by the Marshal in the first case, yet the Marshal was not removed. What was the Government encouragement to a violation of the law? He was opposed to employing the army and navy in State insurrections. When a State refuses to enforce a law, the question then involves her relations to the Union, and Congress has no power to force her. If Massachusetts refuses to enforce this law, she has only one thing more to do, and that is, to declare the Constitution and laws of the United States are null and void, and of no obligatory force on her. Mississippi had been alluded to. Her Governor had not been guilty of an offence. He offered to give a pledge to appeal when her term of office expired. This was not accepted; injustice was hungry for victims. Although, from his position, it was known to have been impossible for him to have been concerned in the affair with which he was charged. If the mob in Boston was an exception of the principle of Massachusetts, he would say to her, 'Go on!' He would not vote to enforce her obedience to laws by means of the army and navy.

Mr. Foote read from Hallam's papers to show that the suppression of the Whiskey Insurrection was effected by the militia of New Jersey, Maryland and Virginia, and not by the Government.

Mr. John Davis said, that when he said the people of Massachusetts were opposed to the law, and considered it offensive, he did not mean, therefore, that the law could be disregarded. All speculations of the necessity of calling in the army and navy were idle; the laws would be enforced. Beneath the opposition to the law there was the public opinion that interference by mobs was not the proper mode of repealing a law. The days of the Revolution and Shays' Rebellion were past, and the people have learned an easier mode, by the ballot-box, to change a law. The people of the free States objected to the imputation on them, that while all other cases were tried by jury, these were not.

The resolution was unanimously adopted.

PRESIDENT PILLMORE'S ANSWER TO MR. CLAY'S RESOLUTION.

WASHINGTON, Feb. 21.

The following message was sent into the Senate by the President, in answer to Mr. Clay's resolution of inquiry relative to the Boston riot:

To the Senate of the United States:—I have received a resolution from the Senate, requesting me to lay before that body any information I may possess in regard to the alleged recent case of forcible resistance to the execution of the laws of the United States, in the city of Boston, and to communicate to the Senate such facts as I may adopt to be the occurrence, and whether, in my opinion, any additional legislation is necessary to meet the exigency of the case, and more vigorously to execute the existing law.

The public newspapers contain an affidavit of Patrick Richards, deputy Marshal for the District of Massachusetts, setting forth the circumstances of the case, a copy of which affidavit is herewith communicated. Private unofficial communications concur in establishing the main facts of the account, but no satisfactory official information has as yet been received, and in some important respects the accuracy of the account has been doubted by persons whom it implicates. Nothing could be more unexpected than such gross violation of the laws, which happily prevail throughout the authority of the United States, perpetrated by a band of lawless confederates in the city of Boston, and in the very temple of justice.

I regard these flagitious proceedings as being a surprise, not unattended with some degree of negligence; nor do I doubt that if any such act of violence had been apprehended, a disposition of citizens of Boston would have presented themselves promptly and voluntarily to prevent it. But they the danger appears to have been not only been made known and duly appreciated by those who were concerned in the execution of the process in a community distinguished for the love of order and respect for the laws. Among a people whose sentiment is liberty and law, and not liberty without order and law, such a violent outrage could only be the result of sudden violence, amounting to much unprepared for to be successfully resisted.

It would be melancholy indeed if we were obliged to regard the attachment of the people of Boston, and the whole people of Massachusetts, as much as it violates the law, and defies the authorities of the government, and disgraceful those concerned in it, their aiders and abettors, nevertheless we may safely lay before the Senate, in answer to its resolution, some important facts and considerations.

Connected with the subject—the resolution of Congress of Sept. 23, 1789, declared that it be recommended to the Legislatures of the States to pass laws making it crimes for keepers of keepers of their jails, to receive into safe keeping all prisoners committed under the authority of the U. States, until they shall be discharged by the due course of laws therefor, of under the like penalties as are or may be imposed committed under the authorities of such States respectively—the United States to pay for the use and keeping of such jails, at the rate of a month for each prisoner that shall be under their authority, and be committed thereto, during the time that such prisoners shall be detained in such jails, and for the support such of the said prisoners as shall be committed for offences.

A further resolution of Congress passed March 3d, 1791, provides that whereas Congress did, by resolution, on the 23d Sept., 1789, recommend to the several States to pass laws making it expressly the duty of the keepers of jails to receive and take keep therein all prisoners committed under the authority of the United States, in order therefore to insure the administration of justice, it was resolved by the Senate and House of Representatives of the U. S. of America, in Congress assembled, that in case any State shall not have complied with the same, the U. S. Marshal, under the direction of the judge of district court, be authorized to hire a convenient place to serve as temporary jail, and to make provision for the keeping of the prisoners committed under the authority of the U. S. Marshal, until permanent provision shall be made by law for that purpose; and the said Marshal shall be allowed his reasonable compensation incurred for the above purposes, to be paid out of the United States Treasury.

By the various provisions of the law of Massachusetts, as that law stood before the act of the Legislature of that State of March 24th, 1843, common jails in the respective counties were to be used for the detention of any persons detained by the authority of the court of the U. States, as well as by the courts and magistrates of that State, but these provisions were repealed and repealed by the act of the Legislature on the 24th of March, 1843.

The act declared that no Judge of the Commonwealth, and no Justice of the Peace, shall hereafter take cognizance or grant a certificate in cases that may arise under the third section of an act of Congress passed Feb. 12, 1793, and entitled an act respecting fugitives from justice and persons escaping from the service of their master, to any person who claims any other person as a fugitive slave within the jurisdiction of the Commonwealth.

It further declares that no sheriff, deputy sheriff coroner, constable, jailor, or other officer of the Commonwealth, shall hereafter arrest, or detain, or aid in the arrest, or detention, or imprisonment in any jail or other building belonging to the Commonwealth, of any person for the reason that he is claimed as fugitive slave, and it further declares that any justice of the peace, sheriff, deputy sheriff, jailor, or other officer shall offend against the provisions of this law by in any way acting directly or indirectly under the powers conferred on them by this act, shall for the act aforementioned, shall forfeit a sum not exceeding one thousand dollars for every such offence, for the use of the county in which such offence shall be committed, or shall be subjected to imprisonment one year in the county jail.

This law, it is obvious, had two objects. The first was to make it a penal offence in all officers and magistrates to exercise the powers conferred on them by the act of Congress of Feb. 12th, 1793, entitled an act respecting fugitives from justice and persons escaping from the service of their masters, and which powers they were fully competent to perform up to the time of the passage of the Massachusetts act.

Second, to refuse the use of the jails of the State for the detention of any person claimed as a fugitive from. It is deeply to be lamented that the purpose of these amendments is quite apparent to prevent, so far as the legislature of the State could prevent, the laws of Congress being passed into acts to carry out the provisions of the Constitution of the United States, which declares that no person who is held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service is due. These acts of the State Legislature, although they may cause great barrassment, cannot derogate either from the duty or the authority of Congress to carry out fully and fairly the public constitutional and constitutional provisions for the delivery of persons bound to labor in one State, and escaping into another, to the party to whom such service or labor is due.

It is quite clear that by the resolution of Congress of March 3d, 1821, the Marshal of the U. States in the District in which the keeper of the jails of any State has been withdrawn, in whole or in part, from the purposes of the detention of persons committed under the authority of the United States, is not only authorized and bound, under the direction of the district court, to hire a convenient place for the safe keeping of prisoners committed under the authority of the United States.

It will be seen from papers accompanying this communication, that the attention of the Marshal of Massachusetts was particularly called to this provision of the law by a letter from the Secretary of the Navy, of the date of Oct. 29 last. There is no official information that the Marshal has provided any such place for the detention of his prisoners. If he has not, it is to be regretted that this power was not exercised by the Marshal, under the direction of the District Judge, immediately on the passage of the act of the Legislature of Massachusetts of March 24th, 1843, and especially, that it was not exercised in the case of the fugitive slave law of the last session, or when the attempt of the Marshal was afterwards particularly drawn to it.

It is true that the escape from the Deputy Marshal in this case was not owing to the want of a prison or place of confinement, but still it is not easy to see how the prisoner could have been safely and conveniently detained pending an adjournment of the hearing, without some such place of confinement, or if it shall appear that no such place has been obtained, whether the Marshal will be given to lose no time in the discharge of this duty.

I transmit to the Senate the copy of a Proclamation issued by me on the 18th inst., in relation to the disturbance of the peace of the Commonwealth of Boston, together with copies of instructions from the departments of War and Navy, relating to the general subject of the resolution, and addressed to public dispatches, transmitted from the Department of State to the District Attorney and Marshal of the United States, and to the District of Massachusetts, and their answers thereto.

In regard to the law branch of the inquiry made by the resolution of the Senate, I have to observe that the Constitution of the United States, the President shall take care that the laws be faithfully executed, and that he shall be Commander-in-Chief of the Army and Navy of the United States, and of the militia of the States when called into the actual service of the United States; and that Congress shall have power to provide for calling upon the militia to execute the laws of the Union, suppress insurrection and repel invasion; from which it appears that the Army and Navy are by the Constitution placed under the control of the Executive, and that Congress by legislation of Congress could add to or diminish the power thus given, but by increasing or diminishing the abolishing or suspending the militia.

But not so with the militia. The President cannot call out the militia into service even to execute the laws or to suppress insurrection, by the authority of an act of Congress passed for that purpose. But when the militia are called into service in the manner prescribed by law, the Constitution itself gives command to the President.

Acting on this principle, Congress, by the Act of Feb. 28th, 1795, authorized the President to call forth the militia to execute the laws or suppress insurrections against State governments, and to suppress combinations against the laws of the United States, and to provide for the case of insurrections. But the Act proceeds to declare that whenever it may be necessary, in the judgment of the President, to use the military force thereby directed to be called forth, he shall forthwith by proclamation, command such insurgents to disperse, and retire peaceably to their respective abodes, within a limited time.

These words are broad enough to require a proclamation in all cases where the militia are called out under that act, whether for suppressing a State insurrection, or to aid in executing the laws. This section leaves consequently some doubt whether militia can be called forth to executing the laws without a proclamation. The 3d section of the act provides that the President may make such a call, and place such militia under the command of such officer of the United States, as he may deem necessary to aid him in executing the law, or suppressing such combinations; and provides that such militia shall be paid by and subsisted at the expense of the United States.

Congress, not probably adverting to the difference between the militia and the regular army, by the act of Feb. 28, 1795, authorized the President to use the land and naval force of the United States for the same purposes for which he might call forth the militia, and subjected the expense thereof. But the power of the President under the Constitution as Commander of the army and navy is general, and is not limited to any particular occasion, but is general and positive. The act of 1807, therefore, ought not to be construed as evincing any disposition of Congress to limit or restrain the constitutional authority.

It may be well that Congress should modify or explain this act in regard to its provisions for the employment of the army and navy of the United States, as well as that in regard to calling forth the militia. It is supposed not to be doubtful that all officers of the Government

But it is not merely the newspapers that are thus transported with joy at the insults poured upon Boston, without any provocation, by those who do not like; but the municipal officers themselves present anew the spectacle of submission to injuries and of that sublime patience with which they evinced on the memorable occasion of the Faneuil Hall Mob, compared with which even the Bigelow and Tukey Mob, lately known as such that the Board of Aldermen, in the wisdom of their pro-slavery zeal, had instructed the police officers to do what is absolutely forbidden by the code, if not by the letter (as we think it is) of the laws of Massachusetts. This week we have read the unanimous passage of Resolutions by the Common Council approving of that action, and 'cordially responding to the recent Proclamation of the President,' and promising to use their earnest efforts to carry out the recommendations: 'We had hardly thought such self-abnegation and self-degradation possible, even in Westernized Boston. Instead of repelling the Proclamation and its recommendations as insults to Boston, they plump themselves down upon their knees, like the Firman of the Sultan upon their heads, exclaim 'Great is Fillmore, and Webster is his prophet, we have deserved it all,' and hold up their cheeks, that who list may come, to be smitten and spit upon! With a meekness and humility, unparalleled, because uncommanded, by the submission of any despised and persecuted Jew, they exclaim—

'You called me misbeliever, cut-throat dog,
You that did void your rheum upon my beard
And foot me as you spurn a stranger cur
Over your threshold:—
Fair Sir, you spit on me on Wednesday last;
You spurned me such a day; another time
You called me dog; and for these courtesies'

we are more ready than ever to do any dirty work you can find for us with hands to do!

Does Boston deserve this or not? Do those sneaking time-servers fitly represent her or do they not? Have they not by their conduct made the Friends might call the Weight of the city. That the wealth and prodigious piety of Boston thinks they cannot be kicked too much, provided it be by the foot of slaveholders or their tools. But we draw this encouragement from it all, that there must be a strong under-current of wholesome feeling setting in the opposite direction, that makes Washington and Boston feel these demonstrations to be necessary. The more servile of the Slave Senators evidently place no confidence in all the protestations of Northern men. They know that the public sentiment of the North is against the execution of the Fugitive Bill; and they know, too, that what Mr. Hale said in that debate is confirmed by all history, and by nothing more than that of the slaveholding States; 'no law, when it has not the moral support of the people, whether in Massachusetts or in Louisiana, can be enforced.' Boston is degraded as low as servile prints and time-serving functionaries can throw her; but there may yet be righteous men enough found in her to save her from final and utter Reprobation.—a.

PARLIAMENTARY COURTESIES AND CONSISTENCIES.

We need not call the attention of our readers to the courteous language used by Honorable Senators concerning a member of the British Senate, or, as Mr. Clay hastingly put it, one 'said to be the member of Parliament'! Decencies of language, though usually considered due to the component parts of foreign governments, when casually in this country, is not to be expected from that Sewer into which the waste of pro-slavery filth flows from all parts of the Union. Mr. Henry Bowlen is allowed to set toasts at the dinner tables of America, and no fault is found with his interference with our affairs. It is only the 'wounds of a friend' that make us wince. Perhaps truth as well as decency is too much to expect from men who have been living themselves black in the face about the dungle of the Union, for their own purposes. But one would have hardly expected, from the 'brazen head of Cass himself, the amazing lie, that 'if a member of Congress should go to England what 'the illustrious Thompson' is doing here, he would be sent to Botany Bay!' This foul-mouthed slanderer either meant what he said, or he did not. If he did, he showed his equal ignorance of what Mr. Thompson has been doing in this country and of the laws of England. If he did not, he is a libeller as dastardly as he's base; using his high position for the purpose of scattering over the country falsehoods which he knew to be such.

Although Mr. Thompson's unquestionable right to discuss questions of American politics, and to consider the relations of slavery to the Union and the Constitution, will hardly be denied by any sane man, it is a right which he has voluntarily foregone. We believe that not an instance can be given, among the multitudes of addresses he has made, in which he has made what his bitterest enemies could construe into an attack upon the Institutions of this Country. His blows have been aimed at slavery, on its own merits, as the chief enemy of the human race, calling for the attack of every human being. His arguments have been moral and religious, not political, in every instance. If slavery be so essential to the Institutions of this country, that moral and religious arguments against the one endanger the existence of the other, it is not his fault, but that of the two systems and those who united them in an accurated wedlock. Mr. Thompson is falsely accused by whoever lays to his charge intermeddling with the political institutions of America.—a.

MR. THOMPSON AT SPRINGFIELD.

Springfield, N. Y., Feb. 19th, 1851.

In my last, I gave you an account of the shameful reception which the gentility and the editorial fraternity of Springfield gave the man and men whose presence among them should have been hailed as a marked honor. Messrs. Phillips and Quincy, left about 8 o'clock for Boston, and Mr. Thompson started soon after for Albany. Previous, however, to his leaving the hotel, one of the terrifying committee called upon him and said—'Mr. Thompson, I trust you will not carry away with you the impression that the respectable people of Springfield approved or endorsed the scenes of last night and the night before.' 'Ah! said Mr. T., 'where were those respectable people, sir, who disapproved the conduct of these rioters? Look stray broken windows, sir; see the rotten eggs which were thrown. Where were your police, and those very respectable people of whom you speak, when the rights of a stranger were thus trampled under foot, and his life, even, in danger? Where were you, sir?' 'Why,' said the blushing member of the terrifying committee,' I went home and went to bed.' 'O yes, sir,' said Mr. Thompson, 'you went home and went to bed. Yes, I see; and for all you and your very respectable citizens, and your selectmen, and your police, I might have been now a mangled corpse. Don't think for a moment, sir, that I will swallow this nonsense. Had the 'respectable citizens' done their duty, or made the police do theirs, I should not have been hung and burnt in effigy; mobbed two evenings in succession; my parlor windows would not have been broken, and both doors of my lodgings subjected for two days and nights to a series of brutal insults which would disgrace even a heathen community. You went home and went to bed, did you? This truly was valorous! Where would the boasted liberties of your country have been, had Washington gone home and gone to bed? Where would England have been, had Wellington gone home to bed? No, sir, understand me; the very respectable people' of whom you speak are the very one who are responsible for this outrage. Had they not held their peace, and by silence—and by far the most, these things would not have taken place. For the misguided men and boys who hanged and burned me in effigy, and cast stones through my windows, I feel nothing but pity. It was 'your very respectable citizens,' your living letters and leaders, politicians, who prepared this reception for me, and *deliberately created* the very mob whose outrages you and they now pretend to condemn. It won't do, sir. Dark as and deep as is the infamy of this attack upon defenceless strangers, the very respectable people, the lying editors and scheming politicians of Springfield must bear it with the best grace they may.'

We left the hotel while the abashed member of the terrifying committee was still stammering out an apology for the very respectable people' of Springfield, and uttering faint hopes of 'having a chance made out to catch some rioter or other, and bring him to justice'—as if there were a magistrate or such a thing as justice or law in the town of Springfield! Don't do any such thing, good Mr. S.! Don't add any thing of hypocrisy to the shame of your town. Don't be so *mean* as to drag up some ignorant man or boy, and make him a victim to the law which you invited him to break, and in that breaking virtually promised him your protection. Let it be as it is. It is useless to try to conceal the truth, that the 'very first citizens,' so called, of Springfield, Mass., for many days *before* the arrival of George Thompson, had been most industriously *preparing* all the elements of the mob for his reception; that the editors of both the Whig and Democratic papers of Springfield had published falsehoods upon him; that the leading members of the Whig and Democratic parties had joined the hue and cry against him; that the 'very respectable citizens' had, in every safe and covert way, fanned the rage of an excited populace against an unarmed and defenceless stranger. The slave of the Slave Power in Boston mobbed the eloquent Englishman in Faneuil Hall, and were till now *alone* in their infamy. Worcester, Lynn, Salem, Providence, Fall River, Plymouth, Portland, and a host of New England towns and cities, have received him with open arms. Sixty times has he spoken to audiences worthy to listen to him, since the Webster Whigs of Boston mobbed him in Faneuil Hall, and even Boston had in part redeemed itself by opening the Tremont Temple for a course of his most instructive lectures, when Boston's business to blacken hitherto fair reputation by most deliberately preparing for and perpetrating a gross outrage upon one of the noblest champions of human rights the sun ever shone upon.

As Mr. Thompson was stepping into the cars at the depot this morning, some villain threw a rotten egg at him. He instantly turned back, and demanded to see the dastard who had given him this last insult; but the cowardly villain had fled, and could not be found. Some of the citizens expressed their indignation at this attack upon Mr. Thompson. Should the dirty vagabond who thus insulted him be subjected to any censure, we would commend him to the sympathies of his very respectable coadjutors, the editors of the Springfield Republican and Hampden Post, and to the kind consideration of the terrifying committee and the 'very respectable' people of Springfield.

Honor to the men who, though few in number, and with a strong opposition arrayed against them, yet carried their point against this opposition, held their meetings, and triumphantly vindicated the right of freedom of speech. These men will never 'go home and go to bed' until the influence of the Slave Power in Springfield is broken, and that power itself buried beyond hope of resurrection.

On arriving at Troy, we saw a Quaker enter the car and look round as if seeking for some one. At length he asked aloud, 'Is William Lloyd Garrison present?' and we instantly knew him to be a true man, who thus spoke that loved, and feared, and hated name. It was Friend Wilmer, of Union Village, who had come to take Garrison, Thompson and the rest to Union Village, where the Convention sits to-morrow. Mr. Garrison, unfortunately, is yet detained in Boston by severe illness. We have stopped to-night at an excellent hotel in Schaghticoke, kept by Mr. Downs, and after meeting and conversing with some of the good friends of Freedom who have called to see him, the mobbed, hunted, and beloved friend of humanity has retired to rest, to renew to-morrow that warfare with oppression and wrong which he will not cease to wage while he lives.

As we start quite early in the morning, I must close. I will write you again from Union Village, in relation to the contemplated Convention.

Yours, G. W. P.

P. S. I was informed by a gentleman from Springfield, in the cars to-day, that on Tuesday evening, as he was passing through the streets, he met a large and well organized band of Irish people, well armed with clubs and stones. He asked them where they were going. They replied, 'To mob Thompson.' 'Why?' asked he, 'because he is the enemy of Ireland.' 'Do you not know,' said the gentleman, 'that he is one of the truest friends Ireland ever had?' 'No; is it so, indade?' said they. The gentleman assured them of the truth of his statement, and they instantly abandoned their intention of committing violence upon Mr. Thompson. But for the providential meeting of these men by a man who knew them and in whose word they had confidence, George Thompson might have been murdered in the streets of Springfield. Yet all the guilt and shame of all this wrong and outrage, the act of which might have been *murder*, lies at the doors of the 'very respectable people' of Springfield, and they cannot remove the stain. We wish them a better mind, and true repentance. P.

PROVIDENCE, R. I.

George Thompson, M. P., made us a visit on Saturday evening last, 15th inst., and delivered one of his lectures in Westminster Hall, to an intelligent auditory of about 400 persons. The weather was rainy or the hall would probably have been full. His subject was the 'Progress of Reform in Great Britain.' Seldom does a Providence audience hear a man of more varied and greater knowledge, or so good an orator. All were delighted and satisfied.

On Sunday evening, the 16th, he spoke on Slavery in the same hall, every part of which was crowded long before 7 o'clock, and it is said hundreds retired, not being able to obtain even a standing place. At 7 o'clock, Elder Martin Cheney, of Olneyville, was introduced to him, and delivered a very pertinent and excellent address of welcome, on behalf of the friends of emancipation in Providence. It was listened to by that large and crowded auditory with evident interest and satisfaction; and the reply of Mr. Thompson was in his usual eloquent style, and elicited much applause from the audience. His lecture was equal in truthfulness and power to any address I have ever heard from him since his arrival in October last, and I had heard him five times previously. The audience, though in many parts of the hall greatly crowded, was very attentive and quiet. Mr. Thompson was very running in paying his respects to the newspaper press of the country, commencing with our leading journal, edited by the Governor of the State. The question of slavery was handled in a masterly manner, and its only proper remedy shown to be 'the foolishness of preaching,' by which a thoroughly regenerated public sentiment is to be secured—all else that may be needed will come as a matter of course. Seldom do we hear a more logical defence of the measures of the American abolitionists. His illustrations and anecdotes were to the point, and well timed. I have not seen or heard of any who were not thankful they had heard the great philanthropist. It is probable he will pay us another visit, when those who could not get within the sound of his voice will have an opportunity to hear him.

Let the politicians, North and South, heeded by such men as Webster and Cass, band together to oppress and enslave their fellow-men, the day is not far distant when these Herods and Pilates will reap the reward of their doings, if the abolitionists will but be uncompromising and faithful.

Last evening I heard Abraham Payne, a talented young lawyer of our city of State, before the Committee of the House of Representatives, in defence of the petitioners for a protest of the Legislature against the Fugitive Slave Law, and asking its repeal. He spoke about an hour and a half. What the result will be is uncertain. There is such a feeling among our politicians in favor of keeping things quiet, that righteousness and humanity have nearly died out among them all, Whigs and Democrats. S. W. W.

February 13, 1851.

LETTER FROM FRANCIS BISHOP.

Liverpool, 28th Dec., 1850.

Dear Friend:—

It is a long time since I have had the pleasure of communicating with you, but I have never ceased to feel the warmest interest in the great cause to which you have devoted your life, and I find to watch with trembling hopefulness its varied conflicts in the shifting and shufflings of the leading political parties in the American States.

You will perceive I write from Liverpool. I left Exeter more than two years ago, to enter upon a work here which has ever been dear to my heart—that of the ministry at large. But though I spend most of my time amongst the sorrowing and suffering, and find in my daily visits to the cellars and garrets of the crowded courts and streets, a wide field for sympathy and active diffusion of the employment for heart and hand, I can never forget the thousands of slaves across the Atlantic, or the faithful band who are laboring for their redemption. The lowest here are free—the most wretched can still lay claim to manhood. But who can consider the wrongs and sufferings of the poor of this country as at all analogous to those of the slave, has never felt or understood in what consists the great and essential wickedness of slavery.

The Fugitive Bill has amazed and grieved me. I stand astonished at the reckless, insensate raving of a legislature defying the civilized world by passing an act of such unmitigated atrocity; and I grieve to see so many men of high endowments allowing party ties and attachments to bear down within them all feeling of shame, and sense of justice, all love of man, and all regard for God. I would say much on this subject, but I have only time to write a few hasty lines before the mail is made up. I am anxious not to let another steamer leave our shores without sending you tidings, which you will be eagerly looking for, of Wendell Phillips. He has arrived safely in Liverpool by the Cambria last Wednesday fortnight, and, thank God! they are now beyond the reach of their pursuers.

Can it be true, as the papers report, that President Fillmore has written to Dr. Collins, the husband of the person who impiously calls herself the *owner* of Mrs. Craft, stating that, if necessary, the whole force of the Union shall be put in operation to bring back the fugitives? If so, what a spectacle for the world! The Chief Magistrate of a great country threatening to use all its resources to kidnap a poor, defenceless woman, and carry her off to slavery! O, could degradation further go?

Mrs. Craft has had a severe and trying illness, the natural consequence of the fearful suspense and torturing apprehensions she has passed through in the course of the last two or three months. I rejoice, however, to say, that though still very feeble, she is now much better, and in a fair way of recovery. Mr. Craft has gone to meet William Wells Brown at Newcastle, and his wife is staying with Mrs. Bishop and myself, and will continue to do so till she is quite strong—and as much longer as we can induce her to remain, and give us the pleasure of her company. They are a noble couple, and one cannot look at their mild and expressive faces, beaming with goodness and intelligence, without feeling a deeper thrill of indignation at the system which would dehumanize such men and women, and sink them to the condition of brutes and chattels.

I have been much gratified to read of the reception of George Thompson at Worcester, Lynn, &c. Boston has reason to thank those places for redeeming New England from the disgrace of silencing, by base, vulgar clamor, the voice of the faithful reformer and honored philanthropist.

My wife joins with me in kindest regards and best wishes to yourself. Ellen Craft, too, (in which, if here, I am sure her husband would unite,) sends her best respects to you and all the numerous friends she has left in Boston.

I remain, dear friend, ever yours truly,

FRANCIS BISHOP.

Wm. Lloyd Garrison.

THE GLASGOW MEETING.

In these dark and evil days, it is a refreshment to the spirit of the American Abolitionist to read such words of cheer and encouragement as have reached us from the commercial metropolis of Scotland. The report, on our first page, will be read with unalloyed pleasure by every true friend of America. It conveys to us the voice of compunction when mean circumstances which deceive a nearer eye. What Europe says of us now, America will say of herself in days to come.

We would, especially, attract the attention of all who have ever been deluded by the specious falsehoods of our enemies, or the honest blunders of our mistaken friends, concerning the character and purposes of the American A. S. Society, to the manly and common sense views of its platform taken by the Rev. Mr. Jeffrey, in his speech. They do great honor to his sagacity and clearness of statement, and cannot but have a good effect in clearing away the mists which have been raised, with evil or erring intent, about this matter. The whole report will repay an attentive perusal.

THE RIGHT ACTION.

At a legal Town Meeting in Southborough on Monday, the 20th day of January, 1851, it was

Voted, by yeas 46 to nays 29, to adopt the following resolutions:—

Whereas, Congress, in a late session, passed an act making it a penal and criminal offence to assist a fellow-man to walk the earth and breath the air of freedom, therefore—

1. Resolved, That we, the inhabitants of Southboro', in Town Meeting assembled, do solemnly declare that liberty is the birthright of every man.

2. Resolved, That it is a duty which the slave owes to himself, to posterity, and to God, to take and to defend his liberty.

3. Resolved, That it is our duty, and that of every one who claims to be a man, to help him to get and to maintain his freedom; and we now pledge ourselves to do all we can to make the soil of Southborough truly free.

4. Resolved, That our Legislature are under moral obligations by all righteous means to help the oppressed and rebuke the oppressor, and if they do not do it, they are unworthy of the name of men.

5. Resolved, That a copy of the above resolutions be sent to our State Legislature and to our National Congress.

Voted, that the above resolutions be recorded.

Voted, that the Town Clerk furnish attested copies of the above resolutions for Congress, the State Legislature, and the press.

A true copy.

Attest, S. FAY, *Town Clerk.*

GEORGE THOMPSON IN UNION VILLAGE, N. Y.

Dear Mr. Garrison:

I wrote you last from Schaghticoke, where we stopped over night. Early in the morning we were carried, with our kind Quaker friend, to Union Village, where we arrived at about 10 o'clock, and stopped at the house of a stanch friend of liberty, Leonard Gibbs, Esq., an eminent lawyer resident here, under whose hospitable roof we still remain. The Convention was in session in the Free Church, where people and many of whose people are abolitionists of the first quality. Those noble advocates of the slave, Mr. and Mrs. Foster, were already on the ground, and on visiting the Convention an hour after our arrival, I found Mr. Foster engaged in addressing a large and attentive audience. The news of the Springfield mob had already reached them through the New York papers, and the impression that the abolitionists were defeated, and that Mr. Thompson had been driven from Springfield without a hearing, being general, I took an opportunity to correct the mistake, and assured them that no better meetings for freedom had been held by Mr. T. since his arrival in this country. I gave the names of the Terrifying Committee at Springfield, and on mentioning the name of 'Homer Foot,' Mrs. Foster stated that when her husband and herself were lecturing at Springfield some *six weeks since*, this same 'Homer Foot' was busy manufacturing the mob which was ready for Mr. Thompson on his arrival, and compared this 'Homer Foot' to his infamous namesake, 'Jeffrey of the U. S. Senate, 'Hangman Foot. A slight debate took place in reference to the comparison, on the ground that Hangman Foote was injured by it; and it was pretty generally agreed that he was thus injured, for the very good reason that an open bully is to be considered more of a man than a secret bully, who for weeks has been plotted and planned with his compeers to prepare a state of public feeling which, while it outraged the rights of the tax-paying citizens of Springfield and violated the common decencies and hospitalities of life, might have resulted in the murder of American citizens and of the philanthropist who has done so much to relieve the oppressed of all lands.

At the commencement of the afternoon session, Mr. Thompson came into the Convention, and was most warmly received. He soon took the floor, and gave a most thrilling and humorous account of the Springfield mob. The high expectations which the renown of Mr. Thompson had excited were in that one speech more than realized. At the close of his remarks, Mrs. Foster, ever true to her duty, introduced the aged Henry Clarke, who had also come from her residence in Northampton. This unknown man spoke for a short time in her peculiar manner, and was most kindly received by the audience, who pressed around her to purchase her books, and who saw in her a proof of the natural equality (to say the least) of the coloured race. It is a duty to be proud of, to be wished that all whites *were* her equals.

In the evening, the house was crowded. The choir sang a beautiful hymn in an excellent manner, and Mr. Thompson again took the floor, and for two long hours held the audience spell-bound, while he analyzed the whole system of slavery, and, in the purest of his talents; yet the audiences are always surprised at the sublimity of his views of the nature of man, at the vast range of thought and illustration, which seems to increase with every successive effort, and the boundless versatility of talent which meets the hearer at every step of the discourse. In the latter part of his evening address, he investigated some of the arguments which have been adduced by Christians and Christian ministers to prove that the blessed God 'made the negro for a slave, and foreseeing his situation as a slave, gave him a form and constitution adapted to his lot.' The blasphemy of God and libelling of Christianity was exhibited in its true light. The services of the evening were closed by another song of freedom from the choir, and the meeting adjourned till the next day, at 10 o'clock.

In the morning, at the opening of day, the Convention was addressed by Mr. and Mrs. Foster, Mr. Gibbs, G. W. Putnam, and Mr. Culver, ex-member of Congress. The Chairman (the Rev. Mr. Miller) is a pioneer in the cause in this region. He is now about leaving to take up his residence in Oregon, and to prepare for his journey was obliged to take leave of the Convention. A vote of thanks was passed, and several of his friends who had stood by him in past years told of his faithfulness in the dark hours of days gone by. This brought George Thompson to his feet, who gave him a short and touching farewell address.

Mr. Thompson spoke again in the afternoon, with the usual result, to a delighted audience. At the close of his remarks, a Committee, previously appointed, reported a Constitution for a Society, which is to embrace all the counties of Eastern Ohio, and is called a 'District Anti-Slavery Society.' This Constitution, after being discussed, was adopted, and the new Society starts with a good prospect of success and usefulness. There is plenty of material scattered over this region, and needs only to be collected and concentrated to form a mighty battalion. Slavery, with all political twaddling seems to pervade the minds of the mass, and the opinion was almost unanimous, that all that is done well in this cause is done by the application of truth to the conscience of the people.

At the evening session, Mrs. Foster addressed the crowded house for an hour and a half in one of her logical and eloquent speeches. Mr. Thompson spoke again for more than an hour with peculiar power. Speaking of the miserable apologies made in this country for the existence of slavery, he said—'Let me stand on one side of a screen and hear a man talk a few minutes upon this subject—let me hear him make his lament that this evil exists, and express his hope that some time or other, some how or other, it will be done away, and I will tell you what are his politics and what is the preaching that which he listens. It is all hypocrisy! No man who thinks it an evil, and is honest in his opinion, will oppose its immediate abolition. No man who believes slavery is wrong will sit still or keep silent while it exists! It is all hypocrisy! Let the man who talks about it lay his bosom to the present hour, and I can sound with line and plummet the dark depths of the stagnant souls of such wretches! All the talk of its being 'a sad thing, a blot upon our nation's escutcheon,' &c. &c., is cant and hypocrisy! The slaveholder who has just found out that it is wrong has dangled the flesh from her neck to her loins, will, when he is done, whine over the evils of slavery! It is a lie! There is no true friend of the slave but the abolitionist—none who really hate slavery but the friends of immediate, unconditional emancipation. You talk to me your liberty! yes, even dare to boast of it abroad, and in the foreign city, at the table d'hote, the mustachioed Cossack laughs in the face of the American, scoffs at your professions, and points triumphantly to the Southern plantation.

You love liberty for yourselves? Indeed! What a virtuous people! Yes, you love it for yourselves and yourselves only. While trumpet-tongued you boast your love of liberty to a wide world, you deny it to three millions of men! Give liberty to the slave, and show to God and the world that you rightly estimate it and deserve it yourselves. At your monstrous inconsistency the tyrants of the earth mock and hold you in derision, and hell itself laughs in triumph to see the unspeakable meanness and hypocrisy of your nation.

But we preach 'dangerous doctrines.' Danger in doing right! Did any body ever suffer from doing right? Did not danger menace Daniel, and clouds gather thickly round him, when he chose to obey God rather than man? Did not danger surround the three children when the furnace was heated seven times more than it was wont to be heated? But did not God bring them out unharmed? Do duty, and leave consequences to God! Plant the seed, and if it be not given to you to see the green blade spring up before you die, yet sow the seed, and your children rather your graves shall reap a glorious harvest. Do duty! Do it faithfully and fearlessly! Live for something! Make your life of use to the human race! Live to do good! I had rather live an hour in this pulpit, and utter the truth of God for the sake of Humanity, than wear the diadem of my country a thousand years; and if you do your duty, though you may be reproached and defamed, yet you shall have your reward. It shall be in a peaceful conscience; it shall be in the blessing of God; it shall be returned to you in that hour when the heartless priests, the time-serving, selfish politicians, call upon the mountains to hide them from the eye of the so long slaves; in the day when all shall stand before the 'Judge of quick and dead!'

Votes of thanks to the chair and the Society were passed, and the Convention adjourned. We leave with feelings of gratitude to the abolitionists here for their unbounded hospitality, more convinced than ever that the country people are less poisoned by the influence of the Slave Power, and that the yeomen and laborers of the land will yet redeem it. Sick of political treachery, there is a wide spread to the true philosophy of reform—the application of truth to the conscience of the people.

We go to-morrow to Saratoga, on our way to Little Falls, from which place I will write you again.

G. W. P.

LEOMINSTER FAIR.

Leominster, Feb. 19, 1851.

Dear Mr. Garrison:

I regret exceedingly your inability to be with us during our Fair. It was a great disappointment to all of us, especially to those of us who felt the importance that many, who do not understand your principles, should have an opportunity of becoming acquainted with you.

Our success exceeded our most sanguine expectations. So very few sympathize with us, that we found it difficult to find enough efficient persons to act on the committee of arrangements; and even after all was arranged, some four hours before the time, on the ground that they had been informed that, if they took part in the proceedings, they would thereby lend their influence to the pulling down of churches, abolishing the Sabbath, &c. Of course, at that late hour, I had no time to spend in attempting to convince them to the contrary. Owing to the notice being given in the Liberator that the speakers were expected *only* for Saturday evening, our friends in the neighboring towns, wishing to make the most of their visit, deferred it till Saturday. It rained pouringly all that day, and much water was shed deep in the streets. Of course, it was utterly impossible for people to get out. The consequence was, *not one* person from abroad was present. Dear Mr. Phillips came to the rescue, and to his influence and liberality much of our success is due. Had it been known that he was to be present, a hundred persons more would have given their attendance. Our proceeds, after all expenses were paid, amounted to ninety dollars; which we consider good success, in view of the many obstacles we had to contend with. The services of Messrs. Buffum and Russell were highly appreciated by all.

We are about to form a Female Anti-Slavery Society here. I trust we may accomplish something by this means.

Believe me, ever yours, F. H. DRAKE.

AFFAIRS IN SPRINGFIELD.

Springfield, Feb. 25, 1851.

The instigators of the riot here are in hot water. Mr. Simmons (Unitarian minister) gave Homer Foot & Co. one of the most searching, withering, but concurses from his pulpit last Sunday I ever heard, from Acts 19:34. He took his stand side by side with Thompson and his associates—declared his own rights were invaded in their persons—showed the people that Messrs. Garrison, Phillips, Foster, &c. were gentlemen—'neither robbers of churches nor blasphemers of their religion'—and were engaged in a Christian, philanthropic work. That the whole town was now dangling, with the ropes [which hung the effigies] around its neck, to the gaze of the whole world. The instigators of the riot—the 'Regulators,' self-appointed Committee, Selectmen—all were whipped soundly; and though he deprecated the riot in Boston, in Shadrach's case, yet he held it up as all that was honorable, just, humane, manly and bold, compared with the cowardly, cowardly, inhuman and night-working rioters of Springfield. Mr. S. fully identified himself with the abolitionists. He was urged to abstain from preaching as he did before he went into the pulpit, and yesterday a committee waited upon him to urge him to take back what he had said; but he remained firm, and unshakeable, and he told the committee that he considered well what he did before he committed himself.

Well, last evening the 'Regulators' howled again, for the miseries that do come upon them. Henry Ward Beecher lectured on 'Character;' and we suppose his feelings, wrought up by the previous proceedings, led him to modify his lecture to suit this region, and the way he came out upon slavery, the Fugitive Slave Bill, and the defenders of the Union, was a caution; and when he closed his lecture, he advanced in front of the desk, and poured forth a torrent upon the heads of the hideous wretches who sustain slavery and the Fugitive Slave Bill.

Things are working finely. Agitation is all over town. We are getting up a petition for George Thompson to return, and are going to ask the leading men to sign it.

E. D. HUDSON.

PROGRESS OF THE TRIALS, &c.

On Thursday of last week, Elisur Wright was ordered to recognise in the sum of three thousand dollars, with surety for his appearance at the District Court of the United States, next to be holden in Boston, the 3d Tuesday of March next.

After some discussion between Mr. Sewall, counsel for Mr. Wright, and the Commissioner, the latter reduced the bonds to the sum of $2000. Mr. Sewall, then became surety for Mr. Wright, whose trial will come on as above.

The examination of Charles G. Davis, Esq., attorney at law, followed.

The complaint against Mr. Davis contains two counts—the first alleges that on Saturday, the 15th instant, he did aid and assist in the escape of the fugitive slave Shadrach; and the second count charges that he aided and assisted in the rescue of the fugitive slave from the custody of Charles Devens. Mr. Davis plead not guilty, and, assisted by R. H. Dana, Jr., Esq., he conducted his own defence. Mr. Dana's management of the trial was also Mr. Sewall's in the case of Mr. Wright, have been acknowledged, on all hands to have been eminently able. Mr. Davis, after a protracted examination, was fully discharged on Wednesday last.

A. P. Burton, a colored young man of Salem, was arrested on Friday morning, on a charge of aiding in the rescue of Shadrach. The city of Salem was much excited, and it was openly said that he would not have been taken out of town, had he been arrested as a slave. It was evident, from subsequent proceedings, that the intention was to have held him as an

POETRY.

From the Glasgow Sentinel.

DASHES AT INIQUITY.

BY LUKE THE LABOURER.

BENEVOLENCE! His *Grace* the Duke of Hamilton has just caused to be distributed the usual donation, from the palace, of butcher-meat and oat-meal, to upwards of twelve hundred poor aged people of families in the town of Hamilton.—*Glasgow paper.*

God pity the poor! and preserve the good Duke,
Who sent back the crumbs of the loaves which he took
From hedgers and ditchers, those ignorant clods,
Whose spoil gilds the walls of his royal abodes.
Our great Exhibition will show to the earth
The genius of labor as well as its worth;
But nothing will stand in that emporium grand,
That rank can say came from its profligate hand!

God pity the poor! let the poor thank the Peer,
Whose *oat-meal advertisement* reads rather queer;
The poor folk are fested on what is their own,
And the Duke claims the praise for the charity done.
Admiration in bushels may fall on his head,
When he gives the down-trodden a holiday feed;
How few take the trouble an hour to inquire
Why workmen want dinner, or clothing, or fire!

Industrious poor! What a puzzle to me
To make those two jarring fag-ends well agree!
Industrious poor! If they waste what they gain,
They are not industrious, my doctrine is plain.
Industrious poor! But they really are poor—
Then some Swindlehurst brought the curse to the door;
The provident man, if no knave interfere,
Will never want dinner, nor comfort, nor cheer.

Benevolence! small is the Bedlamite's sense,
Who wants us to swallow that stark insolence;
Benevolence! stealing your log, if we must,
And giving the owner the precious saw-dust!
Benevolence! nothing on earth this surpass
This Hamilton kindness for baseness and brass;
The weakest must feel it a glaring misdeed
To pilfer their acres, and pay them with bread!

Benevolence! Well, it is much, to be sure,
To see his Grace drawing so close to the poor;
What a lesson for thousands in times that are by,
Had Dukes kept their fingers more out of the pie!
Position is something; like *Joseph's one sheaf*,
All else must bend down to the dust in their grief;
Swallow up! swallow up! it proclaims night and day,
Swallow up! swallow up! every thing comes in the way!

The patches of ground that for ages have stood,
To do the poor people a world of good,
By the rim of the river, a few paces square,
With modern improvements, no longer are there.
Every acre M'Adam has left to bear fruit
Belongs to the palace, or abbey, no doubt;
And millions that Heaven ordained for the soil,
Have not an inch left for existence the while!

Down, down with the rabble—yes, farther down still—
Drive, drive them from woodland, and valley, and hill;
Shut, shut them all out from our summer's warm gleams,
They must not smell flowers, nor hear warblers sing.
The sunshine is sweet, and the blossoms are fair,
But rank must possess these delights every where;
Give poor people cellars, where light will not come,
To show them the horrors that tenant their home!

Not cart-loads of meal, no, nor thousands of loaves,
Shall bribe me to puff up a custom I loathe;
If the gift has been pilfered, I'll spit on the boon,
And call the vile donor a villanous loon!
Give back our inheritance—give us our land—
And elbow-room fit for the bee-hive to stand;
Then Labor will rise on its pinions of power,
And wither'd stems bloom like a jessamine flower.

Petitions for bread let us strongly despise,
A mendicant's wail is not Scottish nor wise;
Let us seek independence in trouble and strife—
That peril of manhood—that jewel of life.
As a mate for our Thistle—our Thistle so grand—
This virtue must bloom in our dear father-land;
Till every lone nook shall partake of its cheer,
And pauper relief, like a curse, disappear!

From the New England.

THE TEMPEST.

BY GEORGE W. BENJAMIN, BERGAN.

The eye-lids of the drowsy day
Were closed o'er slumbering earth and sea;
The evening star, with gentle ray,
Shone like a smile on lake and lea;
But clouds arose, and robed the night
In cap and cloak of funeral dye,
And with their mantle hid the light
That looked down like an angel's eye.

Then, shouting thunder shook the arch
Where lately glowed the evening lamp,
As though the battle-gods did march
Above that floor with Titan tramp;
And spouting fire broke from the clouds
That sailed before the wailing air,
Like helmless ships with sable shrouds,
On cloudy billows heaving there!

Amid the pipings of the storm,
I heard a woman's fearful cry;
A lightning flash revealed her form,
'Oh, God!' she cried, 'where shall I fly?'
She passed my window when the light
Streamed o'er the sky from east to west;
Her face was wet with tears of fright,—
She held an infant at her breast!—

The moaning wind and rain that came
Were shocking as my curdling blood;
The thunder spoke with tongue of flame,—
'In God's name, help the hunted poor!'
I gave that mother and her child
A welcome to my home and hearth;
The dusky band looked up and smiled
On me, the happiest man on earth!

I dressed the raw and reeking wounds,
(That seemed their own sad tale to state,)
Torn by the teeth of brood-mouthed hounds,
Then baying at my garden gate.
I would not let the hunter come,
With whip and gun, and gag and chain,
To desecrate my humble home
But left him to the winds and rain.

The tempest fled on fiery wing;
The dark night slowly passed away;
The song-birds made the woodland ring
With anthems to the new-born day;
The thunder-shaft had left no scars
Upon the blue and cloudless vault;
Beneath my roof shone clear as stars
The eyes of those whose deed's NO FAULT!

The Liberator.

AMERICAN SLAVERY IS THE WORLD'S ISSUE IN LONDON—FREDERIKA BREMER.

NEW GARDEN, O., Feb. 6, 1851.

TO JAMES HAUGHTON, Dublin, Ireland:

A word with thee. The world is to appear in London this summer. The Republic of the United States of America will appear there, to assume a place in the family of nations. Kingdoms and states are there to be assembled. I am anxious that she should appear in her true character. Certain I am that she will not, without some special effort on the part of those to whom that character has been revealed.

At that World's Industrial Fair, it is designed to exhibit specimens of the world's industry. The North American Republic will exhibit many specimens of the ingenuity and enterprise of its inhabitants. Some of them will be similar, in kind, to those which will be exhibited by other nations. But there will be one specimen of human ingenuity and industry which distinguishes this Republic from all other nations, and that is—AMERICAN SLAVERY. In this article, the United States stand alone and unrivalled. It is the distinctive characteristic of this Republic. Slavery—*chattel slavery*—with the Genius of Liberty presiding over it, guiding its movements and guarding its interests; slave plantations, slave whippings, and slave auctions, with the banner of freedom waving over them; 'All men created free,' and every sixth child in the nation born a slave; 'the land of the free' drenched in the tears and heart's-blood of three millions of slaves; 'an asylum for the oppressed of all lands,' and her citizens panished as felons for harboring and protecting fugitive slaves; 'the most enlightened nation on earth,' and one-sixth of the population punished with stripes, imprisonment and death, for learning to read or write, or teaching their children to read and write; 'the most favored of all nations,' and three millions of her inhabitants hunted with bloodhounds and rifles, and shot down like wild beasts, if they dare attempt to rise from their degradation; 'a refuge for the MEN. Liberty the text—Slavery the practical application; Liberty the adored IDEAL—Slavery the dire REALITY. I say, in this invention, the genius of this Republic stands alone and unrivalled. Russia may have her autocrats; Turkey her sultans; Spain her Inquisitions; Austria Haynaus; but she never produced a Clay nor a Webster. While this nation can boast of her Clays and her Websters, she will stand pre-eminent in her power to devise ways and means to turn men into beasts.

Dear James—What can be done to exhibit this fact, this highest effort of American ingenuity at the World's Industrial Fair? Russia, Austria, Turkey, and other despotisms of Europe and Asia, will be represented there. It will be important to them to learn the latest, most approved and most efficient means of converting MEN, 'created free,' into SLAVES. I will tell you what *must*, and, if I were in London at the tim, I would say, what *shall* be done.

A complete set of the implements of American Slavery, of American manufacture, must be exhibited in some conspicuous place in that Fair. A slave-driver's whip must be there—one that has been buried deep in the flesh of American women, and that is stained with their blood. Thumb-screws, manacles, and fetters, which have encircled the limbs of American *free born (*all are born free*)* citizens, and have been worn into their flesh and are rusted with their blood, must be there. A slave-collar, that has been worn by an American slave, and purely of American invention and make, with its prongs, must be there. Representations of American women tied up to be whipped, with the slaveholder burying the lash in her flesh, and the blood trickling upon the ground; and of slaves pursued by Liberty, with Clay, Webster and Fillmore, with bloodhounds and rifles, in eager pursuit, must be there. Above all, an American slave-auction must be there, with William and Ellen Craft on the block, Henry Clay as auctioneer, and the American flag floating over it. The Fugitive Slave Law must be there, printed in an attractive form, with Webster and Clay, its inventors, over the top, in hot pursuit of Henry Box Brown, the Crafts, or some other fugitive slaves; and a copy of it put into the hand of every visitor to that Fair, *in his own language.*

All these, and other implements of American slavery, must be in that Fair, in a place so conspicuous that all despots and their agents may see and examine them, and learn their uses and application. Or, if they cannot be admitted *into* the Fair, with other specimens of American ingenuity and skill, they must be exhibited in some place *outside*, but near it, so that they can be seen and examined with convenience. Would these implements of American slavery and American industry be denied a place in that Fair? The trial must be made. It is the world's arena; let the world know what this Republic has done, is doing, and is determined to do, till she descends into the tomb of nations.

Then William and Ellen Craft must be there, with the guise in which they escaped from slavery; Henry Box Brown must be there, with the box in which he was nailed and crucified. O, James! Imagine the feelings and reflections of that man, as he lay in that box, having been driven there to gain his liberty and manhood in 'the land of the free,' 'the home of the brave,' the asylum of the oppressed,' and 'in the most civilized, enlightened and Christian country on the globe!' See that box; look into it, and there behold American Republicanism and American Religion. See Ellen Craft in the costume in which, alone and *single-handed*, she asserted and vindicated her womanhood, her humanity, against the watchfulness and combined energies of this entire Republic. These persons and things must be at that World's Fair, that the world may see and learn the full import of 'Liberty'—'land of the free'—'asylum of the oppressed'—in the mouths of Americans. William Wells Brown, with his illustrations of American slavery, must be there. These four are this moment American slaves; and were they now on territory over which the Republic holds jurisdiction, Webster, Clay, Fillmore, or some other bloodhound of slavery, would instantly seize them, and consign them to whips and chains. Would that our DOUGLASS could be there, to aid in the exhibition!

I see Fillmore has been invited to be at that Fair, I hope he will go. As President of this Republic, he signed the Fugitive Slave Bill, and made it the law of the land. I hear, also, that Clay and Webster intend to be there. I hope they will. But, if they are, be sure they are there pointed out to the representatives of all nations that shall be there as the *kidnappers-in-chief*, the leading *slave-hunters* of the American Republic. They are now laboring to get this nation to pay the Spanish pirates of the Amistad for the noble Cinque and his companions, who rose on their oppressors, the slave-traders, and were guided to our shore. Webster is the man who, for years, has tried to get your Government to recognize property in man as a principle of international law; solely with a view to open the way for Britain to give up the fugitive slaves in Canada. Look after these slave-hunters, if they come to that Fair. Compel every American who comes to London on that occasion to look on his country's most prominent emblems, i. e., the implements of slavery. Let all the fugitive slaves now in Britain and Ireland be collected at that Fair, and be kept there during every day of the exhibition—even for four months. Other fugitives must be sent over from Canada, Boston, New York and Philadelphia. One hundred, at least, ought to be there all the time,—to move about among the multitude in the Fair, to be pointed out, to be known, to be welcomed and honored by Europeans, as among the world's heroes, who, by deeds of suffering and noble daring, have vindicated humanity against the gigantic but murderous powers of American slavery. Gladly would I be at that Fair, if I had the means, and could spend a month in spending in that way. I had rather stay at home myself, and spend it in sending fugitive slaves and in maintaining them there, that they might go in and out as *British* freemen, in the presence of the slaveholding and slave-hunting Americans that will be there; and that the world may see, and learn, that we are there hunted with bloodhounds and rifles, and sold on auction blocks in this Republic.

I cannot abide the thought that that occasion should pass, and nothing be done to lay before the world the condition of the Republic, the condition of American slaves, and the character of American slavery and of the American Republic. The concentrated scorn and execration of the world must be made to bear on American slaveholders and their allies, before they will give up their prey. Slaveholders and their abettors, or whatever name, set or standing, must be *practically* regarded as thieves or robbers, and be outlawed from society, and be treated as marauders on the helpless and the innocent, by all mankind. American slavery must be abolished by this enlightened and purified public sentiment of the world, or it must go down in a sea of blood.

FREDERIKA BREMER—I cannot close without an allusion to her. She has made herself an object of just scorn and contempt to the entire oppressed population of this country, enslaved and free. Over her own name, she has publicly endorsed the entire scheme of American slavery, in a letter to a Colonization agent. This scheme, she says, is the first that has made her 'feel *inspired, glowing on the subject*' of the condition of the slaves. She says—'My nature is too averse to polemics to have been able to sympathize or to be warmed by the ultra abolitionists. But I should be glad to see Africa, by means of this ship, in Cincinnati, near by her set a Convention to frame a Constitution for Ohio, in which colored people are to be excluded from voting, and from the means of education. At the same time, Indians, Illinois and Iowa were deliberating on the question of expelling them from those States. Her own country is all around her, full of the outrage; but not a word could Frederika Bremer say against it; she sat—'ADORING THE IDEAL!' She is now in New Orleans, or some slaveholding city of the South. There she stands, amid slavery—slaveholders—yes, Frederika Bremer consents to be waited on by men and women crushed and imbruted as slaves. She looks down upon a million and a half of her sisters, prostituted, whipped, driven like beasts to labor. There she stands, 'ADORING THE IDEAL,' amid this reality of cruelty, wo and wretchedness, and not one word has she yet uttered, in public, against the terrible reality. She 'adores the ideal' of liberty, and is dumb to the reality of slavery. This Republic, from its foundation, has adored the 'ideal' of liberty, and practised the reality of slavery; or, in other words, it has adored liberty in *theory*, and slavery in *practice*, and been as scrupulous and sincere in its worship of the latter as of the former. So with Frederika Bremer. She adores liberty in the abstract, and pays silent homage to slavery in the concrete.

Report says Miss Bremer is to publish a book on America. If she does, it will be patronized, as she has been by abolitionists, for her will eulogize liberty as an *idea*, and slavery as a *reality*—the very thing which slaveholders themselves have ever done. The world expected better things of Frederika Bremer.

HENRY C. WRIGHT.

MEETING OF THE PLYMOUTH COUNTY A. S. SOCIETY.

A very interesting and profitable meeting of the above Society was holden through the day and evening of Wednesday, Feb. 5th, in Bridgewater, at West Bridgewater, in the Congregational church of that place. The meeting was called to order at 9 o'clock in the morning, by Lewis Ford of Abington, one of the Vice Presidents of the Society, and Charles C. Burleigh was chosen those who were present until the hour arrived for public worship. The congregation then gathered in the upper part of the church, which is more particularly appropriated to this use, and listened to a sermon from the Pastor of the Society, J. G. Forman, which may properly be reckoned as auxiliary to the great objects of the anti-slavery cause, and a continuation of the meeting. His subject was, 'The true limitation of the obedience due to civil governments, as exhibited in the conduct of the Christian martyrs under the Roman empire, and as a question of legal and ethical science.' The preacher placed before his audience a strong array of example, authority and argument, showing the duty of active disobedience to all laws that are contrary to the precepts of our religion and the divine law. He gave a graphic account of several of the early martyrs, especially of the aged and venerable Polycarp; drew a parallel between the Christian persecutions of the Roman States, and the institution of slavery in this country; and showed that laws contrary to natural justice are not binding in law or conscience.

In the afternoon, by Mr. Forman's invitation, Miss Antoinette L. Brown occupied the pulpit, and preached an excellent sermon on 'This Signs of the Times.' It was highly reformatory, well written, and well delivered. It seemed a strange thing to this old conservative congregation to hear a woman preach; but the services were conducted with such propriety, and in so interesting a manner, that few persons could have found any fault. Miss Brown showed the character of the agitation that exists in all parts of the country and the world. It indicates that there is something fundamentally wrong in the constitution of society, of which slavery is one manifestation. It is the struggling of humanity to attain a true state of society, in which righteousness, truth and love shall prevail. It must continue as long as these wrongs exist. It cannot be put down. The signs of the times indicate the ultimate triumph of truth, freedom and humanity.

At the close of the service, the meeting of the Anti-Slavery Society was resumed, and continued till sunset, nearly all the congregation remaining, and Mr. Burleigh made an eloquent and powerful speech on the history of the opposition encountered by the anti-slavery movement, in which he showed that we must become willing to share the reviling lodgers of this cause, and showed especially how the very means which its adversaries resort to, in order to put it down, are instrumental in helping it onward.

In the evening, another session was holden, at which Mr. Forman, Miss Brown, Mr. Ford, and Mr. Burleigh spoke with great power and effect. Other speakers were also marked attention. Mr. Burleigh offered the following resolutions, which he supported in an argumentative and able speech, and which were adopted without a dissenting voice:—

Resolved, That every slave of the South has a right to be free; that, while he cannot enjoy freedom at home, he has the same right to escape from bondage and seek refuge at the North, as the Hungarian and Italian has to fly from the tyranny of an Austrian Emperor or a Roman Pope; and that it is as much our duty to receive and protect the refugee from American despotism, as the refugee from any of the despotisms of Europe.

Resolved, That the duty to 'hide the outcast, and bewray not him that wandereth,' and to 'deliver not unto his master the servant that hath escaped from his master unto thee,' is as sacred now as it ever was, and as binding on us to-day as it was upon those on whom it was anciently enjoined.

Resolved, therefore, That the Fugitive Slave Law of this country is alike an outrage upon humanity and justice, and an act of rebellion against God; and that no man has a right to obey it himself, or, in any capacity, official or unofficial, to enforce it upon others.

Resolved, That, believing the apostolic doctrine, that 'we ought to obey God rather than man,' we hereby deliberately and distinctly avow our fixed determination to disobey that infamous Fugitive Slave Law, and do our best to prevent its execution whenever opportunity offers; and, in consequence of its wicked requirements and barbarous penalties, to aid the escape of every slave who comes within the reach of our sympathy and assistance.

The meeting was well attended throughout the day and evening, and the audience was very respectful. Many of the conservatives of this old parish attended all the meetings, and heard many things that ought to do them good. They are quite numerous and influential, and have manifested considerable opposition to the course of their minister in preaching against the Fugitive Slave Law and slavery. It is to be hoped they will yet see that his position is the only true and consistent one for a minister of Jesus Christ.

CORRECTION.

BROTHER GARRISON:

I notice two statements in the last Liberator which do injustice to the parties concerned. I allude to your remarks concerning the Unitarian meeting-house in Uxbridge, and the Orthodox in Milford. In your article under the caption of 'The Cause Advances,' you say of the former, that the Milford house, on the occasion of your late visit to that place, in company with George Thompson, M. P., 'We believe it was the first time that that house had been opened for the advocacy of the cause of emancipation;' and subsequently, of the latter, 'Some of the house in Uxbridge. This is a mistake concerning both of the houses in question. To my knowledge, the body of the Unitarian meeting-house in Uxbridge has been opened for several anti-slavery lectures and conventions. At one of the latter, I distinctly recollect that you were present. It is safe, also, for me to say, that for many years a member of the committee, that it has never been denied to the friends of anti-slavery. I will add, that I recently sought a place in which to hold an anti-slavery meeting at Uxbridge, and at which a convention was held, and Mr. Ford, of this place,—was to lecture. Both the minister and committee consented, cordially, to grant the house for the occasion; but, upon consultation, it was decided to hold the meeting in another place.

The Orthodox house in this town, I know, has been repeatedly opened for anti-slavery lectures and conventions. Seven or eight years ago, Abby Kelley lectured to crowded audiences in it every evening through a week. We also held the sessions of an Anti-Slavery Convention in it, at which one of the committee presided. Several years since, the meetings connected with the Milford Anti-Slavery Fair were held in it.

During the last month, I applied for it for Abby H. Price, before mentioned, to lecture in, and the minister—Rev. Mr. Pond—consented. Although believing, with his brethren, that women ought not to speak in public, he decided, on the ground of enlightened toleration, to open the house, allowing every one to act upon his or her own conscientious convictions and responsibility; and the house was thronged on the occasion.

It should be acknowledged, that in one or two instances, the house has been denied to the friends of the slave. In one case I asked for it, in order to allow William and Ellen Craft to relate their experience in slavery and escape from it. But it was refused to them because, as the committee said at the time, they had just nicely fitted up this house, and they did not want it defiled by filthy tobacco chewers, of which Milford can boast a goodly number. Let the odium, if any there be, rest where it belongs—on the filthy habits of the people.

In haste, yours for truth and humanity,

ADAM FISH.

Hopedale, (Milford,) Mass., Feb. 17, 1851.

☞ The note mentioned below was read on Sunday, 16th inst., by Rev. THEODORE PARKER. A strong sensation of interest and sympathy with the hunted fugitive was manifested throughout the audience.

From the Commonwealth of Monday.

A GOOD EXAMPLE. The following note was read yesterday in one of the churches in this city:—

'Shadrach, a fugitive slave, desires the prayers of this church, and of all Christian people, to aid him in his efforts to escape from the hands of the slave-hunters now seeking for his life.'

We call this a good example, and worthy to be followed by every church and congregation that aspires to virtue, freedom and practical religion.

We hope, for the credit of this Christian city, that this labor of love and Christian duty for suffering humanity will be generously responded to by the churches of this city yesterday; for surely, if it is proper and profitable to address the throne of grace in view of any calamity or misfortune to the Jewish nation and Christian brother, we may certainly implore God's mercy for a hunted fugitive, and justly solicit the aid of Heaven to overcome the efforts of the hostile dum that awaits the captured fugitive.

'SPIRITUAL MANIFESTATIONS.'

HEAR THE OTHER SIDE.

MR. EDITOR:

As a sceptic in communication, or, I may say, certain communications have appeared in the columns of your paper, calculated to give your numerous readers a one-sided view of what are termed Spiritual Manifestations, and as there are two sides to the question, and your columns are open to the truth, will you be kind enough to publish the enclosed communication from a Spiritualist, of this day in your paper, and oblige many friends?

Yours, respectfully, G. E. H.

Boston, Jan. 25, 1851.

SPIRITUAL MANIFESTATIONS.

We, the undersigned, having witnessed, this day, at the house of Mr. LARRY Sunderland, (No. 56 Eliot street, Boston,) the following phenomena, deem it proper, in this way, to make mention of them.

When we were in the room, there were some ten persons surrounding a table, conversing with the spirits; and as many more in the room as spectators, watching the movements of the others. Mrs. M. Cooper was the medium. The usual manifestations and frequent rappings *upon the table*, and responses to various and ingenious *test questions*, all of which were addressed to the spirit-audience, and the company expressed themselves as being *satisfied* with the answers given. We saw no motion of the medium which would indicate that she had any knowledge, any thing to do with the responses given; and we think she could not have had. The rappings were made on the table, without touching.

After this circle had retired, we, the undersigned, surrounded the same table, when the following occurrences were observed:—

1. In answer to the question, 'If any of our guardian spirits were present?' loud and prompt responses were heard upon the table, the vibrations of which were felt by the hands upon it, and in the affirmative. Mrs. Cooper did not touch the table at all.

2. We then asked the spirits if they would give us some *physical* manifestations, and we were gratifiedly answered by raps in the affirmative. *The table was then seen to move in various directions, sometimes, and at times, both of Mrs. Cooper's hands being in the laps of those surrounding it.* In two instances, it was RAISED *entirely from the floor, and we saw no PUSHING thereof by human instrumentality* was employed in producing these results.

For the purpose of varying the experiment, we all took hold of the top of the table, holding it clear of the floor in our hands, when it was violently shaken, while yet so suspended; and, at our request, was seized by strong hands, and it spontaneously varied in weight from twenty to two hundred pounds.

Among the test questions proposed and satisfactorily answered, was one by G. Farley, Esq., of Groton, Mass., substantially as follows:—'What relation is this spirit to me?' *Ans.* 'Your brother.' 'What was your given name?' *Ans.* 'Peter,' which was spelled out promptly by the alphabet. Mr. Farley then stated, in the astonishment of the company, that this was his brother's name, and that he died some fifty years ago—facts unknown to any other person present.

[Mr. Farley himself may be referred to for the truth of the above statement.]

In the evening of the same day, we met again, with an addition to our circle. [Mr. Farley, of Groton, and G. A. Stearns, of Wayland, were present at both sittings,] and in the evening, Mr. Gideon Haskell, Dr. Z. Rogers, Moses Babcock, and Dr. L. B. Wyman, of Newton, were also present. The circle was formed in Mr. Sunderland's back parlor, as before, when the following, among other phenomena, were produced. On holding each other's hands, so that no person was a direct link in the room, a *centre table*, around which we were sitting, *was raised up from the floor five times*, and let down with considerable force, as to shake the floor. Once or twice, the raps were made, not on the table, but *with it*, the table being used by the spirits, as we were assured, to rap with, on the floor.

Five times the table was upset and turned over, so that it fell sideways upon the floor, with violence. A small bell, which stood upon the table, was moved, without touching, from the table four times; it was thrown upon the floor, thrown into the lap of Dr. Kibbee, and, finally, it was removed by the spirits, and they rang it, 'Find the bell!' which was the first we knew of its absence. Search was made by one of the company, while the rest remained with the circle, holding each other's hands. After the search had been continued for some minutes, the bell was accidentally discovered in Mrs. Cooper's lap, as it fell out of the folds of her apron. During the whole of the time, both of Mrs. Cooper's hands had been held in the hands of two of the company, standing or sitting by her side.

We can only say, that we have been profoundly impressed with the conviction that no human agency whatever was used in the production of the phenomena we have described.

Signed, January 24, 1851.

C. P. KIBBEE, M. D.,	Springfield, Mass.	
RUFUS KIBBEE,	"	"
NELSON L. EMMER,	"	"
THEODORE M. SMITH,	Boston,	"
GEORGE E. HASKELL,	"	"
Z. ROGERS,	Charlestown,	"
MOSES BABCOCK,	"	"

☞ Mr. Parker's sermon, delivered at Music Hall, Sunday, 16th inst., by Rev. THEODORE PARKER. A strong sensation of interest and sympathy with the hunted fugitive was manifested throughout the audience.

GRACE GREENWOOD ON DR. DEWEY.

From an article by Grace Greenwood in the National Era, we take the following sketch of Dr. Dewey's famous pro-slavery Lecture:

Early in the winter, we heard a lecture, delivered before the Lyceum of Lynn, Mass., by a distinguished Doctor of Divinity. We went to hear a literary or scientific discussion, and we was usually brought before that Society, where reformers were under bonds, at least, of honor, not to agitate. Such was the general desire and expectation. But we had, under a disguising title, a sophistical harangue—a flippant, ungenerous tirade against reforms and reformers, a glorification of compromise, and a defence of the Fugitive Slave Bill. Setting aside the unworthiness of the imposition in putting off a one-sided partisan production on a mixed audience, assembled to hear a popular lecture, it was a poor performance in itself, illiberal in spirit, illogical in reasoning, wanting in noble ideas and eloquent delivery. This speaker has a manner happily peculiar to himself, and quite inimitable, a certain nonchalance of footing and indistinctness of tone, an indolent indifference, a lounging, rolling way, particularly illadapted to give force to 'words of truth and soberness.'

Yet we recollect being in one passage greatly stirred by the unusual effort, and endeavoring to define what was absolute right and absolute wrong. It was not a sin to obey this Fugitive Slave law, he said; so far from being so did he consider it, that he would obey it, even if it should compel him to return his own brother or child into bondage. But, to utter an untruth was to do an absolute wrong—he would not lie, even to save his own liberty, his life, or the lives of all those dear to him. As he paused for a moment, and looked round on his audience, after giving emphasis to this severe morality, standing with his figure no longer lounging on the desk before him, but gathered up to its full height—his eyes, before half-closed, now open and beaming, with his arms folded, and a stern and awful virtue making rigid his set lips, he impressed us, profoundly impressed us, as a remarkably fine example of the *dictrial Pedantry*.

'Woe's the day!' would our old grandfather have said, 'woe's the day when women set up to rebuke the elders!'

Ah, no, dear grandfather, woe's the day when the clergy deserve such reproof!

The Indiana Black Laws, adopted by the State Convention to frame a new Constitution, provide as follows:—

The first section, providing that no negro or mulatto shall come into the State after the adoption of the Constitution, passed by 94 to 40.

The second section, making all contracts with them void, and fining all persons employing them not less than ten or more than five hundred dollars, passed, 78 to 59.

The third section, appropriating the fines collected under this article to the colonization of the negroes now in the State, passed, 106 to 33.

The fifth section, providing that the Legislature shall pass laws to prevent the coming of this negro article, passed, without the ayes and noes.

The sixth section, requiring the separate submission of this article to the people, for adoption or rejection, passed, 82 to 54.

The late Tragedy in Louisiana.—A letter from Pass Geterg, of Plaquemine, Louisiana, addressed to the Postmaster of Braintree, leaves no doubt that the victims were his son and his son's wife. He describes the tragedy exactly as the letter in which the deceased have left. A slip enclosed in the father's letter says:—

These unfortunate persons were the victims of the delusive doctrines taught by Andrew Jackson Davis, *et id omne genus*. By a too easy credulity in 'spiritual knockings,' and the humbugs of the day, they have been led from the path of truth, resulting, probably, in partial insanity.

☞ Hon. Henry Wager of Utica, has been appointed a delegate to the New York Party, in the place Ex-President Van Buren, who declines to go.

☞ Harry Wilson, a celebrated English chess player, is dead.

☞ The first trial by jury took place in Vienna a few weeks since, and a large crowd were present to see how it worked.

☞ The only English papers admitted into Rome are the *Times* and the *Illustrated Chronicle*, which are permitted only to the English club.

☞ The deaths in London, last year, were 48,270, or 1 in 45 of the population.

☞ The hippopotamus has caused an increase of 20,000 in the last year's receipts of the London Zoological Society.

☞ The Catholic Church in the United States has six Archbishoprics, twenty-eight Bishoprics, and two Apostolic Vicariates.

New Orleans, Feb. 17.—Accounts have reached this city of the explosion of the steamer Bride, in Red river, by which two persons were instantly killed, and five others badly wounded.

☞ The dwelling of a Mrs. Swindon, near Macon, Ga., was destroyed by fire lately, and she and her four children perished in the flames. It is supposed that in a temporary fit of insanity, she murdered her children and fired the house.

☞ A young barrister of Berlin, oppressed by pecuniary difficulties, recently drowned two children into the river Spree. The children were drowned, but the instinct of life caused the father to struggle and swim down the river, and, and be in custody, awaiting his trial for the act.

☞ Jachimo Guiccioli, who represents himself to be a natural son of Lord Byron, recently appeared before the Marylebone Police, naked and drunk. He said he had been robbed, when assistance was given him.

☞ Mr. Mitchell, an Edinburgh engraver, intends sending to the exhibition a piece of gold so small that an ordinary pin's head will cover it; yet it contains the whole of the Lord's Prayer.

☞ An English company are about to light the gown of Mercury with gas made from water, at the rate of 1s. per thousand cubic feet.

Consumption and Liver Complaint

IF neglected, colds soon run into these dreadful diseases. Before the sufferer is aware of it, he is far gone, beyond the reach of most remedies, and there is one hope for him only, which is, that this may be the rainbow in the storm. SCHENCK'S PULMONIC SYRUP is unerringly used, with great success, in all such cases. The following cures, demonstrate the gratefulness of the sufferers, will convince the most skeptical that this great remedy of the age, for Consumption in all its forms, is

SCHENCK'S PULMONIC SYRUP.

Chas. G. Johnson, was taken Dec. 1848, with a hoarse cold, which produced increasing coughing, accompanied with acute pain on the right side, which, in the sweats, high fevers, &c. &c. Dr. Ayer, I attribute my cure, in a quart of nauseous matter over twenty-three days and was gradually taking under the wasting progress of my disease. I took fifteen bottles, and feel that I owe my life to your Pulmonic Syrup.

CHARLES, GROUP.

We, the undersigned, residents of Bristol and vicinity, are well acquainted with Mr. Charles Group, who has been affected as he states, and we know he has been cured by Schenck's Pulmonic Syrup, and have every reason to believe it saved him from the grave. The above is his statement.

JOHN BRAY, merchant; JAMES A. HARLOW, clergyman of Presbyterian Church; S. R. HOLT, Bristol; Burlington; JAMES B. SCOTT, book agent; A. L. PACKER, coal merchant.

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

REDDING & CO.
8 STATE STREET.

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

Sold in Salem by H. Whipple; Lowell, Carleton & Hovey; Newburyport, J. G. Tilton; Portsmouth, W. H. Preston; Dedham, C. A. Mann; Taunton, F. S. Munroe; Fall River, John Brown; Lawrence, M. B. Green; Springfield, R. K. Bliss; Providence, Rowe & Co.; Bangor, E. Bugbee; East Thomaston, R. S. Siocomb; Saco, T. B. Murray; Montpelier, Vt., Town and Hall.

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

THIS truly valuable remedy for all diseases of the Lungs and Throat has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a most powerful remedial agent in the most desperate and almost hopeless cases of *Consumption*, it is also, in a friendly dose, 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 as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, *LL. D.*
President of Amherst College.

From the 'LONDON LANCET'

'AYER'S CHERRY PECTORAL is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say we have a large appreciation of its merits, and the fullest confidence in its usefulness for 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 finally settled on my lungs, so that I was confined to my bed. I had tried many medicines in vain, and was cured by the use of *Ayer's Cherry Pectoral.*' CATHERINE K. CADY.

DIRECT EVIDENCE.

Dr. J. C. Ayer, Lowell: Dear Sir—Feeling under obligations for the great benefit received of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last fall I contracted a cold, which was accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to keep my chamber, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral. The use of which I immediately discontinued coughing, and in three days I was 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. E. S. STONE, Adm.

Principal of Mt. Hope Seminary.

From Dr. Bryant, Druggist and Postmaster, Chippee Falls, Miss:—

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 we sell gives such satisfaction as it does now; nor have I ever seen a medicine which cared so many cases of Cough and Lung Complaints. Our physicians are using it extensively in their practice, and with the happiest effect. D. M. BRYANT.

Truly yours,

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

Dec. 20. 1Mar.37

George Thompson, Esq., M.P.

A BEAUTIFUL Portrait of this distinguished philanthropist, from a daguerreotype by Gurney, Photographer to the King of the earth, by Buffed, is for sale at 25 cents, at the Bookstore of the Fair Publishers, JOHN P. JEWETT & CO.,
Dec. 13 17 and 19, Cornhill.

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