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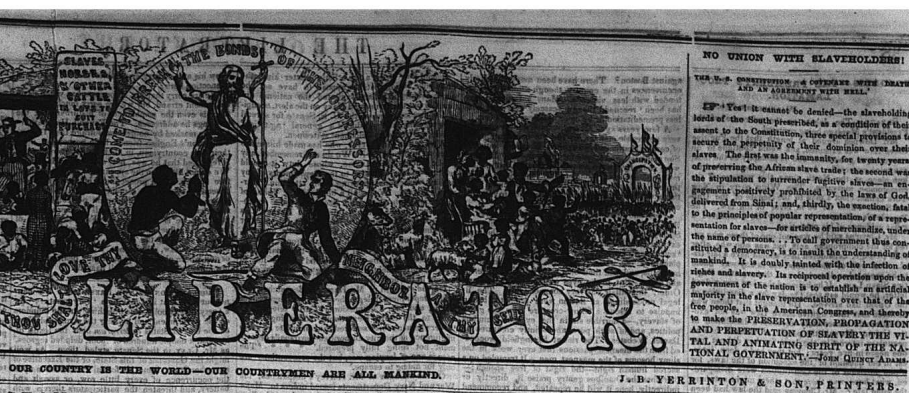
WM. LLOYD GARRISON, EDITOR.



NO UNION WITH SLAVEHOLDERS!
THE UNION OF THE NORTH IS THE UNION OF DEATH, HELL, AND AN AGREEMENT WITH HELL.

☞ Yes! it cannot be denied—the slaveholding lords of the South prevailed, at the Revolution, in obtaining the assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation for the rendition of fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the assertion, that 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 doubtless united with the infection of riches and slavery. Its redeemed principles 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 PERSEVERANCE, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

J. B. YERRINTON & SON, PRINTERS.

VOL. XXI. NO. 10. BOSTON, MASS. FRIDAY, MARCH 7, 1851. WHOLE NO. 1052.

Refuge of Oppression.

☞ The following letters were read at the "Union" celebration of Washington's Birth-day, Feb. 22d, in New York.

LETTER FROM THE PRESIDENT.

WASHINGTON, Feb. 17, 1850.

GENTLEMEN:

I have the honor to acknowledge the receipt of your kind letter, informing me that the Union Safety Committee intend to unite with their fellow-citizens in celebrating the anniversary of Washington's Birthday, and inviting me to participate in the festivities. Many considerations would tempt me to accept this flattering invitation, did not my official duties compel me to decline it.

Nothing could be more gratifying than to meet my old friends in your enterprising city. Their uniform kindness has laid me under many obligations, and the noble stand which they have taken in support of the law of the Union is deserving of the highest commendation.

It appears to me, too, that the Birth-Day of Washington is deserving of every honor which Americans can bestow upon it. It is no more than half a century since the great chief died over all that was mortal of this illustrious man; his voice still speaks from the tomb. His paternal advice still sounds in our ears, and his farewell words still warn us of our danger. How truly prophetic is that paragraph in his Farewell Address, in which he says:

"In contemplating the causes which may disturb our Union, it occurs as a matter of serious concern, that any ground should have been furnished for characterizing parties by geographical discriminations—Northern and Southern—Atlantic and Western; whence *designing men* may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to acquire influence within particular districts, is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealousies and heart-burnings which spring from these misrepresentations. They tend to render alien to each other, those who ought to be bound together by fraternal affection."

We can doubt that his calm, contemplative mind looked down the long vista of coming years, and saw in the distance that '*designing men*' would use sectional jealousies for *selfish objects*, which might threaten that Union which he loved so well, and which he justly regarded as the very palladium of our liberties and national prosperity?

But the illustrious patriot taught quite as much by his example as his precepts. He was blessed by nature with a vigorous Constitution and a well-balanced and discriminating mind. Not brilliant, but singularly calm and practical. His judgment was never clouded by prejudice or disturbed by passion. With a never failing trust in an overruling Providence, he never doubted that a righteous cause must succeed; and with a self-reliance which nothing could give but a disinterested devotion to his country, and a firm resolve—if circumstances so offer—himself upon its altar, he proved himself the prudent, brave and victorious General, and the wise and auspicious Statesman. He never sought office, but when conferred, he devoted soul and body to the performance of its duties. He shrunk from no labor or sacrifice, and whenever his services could be dispensed with, he withdrew quietly, resigned the high trusts with which he was invested, and, without a regret, turned to private life. It is truly refreshing to contemplate such a character, and slake one's thirst from so pure a fountain of patriotism.

But I have said more than I intended, and must close by returning my thanks for your invitation, and expressing the hope that so far from weakening, the recent agitations may strengthen the bonds of Union; that every sectional jealousy may be dispelled; that every Constitutional right may be held sacred and inviolate; and that our glorious Union may be as enduring as the love of the immortal Washington.

I have the honor to be,
Your friend and fellow citizen,
MILLARD FILLMORE.

To Messrs. J. J. Henry, M. Taylor, H. Grinnell, I. Townsend, G. Hadden, C. C. Carleton, P. Griffin, F. S. Lathrop, E. K. Collins, and R. C. Wetmore, *Committee.*

LETTER FROM DANIEL WEBSTER.

WASHINGTON, Feb. 20, 1851.

GENTLEMEN:

It is a source of deep regret to me, that my public duties absolutely prohibit me from having the pleasure of accepting your invitation, in behalf of the Union Safety Committee, to be present at a public dinner on the TWENTY SECOND, in honor of that auspicious day. Auspicious indeed! All good influences, all counsels of independence, liberty, free government, the creation of a nation, its prosperity, happiness and glory, hang over the hour, when the eyes of Washington first opened to the light.

You say truly, gentlemen, that the present moment demands us to rally in support of his principles, to express, by our admiration of his character, and our gratitude for his priceless lessons of patriotism, and wisdom.

You say truly, gentlemen, that the great duty devolving on us is that of regarding the Union as the foundation of our peace and happiness, and the Constitution as the cement of that Union. So Washington regarded it, and he conjured his fellow-citizens, in all sincerity, to regard it, when he bequeathed his FAREWELL ADDRESS to his country as the legacy of a father, to his children; and shall he forgotten, shall his admonitions rejected by the people of America, from that time of well-become venerated address to all the bright hopes of human liberty on earth.

Gentlemen, the character of Washington is among the most cherished contemplations of my life. It is a model, in the firmament of great names, shining without twinking or obscuration, with steady, mild light. It is associated and blended with all our reflections on those things which are near and dear to us. If we think of the independence of our country, we think of him whose efforts were so prominent in achieving it; if we think of the Constitution which is our stay and shield, we think of him who did much to establish it, and whose administration of it gave it its acknowledged to be a model for his successors. If we think of glory in the field, of honor in the Cabinet, of the purest patriotism, of the highest integrity, public and private, of morals without austerity, religious feelings without intolerance, and without extravagance, the image of Washington presents itself, as the personation of all these things.

You do well, gentlemen, at this interesting hour, to invoke his example, to spread over all the rising generation, and fervently pray that the spirit which was in him may also be in us.

When Washington, in behalf of the Convention, presented to the old Congress and to the country, that Constitution which was the production of their patriotic and assiduous labors, he made this most important declaration:—'In all our deliberations upon this subject, we kept steadily in our view, that which appears to us the greatest interest of every true American, the consolidation of our Union, in which is involved our prosperity, felicity, safety, perhaps our national existence.' This important consideration, seriously and deeply impressed on our minds, led each State in the Convention to be less rigid on points of inferior magnitude, than might have been other wise expected; and thus the Constitution, which we now present, is the result of a spirit of amity, and of that mutual deference and concession which the peculiarity of our political situation rendered indispensable.'

And when his public career was drawing to a close, he left to his country, as his last best gift, his most earnest and affectionate exhortation, to uphold that Union as the main pillar of Independence, and to frown indignantly upon the first dawning of any attempt to dissolve it.

The advice is heeded now, and will be heeded hereafter. But, nevertheless, there are some among us, on whom it is no injustice that these frowns of indignation should fall. There are those who are altogether for abandoning the Union, and alienating one portion of our country from the rest. They avow their wishes, they disclose their purposes. They open their hearts, and in those hearts there is found no palatable fare but what may make us all tremble. Americans one people. All is but the ebbing and flowing of the dark, unwholesome, troubled current of secession, schism, and separation.

Notwithstanding all that we see and hear, Gentlemen, and all that we have seen and heard for the last twelve months, some persons affect to believe that the Union is not, and has not been in any danger. They treat your efforts, made for its preservation, with indifference, and often with derision. It appears to me, that the temper of these persons is very much like that of those, who, when the foundations of the great deep had been broken up, the windows of heaven opened, and the rain had fallen upon the earth forty days and forty nights, could see nothing but the peak of Ararat was already under water, did not still believe that there would be much of a shower.

We have seen propositions for recession formally brought forward, and solemnly discussed in the Legislatures and Conventions of several of the States. Other Conventions are soon to be holden, under regular legislative provisions, to consider the same subject. In one important State, recent elections show that there prevails among the people almost an entire unanimity of sentiment, in favor of breaking up the Union; and that dissolution of the Union, it is supposed, may not take place without conflict in arms. Munitions of war are therefore provided, schools of instructions in military tactics established, and an armed state established. Premonitions appear, hostilities of conflict, in case secession be attempted, are not only well founded, but, in my judgment, certain to be realized. Secession cannot be accomplished but by war. I do not believe those who favor it to have any other result. Their hope is, that their cause, and its objects, may spread; and that other States, by local sympathies, and supposed common interest, may be led to oppose it; so that the whole country may come to be divided into two great local parties, and such is supposed to be desirable.

But Providence has not forsaken us.

This object, I believe, has been defeated by the measures of conciliation adopted by Congress at the last session, and by the spirit, ability and success, with which the friends of the Union have resisted it in the States. I see the efforts of your association, Gentlemen, been either unimportant or unavailing. Your voices have been heard throughout the whole land, and no man can doubt how the great Commercial Metropolis of the country feels and acts, or hereafter will feel and act, on questions involving public interests of such indescribable magnitude.

We have recently been informed, Gentlemen, of an open act of resistance to law, in the city of Boston; and if the actions be correct of the circumstances of this occurrence, it is strictly speaking, a case of treason. If men combine and conspire together, and by force of arms, or force of numbers, effectually resist the execution of an Act of Congress, in its application to a particular individual, with the avowed purpose of making the same resistance to the same act in the case of Boston and all other individuals, this is levying war against the United States, and is nothing less than treason. Now I understand, that the proceedings occurred in this outrage in Boston, avow openly their full purpose of preventing by arms, or by the power of the multitude, the execution of process for the arrest of an alleged fugitive slave in the manner established by law. I am sure, Gentlemen, that shame will burn the cheeks, and indignation fill the hearts of nineteen twentieths of the people of Boston, at the events of principles, and the commission of outrages, so abominable. Depend upon it, that if the people of that city had been informed of any such purpose or design, as was carried into effect, in the Court House in Boston, on Saturday last, they would have rushed to the spot, and crushed such a nefarious project into the dust. The vast majority of the people of Boston must, necessarily, suffer in their feelings, but ought not to suffer at all in their character and honor, or in their loyalty to the Constitution, from the acts of such persons as composed the mob. I venture to say, that when you hear of them next, you will learn that, personally and individually, as individuals, and as represented in the city councils, they will give full evidence of their fixed purpose to wipe away, and obliterate so far as in their power, this foul blot on the reputation of the city.

And now, gentlemen, when projects of dissolution have taken so much form and pressure in public bodies in the South, when threats of secession are on the public authorities, stalks forth so boldly in the North, you will see that your work, highly proper and useful, is yet more important than it considered. It is wise and patriotic, therefore, that you commemorate your love of country, strengthen your resolution to maintain the Constitution of the Union, and the Laws, by uniting to celebrate the anniversary of the birth of the Great Father of his Country. You do well to call to remembrance his services, to revive in your own bosoms his love of liberty and order, and to draw in patriotic inspiration from his principles and example. For these principles and this example, there will be found respect and admiration everywhere, where there is a true love for the institutions of the country. And every American may well doubt the patriotism of his own heart, who doubts, that in that heart veneration for Washington begins to be languishing and dying away.

Gentlemen, the path of duty before you, and before me, is plain and broad; it is the path of duty, our whole duty, thoroughly and fearlessly; it is to reinforce the Constitutions of our country; and to hold them up, with all our might, as if it were our last struggle upon earth. And then, if the blood of civil war shall flow, it will not stain our garments; if disgraceful outrages, opposing or unmanly by indulgence and temporary success, shall proceed from stage to stage, till they destroy the lives of men, women and children, pull down the temples of the Temples of Justice, and even wrap cities in flames, you, and I, and our characters and memory, both now and with posterity, will at least escape the consuming conflagration of reproach.

I am, Gentlemen,
Your most obliged servant,
DANIEL WEBSTER.

To Messrs. Moses Taylor, Isaac Townsend, Chas. G. Carleton, Joshua J. Henry, Francis S. Lathrop, George Douglass, Francis Griffin, Henry Grinnell and Edward K. Collins, Committee, &c.

MR. CLAY'S LETTER.

WASHINGTON, Feb. 17, 1851.

GENTLEMEN: I have received your letter, informing me of the intention of the Union Safety Committee of New York to celebrate the approaching anniversary of the Birth-day of Washington, by a festival, to be held on the 22d inst. Sorry am I, that my present and affectionate exhortation, to uphold that Union as the main pillar of Independence, and to frown indignantly upon the first dawning of any attempt to dissolve it.

The advice is heeded now, and will be heeded hereafter. But, nevertheless, there are some among us, on whom it is no injustice that those frowns of indignation should fall. There are those who are altogether for abandoning the Union, and alienating one portion of our country from the rest. They avow their wishes, they disclose their purposes. They open their hearts, and in those hearts there is found no palatable fare but what may make us all tremble. Americans one people. All is but the ebbing and flowing of the dark, unwholesome, troubled current of secession, schism, and separation.

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I am, Gentlemen,
Your most obliged servant,
DANIEL WEBSTER.

To Messrs. Moses Taylor, Isaac Townsend, Chas. G. Carleton, Joshua J. Henry, Francis S. Lathrop, George Douglass, Francis Griffin, Henry Grinnell and Edward K. Collins, Committee, &c.

☞ The following letter, with the article appended, from the *Richmond Republican*, was received by Mr. George Thompson, a few days ago, in this city.

NEW ORLEANS, Jan. 25.

DEAR SIR:

Can't you extend your visit to this place? You can hold forth in the public square, and I think that I can assure you a good audience.

SIMON BEACHCROFT.

THE APOSTLE ST. GEORGE.

In a late discourse delivered at Faneuil Hall by the Apostle of English Abolition, St. George Thompson, he spake as follows:—

"Throughout the breadth of the country, I proclaimed that slaveholding was man-stealing, and that slavery was under all circumstances, or supposable possible circumstances, and could not but be sin, since for man to claim property in man was to usurp the authority of the Great Ruler of the Universe. Then Abraham was a sinner for he owned three hundred and eighteen slaves, the moment of whom he armed for fray, was a more respectable person than St. George Thompson. Then all the patriarchs, and all the chosen people of God, were sinners, for they all held slaves, and they held them by express authority of a Law given them by the Eternal Ruler of the Universe. Then all the Apostles were sinners, for they returned slaves to be obedient to their masters, and returned them to their owners when they ran away. St. George Thompson, in his immaculate purity, towers above all the evangelists and saints of Christendom.

But there is another striking point of difference between our modern Apostle and the first Apostles of Christianity. When they went forth to preach, they rebuked Diana of the Ephesians in the presence of her worshippers. They proclaimed the true God amid the shrines of Heathen idolatry, and exposed the hollowness of paganism in the sacred places of its temples. At Athens and at Rome, they hurled their thunders at false divinities in the very face of those who bow down to them and worship at their shrines. They dared with fearless courage the torturing cross; they confronted the lions of the amphitheatre with a Christian courage that of the desperate brute yield, standing serene and erect at the stake, they wore their dress of flame with the joy which inspires a bride in her glittering robes—and they wore their brave spirits ascended to Heaven. Compare their celestial fortitude with the conduct of that arrant impostor and cowardly coward, who stands up in Faneuil Hall, and blasphemously pretends to speak by the authority of God! He says that he proclaimed that slavery was a sin 'throughout the breadth of England.' Why does he not preach it throughout the breadth of America? Why does he not advance like a true Apostle into the regions where the sin prevails, and where contrary to the laws of God, men are held as property? Athens and the Rome of slavery, and there announce his Divine Message? If he would wear the Crown, why shun the Cross? The answer is obvious. St. George does not desire to fight with wild beasts at Ephesus. Outmodest martyr gorges himself with roast beef and plum pudding, but has no appetite for fire. He hides behind the broad petticoats of the ebony *Janes* at Faneuil Hall, and fears to face the sinners whom he was sent by the command of the everlasting God to convert. He advises the Simon Magus of modern Christianity to go back to his employers, and earn his living by some vocation which does not require courage as well as hypocrisy.

Selections.

From the Dundee and Perth (Scottish) Advertiser.

ANTI-SLAVERY MEETING.

On Wednesday evening, a meeting was held in Bell street Hall, for the purpose of denouncing the American Fugitive Slave Bill, and bearing address on the subject of Slavery. Mr. Duncan M'Laren, Wm. Brown, Wm. Craft, and others. The meeting was numerously attended, the spacious hall being filled in every quarter, and a great number had to leave, as they could not obtain admission.

On the platform there appeared—Provost Brown; Bailie Low; Mrs. Ellen Craft; Dr. Dick; Rev. Messrs. G. Gilfillan and Cook; Messrs. William Thom, Laing, Rough, Robertson, Arthur Begg, Easson, Smith, &c. Provost Brown presided.

After some remarks by the chairman as to the nature of American slavery and its glaring injustice, he called on Rev. Mr. Gilfillan to move the first resolution.

The Rev. Mr. GILFILLAN said—I shall not trespass long on the patience of the meeting, nor need I, for the resolution speaks for itself. Perhaps I may be met at the commencement by a question, What have we to do with American slavery, or American fugitive slaves? Are not Americans wise and intelligent enough to manage their own concerns? Is not the American republic of age, and able to walk apart from our leading-strings? I have my doubts, sir, as to this. When I read the report of a recent meeting where George Thompson was prevented from speaking by tumult, I am compelled to say that a display of mere animality insolence and childish fury was never made, I should hope, in any of the republics is of age on this question. Indeed, the conduct and the language resemble those of a mob manner. You know the power of public opinion on all other subjects, have some particular point on which they are insane. And this particular point with Americans is slavery. There they lose all self-possession—all command of temper—all their candor—and all their Christianity. Manage their own concerns, indeed! If a Fugitive Slave Bill be a specimen of their management, I fear they are managing them very ill. They have managed already to disgrace the name of liberty—to discolor their national flag—to degrade their national character—to degrade their national existence—and now they have managed, to use the language of a Glasgow clergyman, to force the Christian church to become the pack of blood-hounds, to track the steps of every man, woman or child, who seeks to escape from the iron fangs of slavery. Is this a free country? What a mangling republic! Could it be much worse for taking a little of our British advice when we pell-mell blame them for not entertaining sufficient contempt of our government? Shame! Shame! Our brotherly kindness to the poor slaves of the South, North? But I hope the enlightened abolitionists of the North will have no other object than to force interference on higher ground. They may ask, in the spirit of Cain, Are we our brothers' keepers? I answer—We are, and we will be, the keepers of our brethren. They are sprung from the same noble Anglo-Saxon stock. They speak the same language—they profess the same faith, and are connected with us by a myriad ties of commerce, relationship, and intercourse. If a brother walketh disorderly, it is our bounden duty and Christian part to point out his errors, and to remonstrate with him. And whether, I ask, do those love the American best, who justify them in their national crime of slavery, who tell us that it is a matter with which we have nothing to do, or those who would, by argument and exposition, induce them to forsake it? A blind man is staggering along a dangerous road, and he is alone—another rushes forward to save him—who is his friend? A maniac is applying a torch to his own house—some cries, it is only a maniac—another snatches the torch from his hand—who is the true friend of the unfortunate man? You are aware that the chief plea for slavery is, generally ignorant, and indifferent to the blessings of that peculiar institution of slavery, are in the habit of disclaiming its injustices by flight. They actually run away from bondage with all the energy, fixing their eyes upon the North star—the star of freedom—their hearts beaving for the first time with the feeling of freedom—immediately—their feet winged, as it were, with eager desire—the sound of the lash waxing fainter and fainter in the distance behind—they lose run than bound, and fly toward the land of freedom. Can you blame them? Would you not do the same? Lives there a Briton who does not sympathize with the poor fugitive slave, or who would not, if his house burned up, open the door to receive him, feed his hunger, clothe his nakedness, anoint his torn and bleeding feet, and give him, at once, a shelter, a shield, and a biding-place under his roof? And yet a bill has lately passed the American Legislature, enacting that whosoever shall harbour or conceal such fugitive shall be subject to a fine not exceeding 1000 dollars, and imprisonment not exceeding six months, and shall moreover forfeit and pay, by the way of civil damages to the party injured by such illegal conduct, the sum of 1000 dollars for each fugitive so lost. Such is a sample of this bill. There was a time, sir, when it was accounted a sin to betray the innocent blood. One man has obtained immortal infamy by doing so for thirty pieces of silver. But now, in the nineteenth century of the Christian era, the Legislature of a Christian country has indirectly and inferentially proclaimed that act a virtue, and sentenced to fine and imprisonment those who disdain such treachery. Time forbids me further to speak.

I may merely say, in support of another part of the resolution, that I honor from my heart the abolitionists of America. They have been abused, indeed, by many, by man-stealers, by fribbles and bigots, by those calm, calious, cold-blooded creatures, whose sole gods are expediency, policy, and pride; but by men of every country, and by Christians of almost every name, they have been and are held in honor—an honor that shall deepen as ages roll on. I do not know them all, but I know some of them. I know Frederick Douglass, the most powerful of natural orators, the self-taught giant, the Burns of the African race. I know of Wendell Phillips, one of the most accomplished and eloquent men in America. I know of Mrs. Chapman, that noblest of all Amazons, the Deborah of the Western World. I know of Lowell, one of the most gifted of American poets, and an abolitionist to the tenth. I know of Whittier, also a true poet, and who has consecrated his genius entirely to this cause. I know something, too, of the late Dr. Channing, one of the best and purest men the world ever produced, and who, ere he died, lent to the cause of abolitionism his mercy, fail aid. And I not only know of, but know our noble friends with us this evening. And lastly, I know William Lloyd Garrison, one whom many future ages shall rank with those of Wilberforce, Howard, and Clarkson.

Mr. Gilfillan concluded by moving a resolution to the effect, that the meeting expressed their detestation of the Fugitive Slave Bill recently passed by the American Legislature, as in itself unjust and oppressive, as a flagrant violation of the sacred principles of Declaration of Independence adopted by the United States, and as inconsistent with the great principles of religion, humanity, and freedom. And further, that the meeting express their continued hatred of the entire system of slavery, and look forward to the time when it shall cease to be, as it is now, a reproach and demnan ad down amidst great applause, a compliment which was frequently paid him during the delivery of his address.

The Rev. Mr. Cook said he would second the adoption of the resolution which had been proposed. Slavery, or any system which deprived man of his liberty, was direct robbery. In reference to the promise which had been effected in America by the passing of the Slave Trade Bill, there could be but one opinion in this country. It was one of the laws which were contrary to the law of God, and had no force could not be reconciled to it by any species of logic. He welcomed the lady and the two gentlemen who appeared on the platform, who had escaped from slavery, and he heartily wished them success in their labors in this country. (Cheers.) He should say no more but that he seconded the resolution.

The Chairman then introduced Mr. Brown, one of the fugitive slaves, to the meeting, who was received with enthusiastic applause. In concluding his able speech, he said—

"The name of the United States is becoming a byword in the mouths of the inhabitants of every clime. My country is indeed the land of oppression. There is not a rood of territory over which the 'stars and stripes' fly, on which William and Ellen Craft, or myself, could be protected by law. Wherever the American flag is seen flying on the continent of the New World, it points out a place where we, who have escaped from slavery, and he heartily wished them success in their labors in this country. (Cheers.) He should say no more but that he seconded the resolution.

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"My country is the wide wide world;
My countrymen are all mankind."

Yes—wherever the liberty of man is most respected, that is my country. It should be a humiliating thing to the people of the United States, that English Government furnishes the only asylum the American continent for the poor and oppressed negro. I hope, for one, that that place of refuge will never be broken up so long as the system of slavery continues. Let there be one spot in America, where the slave can be free, if it must be further, by transportation to Canada.

The speaker concluded his eloquent address in the midst of great applause.

Mr. WILLIAM CRAFT then presented himself, and was received with loud cheering. The audience listened to the narration of his escape, with his wife, with intense interest.

Mr. EASSON said, that at this late hour he would not detain the meeting longer, but he should simply move the adoption of the following resolution:—

That the meeting should express their cordial sympathy with Mr. Brown, and with Mr. and Mrs. Craft, in their sufferings, and their high praise, for their deliverance from the bondage in which they are unjustly held.

The resolution was then put and carried amidst cheering.

On the motion of Mr. Brown, a hearty vote of thanks was given to Provost Thoms for his conduct in the chair.

The PROVOST acknowledged the compliment in suitable terms.

When the meeting was about to disperse, a general wish was expressed, that Mrs. Craft, who was seated on the platform, should present herself to the audience. She seemed rather reluctant to do so, but on the persuasion of the Provost and several other gentlemen, she consented to occupy a standing position on the left side of the former. She was received enthusiastically received. As she was seated, she blushed; but the cheering having continued, she confronted gracefully, and retired. She then spoke in substance, of the sufferings of women in the color and colour of features, which no one would have thought that she had any African blood in her veins. The meeting then dispersed.

☞ We have reason to know that the following article, from the London Patriot, is from the pen of one of the most devoted and able friends of the anti-slavery cause in Great Britain.

THE AMERICAN FUGITIVE SLAVE ACT.

SIR,—Perceiving by the last *Anti-Slavery Reporter* that a public meeting of the friends of negro emancipation will be held shortly in London, may I be indulged with the permission, through your columns, of addressing a few words to your readers upon the present very interesting position of the Slavery question of America.

A crisis in this matter has occurred in the United States. One of that series of struggles which must cease before the dreadful institution of slavery is finally overthrown, has commenced. All the people are now called upon to take an open and decisive part either for or against the slave. The recent Fugitive Slave Bill is compelling masses of the inhabitants of the free States, who have long strives to avoid running counter to the prejudices and to the pecuniary and political interests of the community, by merely professing their hostility to slavery without doing anything to oppose it, to leave the neutral ground they had taken. The question has become one of conscience. According to the present law of *Christian* America, if a trembling slave mother, with her young infant, shivering with cold, exhausted by fatigue and hunger, and frantic with terror of her pursuers, should present herself at the door of a charitable and opulent citizen of the North, that poor fugitive must be spurned from the house, or subject its owner to a fine and imprisonment.

To the propriety of this crue[illegible] law, the majority of the inhabitants of the free States cordially assent. Among the remainder, the feeling of human humanity is not extinguished, some maintain that the Federal Government has exceeded its powers in thus interfering with the rights and laws of the independent States of the Union, and, consequently, that the new bill is "unconstitutional;" but a larger number take higher ground, and boldly declare that the law of the land is contrary to the law of God, and that they will obey God rather than man. As might be expected, the portion of the religious press of America not under the control of the Slave Power is coming out with much decision on the subject. Many journals, hitherto silent upon the wrongs of slavery, have now boldly declared that the Fugitive Slave Law is a direct violation of the Divine Command, and therefore a violation of Christian duty. The *New York Independent* (one of the most influential journals—the organ of the Congregationalists) has incurred much obloquy from the commercial community of New York, for the uncompromising manner in which it has advocated the mild and gentle precepts of love and mercy, inculcated by our Saviour, in opposition to the selfish, money-grubbing, and cruelty-loving spirit of New York public. Numerous are the instances in which ministers of the Gospel, and citizens of all callings and stations, have publicly declared that they will rather suffer fine and imprisonment, than withhold their charitable aid and sympathy from a colored supplicant, which they would refuse to afford to a distressed brother of a fair complexion.

This state of affairs is well depicted by the New York correspondent of the Times, who, in a letter inserted in that journal, of Feb. 18th, 1851, particularly deplores the perverted state of mind which exists in his city—such devotion to humanity, but such faithlessness to the interests of New York and to the law of Congress! He especially points to the fact that many 'ministers of the Gospel,' who, he says, 'have made themselves heard, and, though stylingthemselves abolitionists, have practically and openly trampled upon that blessed doctrine, as has been their general wont in this country when induced to meddle with political.' He further complains that men in New York, who refused to sign a call for a meeting in support of the 'Fugitive Slave Bill,' (and who never held up so perverse a thing,) are sought to be published by the system of exclusive dealing. The 'American Correspondent' actually has the effrontery to intimate that being pointed out for public odium, to teach them the duty of suppressing their civil rights they must not enumerate that of differing in opinion from the majority!

But, sir, I have the position of the anti-slavery struggle in the United States at the present moment, I trust that a public assembly of Englishmen, desirous of promoting the cause of humanity in which, from to three millions of their fellow-men in cruel bondage, will not be allowed to terminate in resolution of a merely sentimental character, but that a concentrate with those societies in the United States with whom they sympathize in church organization.

I trust, sir, that the meeting will fearlessly denounce the shareholder, in his true character. It might be well for some resolutions to be passed, that would have a tendency to make the shareholders feel that, while engaged in their unhallowed course of claiming as their property the bodies of their fellow-men, they are not to be considered as associates

CONGRESS—THE PRESIDENT'S PROCLAMATION.

WASHINGTON, Feb. 22.

SENATE.—The debate on the reference of the President's Message being resumed,

Mr. Downe moved to strike out that the Fugitive Slave Law was executed, and would continue to be executed, in good faith, and as promptly as the most sanguine expected, the great excitement had subsided to take place at the North since the passage of the compromise measures. The Whig party in New York cannot obtain a man to be Senator in the United States unless he be in favor of the law. The President's calling on the military he considered a great evidence of his patriotism.

Mr. Clemens said he was not one of those who voted for the compromise acts, but was one who, after their passage, considered they should have a fair trial. One only of those acts was in any way liable to be repealed or disturbed, and that was the Fugitive Slave Law. If he believed that law was a dead letter, he would say that the day for a dissolution of the Union had arrived. He thought that those who declared that the Fugitive Slave Law was not executed, should immediately advocate a dissolution of the Union. He said the people of Alabama had no pecuniary interest in the law, for they did not lose one negro in five years; but they had a great interest in the question of the execution of the laws, for if one provision of the Constitution were disregarded, what hope was there that others might not share the same fate? Mr. Clemens said the law had been executed everywhere except in Boston. He regarded the mob and rescue in Boston, then, as no evidence that the law could not be executed. He regarded the legislation of the free States excluding the blacks as anything but hostile to the South; the same law was in force in many Southern States. He would prefer that every free State would pass laws excluding negroes; if this were done, it would be better than a law to render up fugitives; if not allowed to enter free States, the slaves could not run away.

Mr. Borland debated the compromise acts. He expected good results from the adoption of them, and had not been disappointed. He saw no suppression of agitation resulting from the compromise; there was excitement now,—slavery was discussed, and several days were spent on it—and on these occasions, agitation took place. The subject had been introduced by the Senator from Kentucky.

Mr. Turney spoke at length, pointing out the failure of the compromise acts. He denied that any change had taken place in the popular sentiment at the North. Judge Pearce, in his Baltimore speech and speeches before election, he (Mr. T.) did not regard his desire to execute the law anything more than as a duty resulting from his position.

Mr. Chase said that agitation on slavery subjects was almost always commenced in some manner or form by him who had denounced agitations. Under the decision of the Supreme Court in Prigg's case, the duty of executing the law in regard to fugitives was denied to the States; he was of opinion that the duty was now devolved on the States, and not to the general government. The law of Congress, unless sustained by State action, would be ineffectual. If left to the States, it might be effectual. He considered the decision of the Supreme Court in Prigg' case practically expunging the Constitutional provision for the rendition of fugitive slaves.

Mr. Dodge of Iowa defended his State from the charge of preventing the exercise of the Constitutional rights of Southern citizens, and contended that the President had done perfectly right. If bloodshed is to follow the President's Proclamation, let it come now. There are traitors at all times, and there might be a few in the Cabinet of Boston. He did not regard this *Mob* as evidence of the sentiments of the people of Massachusetts, but he preferred to think the demonstration made at Springfield in regard to the miscreant and insidious monster *Thompson*, as a better indication of their feelings.

Mr. Douglass explained the legislation of Illinois as always adverse to the immigration of free negroes. The Senator from Ohio had declared that the decision of the Supreme Court in the case of Prigg in Pennsylvania had practically expunged the constitutional provision,—this remark implied a gross calumny on the people and officers of the free States.

Mr. Chase explained that it was the duty of the Union and not of the Federal Government to execute this provision, but the Supreme Court in the decision referred to had denied the right of the States to pass such laws.

Mr. Douglass resumed,—and said that the fact of the law being a dead letter implied that calumny. The Supreme Court had decided the Constitution to be imperative in its requirements that fugitive slaves should be delivered up, and in this way the duty of every citizen, whether a State officer or not, who owes allegiance to the Constitution, is bound to execute the law, and any one refusing to do so would be derelict in his duty, and was false to his Constitution and his God. If the Senate should stand behind a decision of the Supreme Court, he should carry out that decision by siding in the passage of the law. He considered any man who, by word, act or deed refused to execute the law or urged others to resist it, as deserving punishment. He regarded this resistance to law in Boston as no sudden and impulsive act, but one for which preparation had been made, and was the result of preconceited action by whites and negroes to resist this law. For the excesses committed by the negroes, he held their white associates responsible. They had incited, urged on, and produced this violence by their speeches, lectures, and advice, given in this hall and elsewhere. He held certain persons in his eye, as the most immediate responsible for this mob in Boston. By their speeches and addresses at the last session they had produced, in the minds of the negroes, the idea that resistance that it was right and proper to resist the laws of the United States, when a *Higher* law condemned the law of Congress. He justified the President for his conduct, and considered it highly necessary and proper.

Mr. Cass alluded to Mr. Hale's daily assertions at the last session, that the Compromise would be a failure, and that any man who voted for it would be stricken down. He contended that, except in the New York case, that this prophesying prophecy had been falsified. He replied to Mr. Mason's complaint of the obstacles, by saying against masters, &c., thrown in the way of the execution of this law, that they were the same in any other case as well as this—as if a man were to knock him down and then sue him for damages—how could he prevent it? He considered the decision of the Court, which, instead of being perfections of reason, were perfections of nonsense. It was attributable, also, to those degraded members of a leading profession who, for the sake of a fee, would undertake anything.

Mr. Berrien got the floor; the subject was postponed till Monday, at 2 o'clock.

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This document is genuine. It appears in the Washington Republic as 'official' and in a formal communication to Congress, Mr. Fillmore claims the paternity of the memorable thing. Those who questioned its authenticity, and felt inclined to regard it as a hoax, did so believing that the President could not be such a fool. But fully has verified, as well as degrees. The old-fashioned 'Court Fool,' with his motley, bells, and ass-eared cap, was a higher and more useful character, than the ambitious fool of American slavery.

But, in this case, Fillmore and Webster have overdone the fool's part. Many of the unscrupulous supporters are evidently ashamed of this 'proclamation.' It was totally uncalled for. There was nothing in the case to demand it; and this fact is too patent to be hidden. The two men whose names are signed to that contemptible document, know perfectly well that the popular feeling has never countenanced nor encouraged physical resistance to the officers of the Fugitive Slave Law. The rescue of Shadrach was accomplished by a chance movement of a few colored people, who cannot very easily reverence a law which devotes their race to the tender mercies of slavedom. There was no premeditation. They were there as anxious lookers on. After the adjournment of the Commissioner's court, Pat Riley's carelessness showed them an opportunity which they suddenly resolved to use. They opened the door and said Shadrach to run. He did run. He continued to run until he reached Canada. Why didn't Pat Riley head him off with the telegraph? Probably because he could not. The whole sympathy of New England 'sides and abets' the poor fellow who runs from slavery.

But what was there in this case which required a Presidential proclamation, or which justifies Presidential threats of employing the army and navy against Boston? There have been many disorderly occurrences in the country, though seldom one attended with less mischief than this. Many a fugitive slave has been 'rescued,' though scarcely ever one with less premeditation or by more harmless operation.

A few years ago, Massachusetts undertook, in a very peaceable manner, to test the constitutionality of certain Southern laws against Northern citizens. She commissioned agents for this purpose. But they were seized and imprisoned in South Carolina. The mob violence was stimulated by the State acting through its legislature and its leading officials. But there was no Presidential proclamation over that matter.

About the time when this 'rescue' occurred in Boston, there was a similar case of violence in Springfield, Mass. The Springfield rioters kept the town excited for three days, and were encouraged by the 'selectmen' of the place. They paraded the streets, vociferated with fife and drum, with pitchforks and handbills, and had their own way by dint of terror and force. But, in the eyes of Omnibus 'Law and Order,' this affair was not considered culpable. The legal proceedings at Boston were prompted by an impulse to rescue a fellow-creature from the grasp of slavery,—a horrible sight in the eyes of Omnibus politics, and of such pure and saintly creatures as Daniel Webster. The riot at Springfield proceeded from the mercenary passions that control the political movements of the men. It trampled on a sacred human right—the right of free speech;—therefore the Omnibus party praise it, directly or indirectly, for it will be repeated, and recommended and feathered.

Mr. Fillmore professes that in this affair his grand motive is the preservation of the authority of the law. Is he really so stupid as to suppose the country can believe this falsehood? All the Omnibus mercenaries will *profess* to believe it; but it is too palpable, to be even faced, to do them much service.

Fillmore and Webster cherish a righteous devotion to the laws of the country! Why then do they tolerate and encourage an open law-breaking south of Mason and Dixon's line? Almost every week we hear of some peaceable Northern citizen in the slave States, who has ventured a chance one of a few rowdies,—but a mob encouraged and counselled by the people of the place, who trample on his rights and inflict upon him the basest outrages. If the President were sincere, he would not allow such violations of the Constitution to go unquestioned.

Northern citizens, guilty of no crime, are imprisoned in South Carolina, and sold into slavery to pay their jail fees! And what says the President? He has sworn to support the Constitution. He is bound to execute the laws. But he has directed his District Attorney to prosecute the perpetrators of these outrages on the Constitution and on human rights? No, indeed! And yet he has the impudence to talk of his 'fidelity to the Constitution.'

Not long since, one of the slavery-inspired assaults on the mails occurred at Eufala, Alabama,—the post office was taken in charge by a vigilant mob, the people of the place generally participated. The postmaster was forbidden to deliver the National Era and other papers. To this day, the Eufala post office is ruled by that decree of the mob. Fillmore and Webster issued no proclamation on that occasion, got up no rage to execute the laws, did nothing contrary to the submission of the Supreme Court in Prigg' case practically expunging the Constitutional provision for the rendition of fugitive slaves.

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Mr. Fillmore professes that in this affair his grand motive is the preservation of the authority of the law. Is he really so stupid as to suppose the country can believe this falsehood? All the Omnibus mercenaries will *profess* to believe it; but it is too palpable, to be even faced, to do them much service.

Fillmore and Webster cherish a righteous devotion to the laws of the country! Why then do they tolerate and encourage an open law-breaking south of Mason and Dixon's line? Almost every week we hear of some peaceable Northern citizen in the slave States, who has ventured a chance one of a few rowdies,—but a mob encouraged and counselled by the people of the place, who trample on his rights and inflict upon him the basest outrages. If the President were sincere, he would not allow such violations of the Constitution to go unquestioned.

Northern citizens, guilty of no crime, are imprisoned in South Carolina, and sold into slavery to pay their jail fees! And what says the President? He has sworn to support the Constitution. He is bound to execute the laws. But he has directed his District Attorney to prosecute the perpetrators of these outrages on the Constitution and on human rights? No, indeed! And yet he has the impudence to talk of his 'fidelity to the Constitution.'

Not long since, one of the slavery-inspired assaults on the mails occurred at Eufala, Alabama,—the post office was taken in hand by a vigilant mob, the people of the place generally participated. The postmaster was forbidden to deliver the National Era and other papers. To this day, the Eufala post office is ruled by that decree of the mob. Fillmore and Webster issued no proclamation on that occasion, got up no rage to execute the laws, did nothing contrary to the submission of the Supreme Court in Prigg' case practically expunging the Constitutional provision for the rendition of fugitive slaves.

Mr. Dodge of Iowa defended his State from the charge of preventing the exercise of the Constitutional rights of Southern citizens, and contended that the President had done perfectly right. If bloodshed is to follow the President's Proclamation, let it come now. There are traitors at all times, and there might be a few in the Cabinet of Boston. He did not regard this *Mob* as evidence of the sentiments of the people of Massachusetts, but he preferred to think the demonstration made at Springfield in regard to the miscreant and insidious monster *Thompson*, as a better indication of their feelings.

Mr. Douglass explained the legislation of Illinois as always adverse to the immigration of free negroes. The Senator from Ohio had declared that the decision of the Supreme Court in the case of Prigg in Pennsylvania had practically expunged the constitutional provision,—this remark implied a gross calumny on the people and officers of the free States.

Mr. Chase explained that it was the duty of the Union and not of the Federal Government to execute this provision, but the Supreme Court in the decision referred to had denied the right of the States to pass such laws.

Mr. Douglass resumed,—and said that the fact of the law being a dead letter implied that calumny. The Supreme Court had decided the Constitution to be imperative in its requirements that fugitive slaves should be delivered up, and in this way the duty of every citizen, whether a State officer or not, who owes allegiance to the Constitution is bound to execute the law, and any one refusing to do so would be derelict in his duty, and was false to his Constitution and his God. If the Senate should stand behind a decision of the Supreme Court, he should carry out that decision by siding in the passage of the law. He considered any man who, by word, act or deed refused to execute the law or urged others to resist it, as deserving punishment. He regarded this resistance to law in Boston as no sudden and impulsive act, but one for which preparation had been made, and was the result of preconceited action by whites and negroes to resist this law. For the excesses committed by the negroes, he held their white associates responsible. They had incited, urged on, and produced this violence by their speeches, lectures, and advice, given in this hall and elsewhere. He held certain persons in his eye, as the most immediate responsible for this mob in Boston. By their speeches and addresses at the last session they had produced, in the minds of the negroes, the idea that resistance that it was right and proper to resist the laws of the United States, when a *Higher* law condemned the law of Congress. He justified the President for his conduct, and considered it highly necessary and proper.

Mr. Cass alluded to Mr. Hale's daily assertions at the last session, that the Compromise would be a failure, and that any man who voted for it would be stricken down. He contended that, except in the New York case, that this prophesying prophecy had been falsified. He replied to Mr. Mason's complaint of the obstacles, by saying against masters, &c., thrown in the way of the execution of this law, that they were the same in any other case as well as this—as if a man were to knock him down and then sue him for damages—how could he prevent it? He considered the decision of the Court, which, instead of being perfections of reason, were perfections of nonsense. It was attributable, also, to those degraded members of a leading profession who, for the sake of a fee, would undertake anything.

Mr. Berrien got the floor; the subject was postponed till Monday, at 2 o'clock.

THE LIBERATOR.

Behold how great a fire a little matter kindleth! The above two despatches appear to have set the whole country in a flame. Scarcely the national authorities in the Army and Navy on the alert, occupied the precious time of the U. S. Senate for several days together, and produced a general 'agitation' throughout the entire Slaveocracy.

Who is this Mr. Harvey, who has made himself so officious in the matter? We do not remember any public services he has rendered, which, it would seem to be to give notice to the Departments of any public transactions requiring their attention. Harry Harvey! Let us see what we can find out about that name, with whom Gen. Scott had some correspondence once; but this telegraphic Harvey, this correspondent of the State Department, this meddler with the U. S. Attorney's and Marshal's business, this inciter of Presidential Proclamations, this appendant to a Presidential Message, this guardian of the peace of the country, and of the Fugitive Slave Law, to whom we are indebted for stirring up all this commotion in the body politic?

In the strength of Mr. Harvey's despatches, the State Department telegraphed to Mr. Commissioner Curtis, and Mr. Commissioner Curtis telegraphed back to the State Department something about 'Overwhelming force sufficient to accomplish the negligence of the city authorities—marshal's department not being fully prepared.' 'Stand by the President,' was the cry, but the President was only for aiding to escape.'

On the strength of Mr. Harvey's despatches, the Secretary of War telegraphed orders to Brig. Gen. Thomas, commanding at Fort Independence in Boston Harbor, and to Commodore Downes, of the Navy Yard.

All this and much more the potent despatches of Mr. Harvey have effected. We ask, again, who is Mr. Harvey?

From the Hartford Republican.

HUNKERISM—SPRINGFIELD MOB—ITS CAUSE AND EFFECTS.

SPRINGFIELD, Feb. 24th, 1851.

DEAR BALDWIN,—I find that an attempt to describe in detail the scenes which have disgraced this place, would be a task, which I shrink from, and for an article to be admitted into your paper from so poor a scribbler as your humble servant. I will therefore simply hint at the causes and the effects of the mob.

Among the causes may be noticed, the pious, patriotic, pathetic fears of the Springfield Republican, and the cowardly, cringing, fawning efforts of Whig and Democratic Hunkerism, to sustain the laws of the land' which destroy natural rights, and to break down the Constitution which ordains; the fear that if Mr. Thompson was not molested, the sale of cotton presses, the prospects of the officers of the U. S. Armory, and the hopes of Hunker politicians, would be ruined, the foolish Boston mob and the Selectmen, intimidating the owners of halls, and encouraging the mob, by the public announcement that the town would not be responsible for any damage to property, when they knew that such notice would not relieve the town from its obligations in the least;—money would be expended, in vain, to print post up lying placards, in untold number, that this and six or eight adjoining towns, calling on Irishmen to mob the best friend Ireland ever had; and the hanging of two suits of clothes (which, like the minds of the owners, *who are well known*, were stuffed with cotton) on a tree, to be seen by the naturally curious inhabitants of this and New England Sabbath. There were all these, with innumerable other efforts, to rob peaceable tax-paying citizens of *their right to hear* one of the most illustrious reformers of the age.

Now for the effects, among which are the confirming, increasing, and concentrating of anti-slavery feeling and efforts in our whole community;—our utter contempt for the course of the Springfield newspapers; the loss of subscribers, especially of the Springfield Republican;—the rendering of the mask and exposing the horrid features of Hunkerism;—the procuring of the means to obtain anti-slavery lectures, every week for the future, from some of the best men in this country; the speedy establishment of an able and permanent daily press in Springfield; the production of one of the most bold, manly, Christian, anti-slavery, anti-mob sermons, by Rev. Mr. Simmons, (Unitarian,) I ever listened to, &c.

SEVENTY-SIX.

From the Portland Inquirer.

THE PRESIDENTIAL UKASE.

This American Ukase, from the pen, doubtless, of that chief Magician of the Republic—Daniel Webster—illustrates the frequent proximity of the sublime and the ridiculous. It was scarcely credible that the Chief Magistrate of the Republic would so forget the dignity of his office, and with such pompous, hasty zeal send forth his solemn *Pronunciamento* to the nations of the world—as though war was to be declared, or some other dire calamity hung over the land, simply because a posse of official kidnappers had been outwitted by a handful of negroes, without even threatening the least disturbance of the peace, and a worthy young man had escaped perpetual enslavement. A few unarmed colored men skillfully and speedily outwitted, as a few licensed scoundrels, and rescue a fellow-man from a fate worse than death, and here comes 'THIS MY PROCLAMATION, *President of the United States*, MILLARD FILLMORE, *Wednesday Secretary of State*, against those who this 'flagitious and other scandalous outrages did commit!'!!

We know of no law, nor any investigation to ascertain the facts, nor a reasonable time otherwise to learn them. The horrible crime was committed in the evening of the 15th, and the Ukase bears date the 18th inst. Hence, if any frightened negro reached him at all, he must have gone as Strickland flew, with protruding eye-balls and horizontal coat-tails from 'sighs' in the Revenue Office. Or perhaps he went by telegraph, but nothing enthrals Ethan Spike's opinion of the extreme liability of tearing his ruffles against the pickets. At any rate, the excited haste could not have been exceeded, nor the solemn Proclamation of Executive dignity made more ridiculous against the pickets, than blockaded by the whole French navy, or the whole State of Massachusetts been under arms in rebellion against the Federal Government. The escape of poor Shadrach from the movements made by the Whig administration to the quick. Its pet measure had been set at defiance by a baker's dozen of colored people, and a negro boy! Its 'Law and Order' was in solemn decency forms the rear guard! Justice itself having passed into his hands, why not its ensign? Was there ever anything more suitable for burlesque!

This command, however, to '*all well disposed citizens to aid and assist in re-capturing*' Shadrach, is simply an insult. We cannot suppose to see the day when American citizenship would be thus outraged by a President of the United States! It was intended for Mr. Fillmore doubtless, to summon 'well-disposed citizens,' in 1851, to play the bloodhound upon the track of human innocence a generation hence, when the Ukase of Ethan Spike's Massachusetts has not yet forgotten how to make a becoming reply to such impudence—one that Webster can understand. Thank God, Shadrach escaped, and Ethan Hayman can molest him more! He repose under the shadow of the British Throne—'set on high from him that puffeth at him.'

We hope the Ukase will be published to illustrate the Fugitive Law, how will it look in the papers of Austria, Italy, and Russia? O shame, where is thy blush!

From the Oneida Whig.

GEORGE THOMPSON AT SPRINGFIELD.

We have already given our view of George Thompson's mission to this country. We regard it as an indiscretion at any time, and at the present juncture, as a decided error. Mr. Thompson's own fame will not be enhanced, either at home or here, by the doctrines he has preached and the men into whose hands he has fallen.

He may be courteous and even complimentary in some of his allusions; he may be fair enough to speak with censure of his own government and its officers; he may do and deal these things, but they do not hide the fact, that he recommends resistance to law, and that his companions are fanatics and traitors.

George Thompson would no more join hands with Garrison and Wendell Phillips, in the promotion of reform in England, than he would take amenic. Their reckless, impracticability and fanaticism, in the view of sense, would mar if not kill the best of English reforms. Why, in the name of reason, does he allow his anti-slavery sympathies to lead to such a connection here?

We are sorry that Mr. Thompson

SAMUEL ATKINS ELIOT.

The annexed letter was lately received by Mr. Garrison from a gentleman of this city of the highest respectability. Though not intended for publication, Mr. Garrison thought that the fairest way of presenting the statement was to print it entire, without the name of the author. We have made it the text of some strictures on Mr. Eliot's course in Congress. The article to which he alludes was not an original article first appearing in the Liberator, but one copied from a contemporary, though the credit was unfortunately omitted. It will be found among the 'Selections' of the Liberator of Jan. 24th. Still, the duty of correcting an erroneous statement of facts, whether original or copied, is equally obligatory in both cases, and is most cheerfully acknowledged.

But while we thus cheerfully admit the correction of the mistakes of fact into which our contemporary had fallen, we cannot say that the authentic statement of our correspondent in any material degree modifies the opinion we hold of Mr. Eliot for the public crime of which he has been guilty. We do not doubt that Mr. Eliot has been personally kind to Mr. Henson, and that our Correspondent's representation of its extent, and the inconvenience attending it, are quite correct. But Mr. Eliot must not expect to shelter himself from the execration justly due to his offences in Congress behind his acts of kindness to a worthy negro. Mr. Henson is personally obliged to him, we dare say, and we know that he can visit Boston without danger, his freedom having been bought; but what consolation is this to hundreds of terror-stricken men, as good and as worthy of compassion as Mr. Henson, whose homes are invaded, and their hearts, at prospects in life blasted, whose peace of mind destroyed, who have been obliged to fly a second time from before the face of white Republicans, or whose lives are made bitter to them, if they remain, and all through the instrumentality of Mr. Eliot? Long was he marched, handcuffed, down Broadway, when he stood on the auction-block at Richmond, when he was hurried to his hopeless captivity at the Far South, would it have been any comfort to him to have known that one of the men through whose agency all this calamity was brought upon him, had lent Henry the money to Mr. Henson? Mr. Eliot cannot purchase his absolution at so cheap a rate. Though he had endowed Mr. Henson with his whole fortune, be the same less or more, it would in no wise dissipate the cloud which blackens over his name.

Nothing does the fact that Mr. Henson was frequently at Mr. Eliot's house after the passage of the Fugitive Bill, and expressed to our Correspondent 'the same confidence in and attachment for him as before,' at all affect the moral character of that individual's public actions. It only proves that Mr. Henson is a time-serving proposition, not only to represent and unfit to be entrusted with the interests of his people. We had always a suspicion that this was the case, and now we know it. A man who had been a slave, who was the agent of fugitive slaves, accepting the hospitalities and friendship of one who had just done the cruellest of wrongs to all his race! Mr. Henson's business, had he been a man of honesty and spirit, should have been to devote himself to raising money, not for the purposes of furthering his mission, but of wiping out his obligations to Mr. Eliot, and to renounce forever all connection with him. Had he been such a man, he would have scorned to degrade himself by crossing the threshold or touching the hand of the two-faced enemy of his people.

This feeling respecting Mr. Henson's character, which has been expressed only, not forced, by the communication of our Correspondent, may, perhaps, explain to him why some of Mr. Garrison's acquaintances may have declined giving him money. Our excellent Correspondent probably labors under the common impression that it is exclusively the business of 'technical Abolitionists' to support missions among the fugitives in Canada, and to assist fugitive slaves after their escape. That, in point of fact, a large proportion of what is done for these objects is done by persons accepting that name, we apprehend to be unquestionable. We know of no reason why persons not appertaining to us than to any other persons of common humanity. The business of Mr. Garrison and his Anti-Slavery associates is to agitate and purify the mind and conscience of the Country, so that Slavery itself shall be abolished, and the spirit of the Law generated Public Opinion of the nation, of which constitutions and laws are but the expression and manifestation. Our mission is not to provide for the comfort and improvement of escaped slaves, or even for the escape of those in bondage, though we are ever bound ready, if our enemies do not hedge us in, to do whatever our hands find to do in these directions; but to create such a state of things that there shall be no need of Missions in Canada, no necessity of flight, but that every inhabitant of the land, whether black or white, may abide in whatever part of it pleases him best, with none to molest him or make him afraid.

We are, of course, most ready to allow the expression of our Correspondent's opinion as to Mr. Eliot's motives in voting for the fugitive bill, (which we do not understand to be approving,) but the weight that can attach to it, and whatever influence it may have upon our readers. The motives of men are known only to Him that looketh on the heart. Men can look only on the acts, and infer the motives from them. It is a maxim of common sense, as well as of law, that a man is always supposed to mean to do what he does. Men may derive their character from their tendency and natural consequences, not from any supposed state of mind of the actor. Arnold may have been inspired with the purest love of country, Count Julian by the most exalted philanthropy, is he behalf, but we cannot regard the one as anything but a traitor, the other as a fiend. We do not like even the appearance of a violation of free speech. The proceedings at Springfield are highly deserving of reprehension. Let the parties where accord to Mr. Thompson perfect liberty to say what is in him to say, and all the more from the fact that he is a foreigner. From the nature of this thing, his influence must be, in the United States, depended on the passage of the fugitive bill, (though we have too high an opinion of his own intelligence to believe him capable of being duped by that lying pretence, himself,) and that therefore his vote for it was a pure act. But admitting the hypothesis does it justify the vote? To preserve the Government, he voted to pervert government from its first object, the protection of its most helpless members, to their oppression and destruction. To maintain the Union, he voted to cut up by the roots the very rights which the Union was ordained to secure. He consented to leave questions of personal liberty to the decision of tribunals unknown to, and forbidden, by the Constitution, bribed to decide adversely to freedom, irresponsible, unchecked and without appeal. He was twit to place, not only all fugitive slaves and all people of color, but the rights of all men, at the mercy of perjury and avarice,—for our Correspondent need not be told that Slavery has no prejudice of color. All the safeguards of personal freedom which the wisdom of ages had devised, which the Revolution was fought to vindicate, and the Constitution, in profession, so entirely perfect all and forever to secure to the Representative of Boston, when weighed against the threats and blustering of Slaveholding bullies. This is a small part of what Mr. Eliot did. Is it not fair and reasonable to believe that he meant to do it?

We know that Mr. Eliot in the letter which was extorted from him by the universal roar of indignation with which the Bill of Abominations was received at the North, justified himself on the ground that the Constitution providing for the rendition of fugitives, he was bound to vote for some law for carrying it into effect. Was not the Constitution law already? Was he bound to vote for a bill which he says he did not entirely approve? Did he not vote for the Previous Question, by which all discussion and amendment was cut off? He cannot excuse his swift servility under the Constitution. Bad as it is, it required no such haste at his hands. Was it the construction of the Constitution to leave the gate open for slavery to enter New Mexico and Utah, if it pleased? Was he compelled to give Texas a territory as large as New England, to which she had no more claim than to China, for the extension of slavery, and to pay her Ten Millions of dollars as an equivalent for not giving her more? Men will judge of the motives which induced Mr. Eliot to act as he has done from the acts themselves. The proportions of weakness and of wickedness, the degree in which he was cajoled or frightened by the slaveholders and their tools, the force of the personal and political influence of the chief of his wing of the Whig party, the extenuation which his deeds may derive from the weakness of his head or the aggravation which may be added to them by the depravity of his heart, can be weighed and adjusted only by the Searcher of hearts. We only look at what he has done, will believe that he meant to do it, and will qualify their opinion of him accordingly.

Mr. Eliot is one of those unfortunate men that have been promoted beyond their capacity. Of a very moderate caliber of mind, with industry with which he has been willing to supply its deficiencies, and the leisure afforded by his ample fortune, raised him to some offices of trust, the duties of which he discharged respectably. In an evil hour for him, the vacancy occurred which, by an unexpected and unlooked-for combination of circumstances, placed him in Congress. Like many men of narrow capacity, he is notorious for an inflated self-opinion and that dogged obstinacy of nature which strong men know how to use for their own purposes. Under ordinary circumstances, he would have lived out a life of respectable mediocrity, and left behind him no trace of his legacy of disgrace. He has achieved a place in permanent history, but it is one which his children will one day wish blotted out forever. But it can never be. Men never forget such passages as these. Tariffs, Banks, Free Trade, all political and economical schemes are forgotten, and their advocates with them. But acts which strike at the root of human rights, which attack the permanent condition of great masses of human beings, endure forever. The profligate division of the profligate party to which Mr. Eliot belongs may endeavor to keep him in countenance by the fact that the general heart of Massachusetts and of New England spurns him as a bastard to its blood. His name, which the industry and munificence of his father had made respectable, he has disgraced.

'Oh, it hath caught a taint of infamy,
That, like the poisoned shirt, through all time shall last,
Rocking and fresh forever!'

His name will be inseparably connected with the history of this State and of the country; but his example is one of those which Philosophy holds up for the warning and not for the imitation of mankind.—o.

BOSTON, Feb. 14, 1851.

DEAR SIR:

In one of the late numbers of the Liberator there is a sketch which is unjust to the character of the person to whom it relates; and the facts as stated are wholly without foundation. As you aim to bring out the truth, and to dispel error, and to give justice to all, according to your own views, I cannot doubt you will cheerfully correct any false impression which may have been given by it.

The article referred to relates to the treatment of Josiah Henson by Mr. Eliot. If I remember right, (for I have no copy of the paper,) it states, that since the passage of the 'Fugitive Slave Law' by Congress, Henson has not dared to cross Boston for fear of capture—that he has avoided coming here, and that he has been slighted by Mr. Eliot and the friends in Boston who assisted him heretofore—that he was obliged to apply to the British Canadian authorities for letters to take to England. There may have been other facts which I do not recollect.

On these points you must have been misinformed, and I trust you will not deem it obtrusive on my part to endeavor to correct them; and it may not be amiss to say at the outset, that I do so without the knowledge, consent, or request of any of his friends, or of my own. Henson has been in Boston twice since the passage of the 'fugitive law;' he was seen by myself many times, and by many others. He was at my house and counting-room repeatedly, during both these visits. He had no reason for not coming here, since he is well known to be a man. He was repeatedly at Mr. Eliot's, and expressed to me and to others the same confidence in and attachment for him as before. He would hardly do otherwise, since no man was ever more kindly treated by another.

In addition to the sums given to him, Mr. Eliot, with two others, loaned him money some time since, several thousand dollars for the benefit of his people, without any security whatever. And when, last autumn, Henson came here with a cargo of black walnut wood, with the proceeds of which he hoped to pay off the debt, and a sketch of his life and state of the market he was unable to realize but a part of the amount, Mr. Eliot gave him back a quarter part of the money thus paid over to him, without even a request from Henson, and still without any security but his own promise. This fact you may rely on as being strictly as here stated. I know of it at the time, and, if necessary, could show you the exact amounts, the time, &c.

Some reference was made in the article to Mr. Eliot's wealth. What this is I do not know, but think you very much over-estimate it. Whatever it may be, it is not a mass of money, and this very small transaction in Henson's behalf, improved by him on his note, at an extra rate of interest, whereas Henson pays but the legal rate.

Henson and his son have now gone to England at the expense of Mr. Eliot and his friends. One gave him $70, another $70, another $25, and so much enough was obtained to pay for them both. Two others, acquaintances of yours, wished him 'God speed,' but declined to give him anything. They have letters not only from influential men in Canada, but from some of the most influential men here, and a good costs of election, he, so that he has a good chance of succeeding in his efforts to introduce himself and his colony to the favorable notice of those who live under the same government.

You will hardly excuse me for the opinion which I will now express, but it is only an opinion, the expression of it can do no harm; and that is, that Mr. Eliot's motives in voting for the 'Fugitive Bill' were as pure as any act of his life. He love a black race more than most men; he has shown it in many instances, besides his attachment to Henson. 'But he loves the Union, and he thinks the Union of these States, (even under the present system,) better. In that vote, I believe he endeavored to do his duty, without regard to his own or the feelings of others. He is no connection of mine by blood or marriage, and I do not know, in the course with him to know that he is always ready to go as far as the farthest in doing a kindness when he is satisfied that it is well merited, or when he believes he can accomplish a good purpose.

You will do me a favor by considering this communication as entirely confidential, for though I am responsible for the facts, I do not wish my name to be published in any public print whatever.

Respectfully, your obedient servant,

Wm. Lloy

GEORGE THOMPSON IN NEW YORK STATE.

LITTLE FALLS, (Rockton,) N. Y., February 23, 1851.

DEAR MR. GARRISON:

We arrived here last night from Union Village about 11 o'clock, quite weary with a journey of one hundred and twenty miles. Seven or eight hours of the time we were closely packed in a stage coach, and the rest of the journey was made in the evening. This is, you know, a pleasant town on the Mohawk, containing some three thousand inhabitants. There is very little anti-slavery feeling here, but it is a manufacturing place, this, of course, is a matter of no surprise. The interests of trade always stand in the way of humanity. A few evenings since, a meeting held by those faithful friends of the slave, S. S. and A. K. Foster, was broken up by some of the riotously disposed people of the place, led on by the Baptist minister in person. Yet it is due to the character of the town to say, that much regret has been expressed for the act.

A Convention had been called some days since, and the people from the vicinity came in to join the citizens and hear the celebrated English orator and philanthropist. It was difficult to obtain a suitable place for the meeting, on account of the local prejudice existing; but a hall which would contain some four or five hundred persons was found, and instantly filled with a fine audience, though an admission fee was required. Mr. Thompson, wearied with his incessant labort, was obliged to rest through the forenoon. The Convention was called to order, and Dr. B. W. Franklin appointed Chairman. Mr. Kelsey sang a Liberty song in fine style, and Mr. Putnam was introduced to the meeting. Mr. P. gave some account of the mob at Springfield, and made some remarks upon the meanness and wickedness of the act, and of the slight knowledge of human nature they possess who seek by such means to check or destroy freedom of speech. A written handbill had been circulated, as follows:—'Springfield at Rockton. George Thompson and John Bull. Go home and free the colliers in England. The Hall in danger!' Mr Putnam alluded to the handbill, and invited the writer, if he were present, and all who sympathized with him, to come and hear, from the lips of Mr. Thompson himself, in the afternoon, all things concerning Mr. Thompson's feelings and actions in relation to Ireland.

Mr. Foster then addressed the meeting upon the Fugitive Slave Bill, with a power and earnestness which was the hearts and touched the very souls of the audience. I will not attempt to follow her, but the hearts of wives, of husbands, of parents, were by that speech indelibly impressed with the horrible nature of that last law which outrages all the holy ties with God for which we have contended so long, and some of the lawyers who argue its constitutionality might have learned a lesson in law even from her lips, as she demonstrated its utter violation of the Constitution.

Mr. Kelsey sang Garrison's soul-stirring song, 'I am an Abolitionist,' and the meeting adjourned.

In the afternoon, Mrs. Foster renewed the subject of the Fugitive Slave Law until the appearance of Mr. Thompson. The audience was larger than in the morning. The chairman introduced Mr. T., who addressed the assembly about an hour and a half. He spoke of the Sabbath day, and asked his audience if the anti-slavery work was not in keeping with the will of him who ordained the Sabbath, and remarked, that at the judgment day, we should find that appolation or condemnation would not be administered on the ground of sect, or doctrine, or creed, or mode of worship, but upon the treatment which the poor, the naked, the bound and suffering had received at our hands. 'In my country,' said he, 'it is my anti-slavery principles which open the doors of every church to me. Here it is my anti-slavery principles which shut the doors of the churches against me. Here I am a lawless outlawed. Not a magistrate will grant me the protection of the laws of the land, which save even the thief, the burglar and the assassin from the hands of the mob. From the floors of Congress to the farthest boundary of the United States, I am denounced by recreant statesmen, hireling priests, and a press whose mendacity is unparalleled in the world. I came to this country to pass to speak upon the subject of slavery, if desired to do so. I really did not come to 'dissolve the Union!' I really do not think I am powerful enough to do that. From the accounts you have read, you might suppose me to be a monster, with horns upon my head, and with divided hoofs; but you see, friends, it is not so. I am a man like yourselves. I solemnly promised my Creator that I would never use the faculty of speech which he had given me for the promulgation of any sentiment which I could not recal with pleasure upon a death-bed, and which I would be ashamed to have written as my epitaph. I have come here to-day to see you, because I believe that you are candid, and willing to hear the truth, and don't believe every thing "because it's in the papers." I am glad to be able to respond to the calls of many thousands of the American people, and I like to hear them say to me, as Agrippa said to Paul, 'Thou art permitted to speak for thyself.' I am hunted because they who are the real enemies of this city find their account in representing me as your country's enemy. They raise mobs, they lie, they plot and plan, and if they could accomplish my assassination, would doubtless rejoice. And to do this, they appeal to all of prejudice there is in the community. You have a "free press"; yes, a very free press! Now, what care I for the anathemas of the editorial fraternity? There is not a man who speaks his mind freely, from the little ward meeting to the debates upon the floor of Congress, who does not come in for a share of their abuse. Their abuse and ridicule, as far as my feelings are concerned, fall like an egg on a duck's back. But it is the consequences which may follow to my safety and my life, which make these lies of any importance to me; for, with the meanness of the midnight assassin, they stir up the elements of wrath and forestall me in the minds of the people. They know well that the *people* will not lift one if they can hear me unprejudiced; but the people will not know them in their true character, and will despise them and hate the oppression which they defend.

'The Irish people are told that I am an enemy to Ireland! I know the Irish well, and love them and their country sincerely. I am enemy to Ireland? I stand up for the cause of Ireland, been the true friend of that oppressed nation. O'Connell was my friend. With him, and introduced by him, I have addressed large audiences of Irishmen in Glasgow and other places. At the last session of Parliament, I stood by their cause, and exerted myself to the utmost to prevent the passing of the Habeas Corpus act in Ireland, when a majority of the Irish members of Parliament deserted their country, and either absented themselves, or went over to the side of the Government. They sometimes take it out of Paddy, and make it a leather question. The chairman was told to mob me, because, forsooth, the South won't buy shoes of him if he don't—that I am an enemy of his sole, and shall be at last the ruin of him. The manufacturers are told to mob me, or the South will then sell them cotton. They go upon their bended knees to beg it. O, could I have my breast, and the hands struck could he look in and see my heart, with all its faults, never yet bent to mammon, stay his hand, and curse the liar and slanderer who had misled him." Mr. Thompson then read the following letter, which he had received from New York city:

MR. GEORGE THOMPSON:

By the reports of the public press, you seem to grieve that you cannot go to see the Mammoth Cave of Kentucky, nor the Father of Waters. Now, if you will come on to New York and lecture on the negro question, I will, *if you wish it*, travel with you South and West, and promise to give you good protection. If you will consent to expatriate yourself, I will run you in opposition to Jenny Lind and Sonnum, and give you half the profits and bear all expenses. I am a good deal troubled that a Briton of your stamp should have come to go back and not see our glorious Republic. You remember of our *Irish Arms Bill* should be a passport for you wherever Irishmen are persecuted sons can be found. I well remember you on that occasion, although absent from that famine-stricken land nearly forty years.

Thompson, it is incredible that every son of Adam have a soft spot in them, no matter, what their talents may me. You, sir, some fifteen years ago, chased out of the States like a *murderer*, that you should so far forget yourself as to put yourself in such a ridiculous manner before the human race as a *mountebank*.

No matter what may be your reward from your Government, a Government of thieves and robbers—as Cobbett once said, 'founded by the land of Bibles and the land of Bankrupts'—you might well know, if you have any *brains*, that the world is combined cannot dismember this government of God's own creation.

Thompson, make tracks back as quick as you can, without you accept of my terms.

JOHN GRIFFIN, 195 Hester st.

A SON OF ERIN.

N. B. Thompson, I wish no newspaper notoriety. You can publish this if you wish.

Here you see the effect of prejudice upon the mind of the writer of this letter, who honestly thinks I am a traitor to the interests of Ireland. He is not so much to blame for misjudging me as the hireling dogs of the press, who have slandered me for their own and their masters' selfish purposes. I love Ireland, and have never betrayed her interests. I love America, though her people mob and her legislators outlaw me; and should I fall by the hand of the assassin, or be torn in pieces by a mob, perhaps the people will pause and think upon the motive of that institution which threatens to sever all that stands in the way of its boundless lust of gold and power, and my death become, as I have sought to make my life, a benefit to this nation and to the world. Let me speak God's truth to the people of this country, and the politician and office-seeker may have the legislation and welcome. Let me talk to the people, and without the shedding of one drop of blood, without commotion, the whole thing will be done. The North shall have trade and more of it; the South shall grow rich in doing right; the planter shall prosper; he shall lie down to rest at night without fear; he shall not find it necessary to place his pistols beneath his pillow, or keep a watch to protect him, but the emancipated slave shall stand around him as his guardian, he shall not be disturbed in his rest by dreams of insurrection, or by that which is far more dreadful—the visions of a coming judgment.

At the close of Mr. Thompson's address, the following resolution was offered:—

Resolved, That in view of all the circumstances of the case, we believe the recent rescue of the alleged fugitive slave in the city of Boston was fully justified and required by the principles of the Gospel, the Declaration of Independence, the example of our revolutionary fathers, and the spirit of our common country; and we regard the conduct of the Executive of the United States, in endeavoring to enforce the 'Fugitive Slave Law,' while at the same time it has shown no disposition to execute those provisions of the Constitution and laws which were designed to protect liberty, as more in keeping with the conduct of George III. in attempting to enforce upon our fathers the stamp act and a three penny tax; and we tell the President that an administration which stalks into success upon the triumph of that iniquitous law is destined to terminate like the apostacy of Judas Iscariot, and the treason of Benedict Arnold.

This resolution was fully discussed by Mr. Foster and others, and passed almost without single dissenting vote—but three individuals out of four hundred voting against it.

J. Mr. Wilcox, with a foot-hardiness which he probably regretted, asked, in a trembling manner, some question, and took the stand to answer the English man. Bravo! How he taught American history to the 'foreigner,' they will not forget who were present, and what a poor sinking advocate of slavery he was, when Thompson, looking while he spoke, answered his questions, and, without quitting the hard structure of his pippy opponent tumbling about his head. The audience will not cease to recall often a recollection of the fun which they had during the scene. A gentleman who was present advised the chop-faller boy to begin practice by lifting the calf every day, and perhaps in time he may succeed in lifting the ox!

The following resolutions were then offered, and passed with the same unanimity of feeling with which the first was received:—

Resolved, That the meetings held here at the time, and similar meetings in other Christian gatherings; that we are engaged in doing the will of God as it was done by the Savior of the world, when he went up and down the land of Judea, healing the sick, feeding the hungry, raising the dead, pleading the cause of the poor, the bound and the oppressed, and who made the doing of his deeds, the only test of Christian character, and the only test which marks his true and faithful follower.

Resolved, That, as American citizens, we hail the appearance of George Thompson in this land as a blessing, and we utterly despise and condemn the mean and wicked spirit which has slandered and defamed him; and while we recognize him as the true friend of America, we hold the authors of these slanders to be the traitors to and the enemies of our own and our country's liberty.

The Convention then adjourned. A large portion had come in from the neighboring towns and villages many miles, over very bad roads, to attend the meeting and hear the world-renowned orator. They have gone home to carry to their firesides and their neighborhoods the truths which they have received; and it is to the honest common sense, the fairness and no chanice, to whom we look for help in the trial hour of liberty.

Messrs. Franklin, Philleo, Griffin, Whitman, Stowe, and others made liberal arrangements for the meeting, and to their exertions we are much indebted. The keeper of the 'Benton House' will please pay his attention to his guests, and on Monday morning we left by railroad, to attend the Convention to be held at West Winfield. G. W. P.

COPY OF MR. THOMPSON'S LETTER TO JOHN GRIFFIN, OF NEW YORK.

LITTLE FALLS, (N. Y.) Feb. 22, 1851.

SIR:

I have only just received your letter of the 16th instant, for which I thank you, because it affords me the opportunity of removing from your mind an erroneous impression respecting my course in Parliament on the subject of Ireland. Agreeably to a candid spirit the explanation I am now about to give you.

I was returned to serve in Parliament in 1847. In November of that year we were called together to consider the condition of Ireland. I firmly resisted, both with voice and vote, every measure of coercion proposed by the Government, and consequently, at the entire abolition of the Protestant Establishment—a bill securing to tenants their full rights, and the extinction of the last remaining disabilities imposed upon my Irish Catholic brethren on account of their religion. Throughout three sessions of Parliament, my conduct was the same, and towards the close of the session of 1850, when most of the Irish members had left, I moved amendment after amendment, and spoke again and again, in resistance to the proposal to continue the unconstitutional power of the Lord Lieutenant. This I did up to the twelfth hour, though without effect. I have never given a vote against Irish liberty in my life, and Ireland never had a firmer friend—as Ireland well knew and acknowledged. Remember! there is no Thompson in the House of Commons. I will forfeit five hundred dollars when my name can be produced as a vote in or a speaker out of Parliament in favor of any measure for the oppression of your country or the abridgment of its liberties.

You are in error. If you are a true man, you will hasten to do justice to one who can honestly assure you that there breathes not a man who loves Ireland better than

GEORGE THOMPSON.

LETTER FROM ELIZABETH PEASE.

Though the following letter was written for our private perusal alone, yet as some time has transpired since the commencement of the estimable writer of it, in this country, have seen no reason why her generous feelings should be sacrificed to the publishing it, and thus gratifying them with the fresh assurance of her steadfast confidence in the faithful band of abolitionists who are now under the standard of the American Anti-Slavery Society, and who, considering their interest in the progress of the great struggle for the abolition of slavery in the United States, No woman, on the other side of the Atlantic, has done more, perhaps, for the past twenty years, in the cause of the enslaved, (especially during the conflict for the extirpation of British Colonial Slavery,) than ELIZABETH PEASE. The testimony against the Fugitive Slave Bill is nobly emphatic, and will be responded to by all those in pure and holy in the universe. Enclosed in her letter was the generous sum of twenty pounds, to 'help the cause along.'—ED. LIB.

DARLINGTON, (Eng.) 1st mo. 18, 1851.

MY DEAR FRIEND, WM. LLOYD GARRISON:

I sincerely hope that my interest in the cause, on behalf of which American abolitionists are waging so noble and untiring a warfare, is not measured by the frequency of my letters, else I feel painfully conscious that you must, long ago, have come to the conclusion I have become genuine and indifferent to the great question of human rights and human happiness. That this is not the case, however, the avidity with which the papers containing the details of your progress are laid hold on assures me. No—though circumstances may have prevented the expression, I believe my heart never beat in more cordial response to the efforts of all who are banded together to break the oppressor's iron grasp, and bid the captive go free, than it does at this hour. Deed indeed must that heart be to the best feelings of humanity that could look with callous eye on the conflict which is now growing up between the friends of freedom and the supporters of the most infamous system of oppression upon which the sun ever shone; and though the battle has to be mainly fought on American soil, the question is *world wide*. This last act—the last expiring effort, as I fondly hope, of the Slave Power—while it profoundly affects but one section of the human family, in fact imperils the liberties of all; so flagrant an outrage on the heaven-bestowed gift of personal freedom can not be offered to one portion of mankind, without the liberties of man universally being placed in jeopardy. It is, then, a world's question, and I rejoice that those who are fighting a world's battle are entitled to the sympathy and prayers of every heart, the wide world over, which prizes the right to 'life, liberty, and the pursuit of happiness'; and glad, ah! glad should I be, could a World's Convention be assembled to ratify the verdict passed last week, at a meeting held in Glasgow,—a verdict which places beyond the pale of civilization, and rank among savages, the originators and supporters of the Fugitive Slave Law. Men who can thus rob their fellow-men of every right which they possess as human beings—men who can murder the most sacred ties of nature, who can carry desolation and dismay into the domestic circle, however fair their skin, can substantiate no claim to the title of civilized beings, how much less to that of *Christians!* Yet, awful thought! there are those who not only profess the pure and lovely religion of the Savior, but who even assume to preach in unto others, who are found sustaining a law which converts the whole of their country's soil into one huge hunting-ground for kidnapping men, women and children! Horrible! thrice horrible!

Your President, with the example of Gen. Hayman before his eyes, has determined wisely in abandoning his proposed visit to this country. If the progress of the Hungarian-woman flogger is not to be tolerated among us, how much less shall that of the woman-stealer, the kidnapper of men, the robber of children, the plunger of the cradle, be endured in a free and enlightened country? I trust it would be to the shame have given their countenance to that infamous edict, if they would consult their own safety, not to run the hazard of leaving their foot-prints on our shores.

'But I did not, my dear friend, intend taking my pen to write a dissertation on what you all feel and know so well, or to attempt to express the emotions which you have so often and so much better expressed, which must arise in every heart wherein the spark of humanity is not wholly dead, from the contemplation of the treatment which mustremain on your statute book to the disgrace of your country. My intention was merely to re-assure thee, and all thy honored colleagues, of my heart-felt sympathy in your noble struggle; and knowing that there must thereby be a constant drain on your resources, to offer you my mite towards carrying it on.

I regretted much that absence from home, and variety of scenes and occupations, prevented me from contributing to your recent Bazaar; but I long to tell all my friends on your side the Atlantic that my heart is as truly with them in their varied conflicts for human rights as ever; and that though differing, it may be, from some of them in minor matters, we all alike are amenable only to our Creator, that we are still one in heart and soul in the love of freedom and the hatred of oppression; and that with regard to those momentous questions which concern us individually, I can only pray with them in charity and love towards each other, and towards all mankind, and that each having been brought to see and accept the truth as it is in Jesus for ourselves, we may all join at last with that countless throng who are forever singing the praises of redeeming love.

I must not close without saying that I have not yet had the pleasure of seeing either William and Ellen Craft, or Henry Box Brown, but I hope I may do so during their stay in this country. What an anomaly, that persons should be compelled to flee from republican America to monarchical England, for personal safety!

I remain, thy very sincere friend and well-wisher,

ELIZABETH PEASE.

PETITION—CIRCULATE IT!

☞ The following petition needs no explanation; and the readers of the Liberator will need no arguments to induce them to sign it. If those who feel an interest in the subject will circulate this slip a few days, and forward it to the Anti-Slavery Office, we will endeavor to make good use of their names.

To the Board of Overseers of Harvard College:

The undersigned respectfully ask your Honorable Body to take such measures as shall cause the doors of the Undergraduates and those of the Schools of Theology, Law, Medicine and Science, to all persons, without distinction of color.

From the Commonwealth.

GREAT ANTI-FUGITIVE MEETING IN LYNN.

One of the largest and most enthusiastic meetings of the citizens of Lynn ever held in that place, assembled at Lyceum Hall on Saturday evening. The meeting was organized by the choice of the following officers:

President—HON. GEORGE HOOD, Marblehead.

Vice Presidents—JONATHAN BUFFUM, JAMES HUTCHINSON, ADDISON DAVIS, Capt. WM. PHILLIPS, JAMES P. OLIVER.

Secretaries—JAMES N. BUFFUM, DR. EDWARD NEWHALL.

MAYOR HOOD, on taking the chair, was enthusiastically received. He said that he was glad to see such a meeting, and that he felt honored in being called to preside. He did not advocate armed resistance to the law. Such a course was impolitic and unnecessary. But he thought it was unconstitutional, and knew it to be unjust, inhuman,—a law not fit to be enacted, and not fit to be obeyed. [Cheers.] The freemen of New England would not submit to become the blood-hounds of the South. [Cries of 'No, no!'] He had before expressed the principles of this bill; but its practical working had made it more detestable and abhorrent to the feelings of Christian men. The whole power of the national government was, at this moment, exerted to reduce Northern citizens into bondage, to sever family ties; to drive fathers and husbands into exile; to bring misery and ruin upon the poorest and weakest of our people.

He believed that the men and women of Lynn would be true to the dictates of humanity, and to the precepts of Christ; and for one, he pledged himself never to lift a finger in the work of returning a fellow-man to slavery. [Great cheering followed this declaration, which closed an eloquent speech, of which we furnish a mere abstract.]

A committee of five was appointed to prepare and report resolutions, after which,

THOMAS RUSSELL, Esq., of Boston, was introduced to the meeting, and made an earnest and able appeal in defence of the Constitution of the United States, and against the Fugitive Slave Law. He was attentively listened to for about one hour, and resumed his seat amid great applause.

ADDISON DAVIS, of Lynn, from the Committee on Resolutions, made the following report:—

1. Resolved, That we regard the Fugitive Slave Law as unconstitutional—an utter violation of the fundamental principles of our institutions, and a flagrant denial of the holiest dictates of our nature and the law of God.

2. Resolved, That, taking such a view of this law, we hold obedience to it wrong, and while we countenance no rebellion or violent resistance, and will submit, if need be, to the penalties, we will neither directly nor indirectly aid in its enactment; and we call for its immediate and unconditional repeal.

3. Resolved, That we hold the men who have passed this law,—especially those from the North,—as false to their duties to their God, their country, and their race, worthy only of our severest reprobation; and that among those we deem our false Senator, the present Secretary of State, as having had a bad preeminence—dishonoring the State that has fostered him, and the country that has exalted him.

4. Resolved, That the citizens of Lynn, being free themselves, will never assist in enslaving others.

5. Resolved, That we deeply sympathize with those of our citizens, who, in fear of this law, have been compelled to flee from their homes, and that we trust they may enjoy, under monarchical institutions, that liberty which is denied them here.

6. Resolved, That the meeting tender to his Honor the Mayor its earnest thanks for his noble declaration that he will never use his official powers to protect those who come among us to kidnap our fellow-citizens.

REV. C. C. SHACKFORD, (Unitarian,) of Lynn, was next introduced. He could not heartily support the resolutions offered. They justify themselves in reason and conscience of all true friends of freedom. The speaker said he had repeatedly heard from the lips and pens of distinguished politicians that there is no higher law than that of the State and the Constitution. He repudiated such a doctrine. He could sympathize with the men who advocate such doctrines. He recognized a higher law than those of any human government—the Divine Law of God, enjoining upon us to do unto others as we would that they should do unto us. He was true to his God but these United States, who (asked the speaker) were these God-makers that we are thus called upon to reverence? He was glad of the privilege to pledge himself on the side of the oppressed. A speaker before him thought the Fugitive Slave Law would never be enforced. He believed otherwise.

I believe, said Mr. S., that the law will be enforced. The black cloud is gathering thick and fast. We have got to suffer, some of us. For one, I am prepared for the issue. Let it come, and let us meet it like men. [Great cheering.] He believed there was continually growing in this country a better type of public opinion that would finally purify official station. Traitors will have to fly. It must be our work to keep the fire burning. We must agitate, agitate, agitate, until we have won the glorious victory. [Cheers.] He was willing to bear his share of persecution, if there was to be any. He expected it would come, as an inevitable result, sooner or later, and he was willing to meet it. [Great applause.] He rejoiced to see such a mighty assembly, and such genuine good feeling for the oppressed. He also gloried in the strong denunciation which had been so justly administered by the meeting to oppressors every where. His earnest desire was that the same spirit might prevail until Liberty shall triumph. Mr. Shackford sat down amid thunders of applause.

Other addresses were made by JAMES N. BUFFUM, ADDISON DAVIS, REV. E. G. BROOKS, and NATHANIEL HOLMES, of Lynn, CHARLES LENOX REMOND, of Salem, and S. P. HANSCOM, of Boston.

Mr. Davis said he was ready for treason, according to the new version. He was glad Shadrach escaped, and regretted he was not also rescued from his captors. The Mayor's counsel against armed resistance to the Fugitive Slave Law was consistent with the duties of his office. He (the speaker) would not use arms himself. But if he was a black man, and the protection of law should be withheld from him, as it now is from others, he considered that he should have a right to resort to arms in self-defence.

The Rev. Mr. Brooks made a short but very able speech. He said the Rev. gentleman (Mr. Shackford) had uttered the sentiments of his own Church. He responded to them with pleasure. He was glad to find a man who was willing to stand upon the Bible and its divine teachings, rather than heed the teachings of trucking politicians. The speaker expressed his deep hatred of the Fugitive Slave Law, and his determination, as a minister of the gospel, to hold it up to the public as no law! He had been taught by the gospel of commerce and cotton, which has been so ably preached by other divines of the day. [Great cheering.] He would not counsel armed resistance, but would abide by the doctrines expressed in the resolutions. He cautioned the friends of freedom not to be rash in their opposition to this law. Nothing can be gained by it. He knew that the very thought of the execution of the barbarous law was horrid. He pitied the one who could rent the Bill and not feel his blood tingle in his veins. He hoped that all true workers against the law would be more patriotic; but let their action be constant, deep profound, and as lasting as the evil opposed. We could only succeed by trusting in that All-Wise Power who never forgets the oppressed, nor allows sight to be overruled by error. [Cheers.]

Our limits will not admit of a further report of the speeches made. The speakers, one and all, entered a solemn protest against the accursed 'Bill of abomination.' All legal resistance to it was counselled. As an evidence of the spirit prevailing among the citizens of Lynn, we will record an earnest determination uttered by one of the speakers, which was received with great cheering by the assembly. The speaker said:—'I have a little domicile in the city where I live, and should any man (no matter what his color) whom I think to be a fugitive, come to my son, apply there for 'aid and comfort,' I will give it him. If he wants bread, or a pillow to lay his head upon, he shall have them, if I chance to have them to give him. If, under such circumstances, any ruffian dare enter that dwelling with the intention of claiming that unfortunate as a piece of merchandise, though he come with the written oath of George Lunt, or the signature of that lesser light, Daniel Webster, he shall either lie at my feet a corpse or gain his prize over my cold dead body.'

We wish the dark-eyed fugitive from all that is honorable could have been within hearing when the citizens of Lynn, assembled as they were in thousands, sent up their simultaneous shout of approbation of the speaker's intended course. It was the shout of liberty.

One of the speakers, in the course of his remarks, mentioned the name of Elizur Wright, one of the alleged rescuers of Shadrach. The audience instantly rose, and gave three hearty cheers for that gentleman.

At about half-past ten o'clock, the meeting adjourned to Thursday evening, March 6th, when notice will be made by distinguished advocates of Freedom.

SOUTHBORO'.

An anti-slavery meeting was held in the Town Hall, in this town, on Saturday evening and Sunday last. Moses Sawin was chosen President, and Sylvester C. Fay, Secretary. An excellent spirit, strong and free, pervaded the assembly. The Fugitive Slave Law, and in its determination to render it a practical nullity in Massachusetts, was manifested throughout the meeting. Parker Pillsbury, Samuel May, Jr., and others, took part in the discussions, and the meeting unanimously adopted the following resolution:

Resolved, That inasmuch as Massachusetts has repeatedly declared, through the Legislature, its determination to resist, in every just and proper manner, the encroachments of slavery, and particularly has declared its unalterable conviction that a regard for the fair fame of the country, for the principles of freedom, and for that righteousness which exalteth a nation, sanctions and commands a constitutional efforts for the destruction of the unjust influence of the Slave Power, and for the abolition of slavery within the limits of the United States,'—it has become the most solemn duty of the Legislature now in session, in the present emergency, to enact laws, (if such do not sufficiently exist at present,) which, under heavy penalties, shall prevent all State officers from giving aid to the schemes of slaveholders and slave-catchers, which shall prohibit the use of all State jails and prisons for the confinement of persons claimed as fugitives, or charged with, or convicted of, the violation of any of the provisions of the Fugitive Slave Law of 1850, and which shall protect every person within her borders from being forcibly carried away into slavery for life.

TRIALS FOR THE RESCUE, &c.

These trials have been going on daily, since our last, Commissioner Hallet and District Attorney Lunt being industriously engaged in them, and very assiduous to put down what Mr. Hallett, curiously enough, called a riot. THOMAS P. SMITH, a young colored man, has been discharged on his trial on a charge of aiding in the rescue. LEWIS HAYDEN, one of the alleged aiders and abettors in the rescue of Shadrach, has been examined before Commissioner Hallett, and on Tuesday was held in the sum of $2000 for his appearance for trial before the U. S. District Court, on the third Tuesday of the present month. The defence did not think it proper to introduce any evidence until the case comes to trial. B. B. Mussey, Esq. was bail for Mr. Hayden.

Robert Morris, Esq., a prominent member of the Suffolk bar, and J. P. Coburn, (colored,) were arrested on Saturday, upon a charge of aiding and abetting in the rescue of Shadrach. They were both brought before Commissioner Hallett, and held for each examination at a future day in the sum of $2000 upon us to do unto others as we would that they should do unto us. Mr. Coburn is a native of the United States, who (asked the speaker) are these God-makers that we are thus called upon to reverence? He was glad of the privilege to pledge himself on the side of the oppressed. A speaker before him thought the Fugitive Slave Law would never be enforced. He believed otherwise.

I believe, said Mr. S., that the law will be enforced. The black cloud is gathering thick and fast. We have got to suffer, some of us. For one, I am prepared for the issue. Let it come, and let us meet it like men. [Great cheering.] He believed there was continually growing in this country a better type of public opinion that would finally purify official station. Traitors will have to fly. It must be our work to keep the fire burning. We must agitate, agitate, agitate, until we have won the glorious victory. [Cheers.] He was willing to bear his share of persecution, if there was to be any. He expected it would come, as an inevitable result, sooner or later, and he was willing to meet it. [Great applause.] He rejoiced to see such a mighty assembly, and such genuine good feeling for the oppressed. He also gloried in the strong denunciation which had been so justly administered by the meeting to oppressors every where. His earnest desire was that the same spirit might prevail until Liberty shall triumph. Mr. Shackford sat down amid thunders of applause.

Other addresses were made by JAMES N. BUFFUM, ADDISON DAVIS, REV. E. G. BROOKS, and NATHANIEL HOLMES, of Lynn, CHARLES LENOX REMOND, of Salem, and S. P. HANSCOM, of Boston.

Mr. Davis said he was ready for treason, according to the new version. He was glad Shadrach escaped, and regretted he was not also rescued from his captors. The Mayor's counsel against armed resistance to the Fugitive Slave Law was consistent with the duties of his office. He (the speaker) would not use arms himself. But if he was a black man, and the protection of law should be withheld from him, as it now is from others, he considered that he should have a right to resort to arms in self-defence.

The Rev. Mr. Brooks made a short but very able speech. He said the Rev. gentleman (Mr. Shackford) had uttered the sentiments of his own Church. He responded to them with pleasure. He was glad to find a man who was willing to stand upon the Bible and its divine teachings, rather than heed the teachings of trucking politicians. The speaker expressed his deep hatred of the Fugitive Slave Law, and his determination, as a minister of the gospel, to hold it up to the public as no law! He had been taught by the gospel of commerce and cotton, which has been so ably preached by other divines of the day. [Great cheering.] He would not counsel armed resistance, but would abide by the doctrines expressed in the resolutions. He cautioned the friends of freedom not to be rash in their opposition to this law. Nothing can be gained by it. He knew that the very thought of the execution of the barbarous law was horrid. He pitied the one who could rent the Bill and not feel his blood tingle in his veins. He hoped that all true workers against the law would be more patriotic; but let their action be constant, deep profound, and as lasting as the evil opposed. We could only succeed by trusting in that All-Wise Power who never forgets the oppressed, nor allows sight to be overruled by error. [Cheers.]

JUDICIARY COMMITTEE'S REPORT ON THE SUPPOSED 'RIOT' IN BOSTON.

WASHINGTON, March 1.

The Judiciary Committee, to whom was referred the President's message on the Boston outrage, are ready to report. They do not consider further legislation necessary, as the President has ample existing powers. Mr. Berrien was in favor of adopting the President's suggestions in regard to the militia. Mr. Butler has doubts as to the constitutionality of giving the power which the President now has of calling out the military without an appeal to Congress, and recommending that this power be curtailed.

SLAVEHOLDERS' EMISSARIES ABROAD!

There is a process in operation at this time, who is strongly suspected of being an emissary of certain well-known slaveholders residing near Wheeling,—form the entering, in the vicinity of Salem, Va., recently, there is sufficient cause for our colored brethren in this place to be on the look out for kidnappers, and to guard against the Slavery Law. Let no pains be taken against any and all attempts that may be made to carry any one of their color off into slavery. We believe there has no fugitive yet been taken away from this place by any of the slaveholders' supplicant tools;—such an attempt, we are of the opinion, would be productive of bloodshed, and, perhaps, the popular feeling here in regard to slavery and kidnapping,—for we say this that those who may have thought of making the attempt may know what they are about, and what the consequences would be likely to be.—*Ibid.*

Fugitive Slave Case in Pottsville.—The first manifestation of excitement on this subject in Pottsville, occurred on Wednesday of this week, among the colored portion of the population, on the appearance of officers from Baltimore, in search of an alleged fugitive slave, the wife of a respectable barber. She eluded pursuit, however, and escaped to Port Carbon. On Thursday morning, the officers followed, when a number of colored people collected, in and around the house to which she had been conveyed, and prevented the officers from entering. She afterwards effected her escape, in company with several other persons.—*Pottsville Leading.*—We learn that within a few days past, quite a number of fugitive slaves, who have lived in this city during the past two or three years or more, and others for a shorter period, have left this city. The number is stated by some as high as one hundred.—*Tribune of Pittsburgh.*

THE GOVERNMENT AT WORK!

The following important communications have been transmitted from the Secretaries of War and Navy to the commanding army and naval officers in this port:

WAR DEPARTMENT,
WASHINGTON, Feb. 17, 1851.

SIR:—Information has just been communicated to the President that a number of persons, principally people of color, in the vicinity of Boston, did, a few days since, combine to prevent the execution of the law providing for the arrest of fugitive slaves, and did forcibly rescue a slave who had been arrested from the custody of the officers of justice. It is possible that the city authorities may find it necessary to call in the military to assist them in the execution of the law. If such should be the case, and the marshal or any of his deputies shall exhibit to you the certificate of the circuit or district judge of the United States in the State of Massachusetts, stating that, in his opinion, the aid of a military force is necessary to insure the due execution of the laws, and shall require your aid and that of the troops under your command, as a part of the *posse comitatus*, you will place under the direction and control of the marshal yourself and such portion of your command as may be deemed adequate to the purpose. Notice to the circuit nor district judge should be in the city of Boston, when the exigency shall have referred to shall occur, the written certificate of the marshal alone will be deemed sufficient for you to afford the requisite aid.

Very respectfully, your o'bt servant,

J. M. CONRAD,
Brevet Major GEORGE A. THOMAS, Adjt. Gen. Secretary of War.
officer, Fort Independence, Boston Harbor Massachusetts.

NAVY DEPARTMENT,
February 17, 1851.

SIR: The department has received information that a prisoner accused of being a fugitive slave in Boston, was forcibly rescued from the deputy of the marshal of the district, on Saturday last, by lawless violence, in the very presence of the majesty of the law. When we had last advices he had not been recaptured. If the exigency should arise, requiring you to take immediate measures for the execution of the law in this and all similar cases; and which is to be hoped that the civil officers will stand in need of no military assistance from the forces of the United States, you are instructed that if the marshal or any of his deputies charged with the service of process, shall present the executive of the law of this United States exist in that district, too powerful to be overcome by the civil authority, you will promptly order the marshal to call for the force under your command, to accompany and aid the marshal in making arrests, in preventing rescue, or in recapturing any person who may have escaped or been rescued by virtue of any process in his hands. If, however, neither the judge nor district judge shall be present in the city of Boston, at the time when the call for assistance shall be made, you will then act upon the like certificate from the marshal or deputy, and render the aid required.

To avoid any excess of authority, you will in all cases direct the officer in command of the force herein described, to report to you while on duty, the orders of the marshal or deputy, and act only in strict obedience thereto.

I am, very respectfully,
Your obed't servant,
WILL. A. GRAHAM.

Commodore JOHN DOWNES, Commander U. S. Navy Yard, Boston, Mass.

LOOK OUT FOR SLAVE-HUNTERS AND THE U. S. MARSHAL!

A letter was received a few days ago, by a citizen of this town, from a respectable lady, stating that two slaveholders passed through Youngstown quite recently, in search of Fugitive Slaves. It is also stated that these man-hunters informed a person of that place that they had information that two of their runaways were in the vicinity of Salem, and that the U. S. Marshal would visit this town shortly for the purpose of trying to arrest them.

The Fugitives in this community here, as well as elsewhere, should be on the alert to frustrate the diabolical plans of the inhuman bloodhounds of the South. Every fugitive should have something ready prepared for any emergency,—not to seek to come into conflict with the man-stealer, but to avoid such a collision as long as possible, and *then* only resort to force, if it may. But when this cannot be done, they should write their pursuer to keep off, or take the consequences of the determination of men fully prepared to give LIBERTY OR DEATH!—*Homestead (Ohio) Journal.*

Fugitive Arrested.—A negro man named Mitchum, identified by Mr. A. W. Paine, of Kentucky, as his slave, has been delivered up to his master at Vernon, Indiana, without the slightest disturbance. The Vernon Times says:

'We are happy to state that no excitement tending towards mob law existed, and we think our Kentucky neighbors have now very satisfactorily shown, that great soever our abhorrence of the institution of slavery may be, still we are a law-abiding people.

Suits against United States Officers.—On Wednesday, a writ of trespass, returnable at the Essex Common Pleas, was served upon the Hon. George Lunt, U. S. District Attorney, and others, demanding a $10,000 are claimed at the suit of Alexander P. Burton, the colored man who was arrested at Salem on a charge of aiding in the rescue and escape of the fugitive slave, 'Shadrach.'

Yesterday, a similar writ, for a similar amount, were served upon Hon. George T. Curtis, U. S. Commissioner, and Patrick Riley, Esq., U. S. Deputy Marshal, for the rescue of the arrest of 'Shadrach,' alias Frederick Minkins.

☞ Look out for man-stealers about these days. One of these scoundrels was followed about South Danvers on Thursday afternoon.—*Essex Co. Freeman.*

DIED—In Evertsville, (Princeton,) on the 24th ult., Joshua Everett, aged 84 years. [Obituary notice next week.]

MIDDLESEX COUNTY A. S. SOCIETY.

This Society will hold its next annual meeting, for the choice of officers and other business, in the spacious hall, in the vestry of the Unitarian church, in Concord, on Thursday, the 20th inst. at 10 o'clock, A. M.

Addresses may be expected from WENDELL PHILLIPS, JAMES N. BUFFUM, THOMAS RUSSELL, and others. It is hoped, also, that GEORGE THOMPSON will return from his Western tour in season to be present. All are invited to attend.

The Ladies A. S. Society of Concord will hold a social *Tea Party*, in the evening, at the same place. With such a array of talent for speakers, united with such a rare opportunity for an interchange of social glee, I hope that Middlesex may be, for once, *fully* represented, on an occasion so dear, and strong to the cause of human rights as the present struggle with the Fugitive Slave Law in Massachusetts.

SAMUEL D. SMITH

POETRY.

For the Liberator.

RELIGION AND THE PRIESTHOOD.

BY E. S. PLACE.

God of my soul, thou dost not ask
That I should bow into a creed,
But faithfully perform my task,
To all my devious ways take heed.
To call Thee great, all-good, all-wise;
To well on Thee with noisy train,
And call Thy name, as if the skies
Were a vast wall round Thy domain—
And Thou wert far beyond, and need
Be summoned with loud voice to bless
The children of Thy care, and feed
Their souls with peace and righteousness—
While they stir not to do Thy will,
Amidst a world of open sin;
But dream their noise and cant fulfil
Thy law's command, and heaven win!—
Father, is this to *worship* Thee?
Is this to 'glorify' Thy name?
Nay, 'tis a *pious revelry*—
Too much of earth inspires the flame.
Worship to God!—Vain mortal, stand!
What is thy God, that *praise*, not *deeds*,
And *voice*, not *truth*, his love command,
While many a heart in anguish bleeds?
And Vice abounds, and Error stalks
A sleuthering demon o'er the land;
Fraud, lawless, run mad, at Justice mocks,
And dooms the Right's intrepid band!
While they to whom our Christ hath given
The comforts of his love and grace,
To unpaid toil are daily driven,
A doomed, and scourged, and hated race!
And men who piously 'serve God'
One day in seven, beneath the steeple,
Go deepest under earth's vile clod
Among the world's ungodly people!
And hireling priests, from 'holy places,'
Cry '*Man's*, not *God's* behest fulfil—
Add this to the Apostle's crown of graces,
Do all Apollyon's godless will!'
Religion is a thing of deeds,—
Not praises to a Power above me;
Said He who knew our spirit-needs,
'Keep my commandments, if ye love me.'
The curse of God, by prophet tongue,
Came down upon that pious nation,
Who unto him prayed, fasted, sung,
But to the poor dealt extortion.—
They sacrificed their beasts to God—
To lust and power their fellow-men;
And He who held the chast'ning rod,
Scourged them afar o'er hill and glen!
Wrong sits upon his bloody throne,
And round and round the priesthood tread,
Chanting his praise in solemn tone,
While walking o'er the slaughtered dead!
Ye servile panderers, beware!
Ye walk above volcanic fires!
Ere long shall flash to heaven the glare
Of outraged right and pent desires!
Humanity shall heaving throw
Your mountain load of blosted crime!
And man shall rise as down ye go,
And shout through all the rounds of time!

For the Liberator.

GEORGE THOMPSON.

God speed thee on thy mission
Of liberty and love,
And may Heaven's purest blessings
Rest on thee from above!
God speed thee, brave reformer,
The champion of the right,
Till every slave has broken
His bonds of endless night.
God speed thee, England's noblest
That ever pressed her soil;
Heaven can alone repay thee
For all thy years of toil.
God speed thee, noble foreigner!
But ah! that cannot be,—
A foreigner we cannot call
Who's true to liberty.
God speed thee, nature's nobleman!
And may thy heart ne'er fail,
Till woman's shrieks and cries no more
Shall load the Southern gale.

M. A. PENDEGRAST.

Perth Amboy, (Mass.) American Mechanic.

'A BETTER TIME IS COMING.'

Days shall come, such as were never known;
The nations, starting from their sleep,
Shall hurl in dust each kingly throne,
Earth's proud ones wail and weep.
Then Vengeance shall the tocsin toll!
Then Revolution's storm shall roll!
With the strong surging of the soul,
Like the surging of the deep!

Up through the tempest man must go—
Meeting his trampler, brother man!
Face as he may the tide of wo,
Or sink beneath the ban;
Charge home Oppression's countless host,
With ballot or defiant word,
Or carve his red way with the sword,
O'er all the broad earth's span!

Even now, for his Thought comes to bless,
Discussion wakes desire,
And ceaseless day and night the Press
Drops thick its leaves of fire!
In crowded shops and dusty room,
Amid the hum of wheel and loom,
Ring high o'er the trip-hammer's boom,
The lays from Labor's lyre.

That day is hastening—Wrong must yield!
The seed is broadcast o'er the land,
Thick as the tall grain in the field
Shall the Reformers stand!
And we their mighty march shall stay!
Who meet them in their stern array!
What power shall cope in fierce array,
With Labor's myriad band!

ALL'S WELL.

BY JOHN G. WHITTIER.

The clouds that rise with thunder slake
Our thirsty souls with rain;
The blow most dreadful falls to break
From off our limbs a chain;
Our very sins and follies make
The love of God more plain;
As through the shadowy lens of even,
The eye looks farthest into heaven,
On gleams of stars and depths of blue
The glaring sunshine never knew.

MATRIMONY.

Ye who would marry by the scales,
In this the heart—in that the gold,
Remember, when the wife is bought,
As surely is the husband 'sold.'

The Liberator.

PAPACY IN ENGLAND.

LONDON, January, 1851.

DEAR GARRISON:

In a letter I wrote to you a day or two ago, I mentioned the agitation which has been occasioned in England by the Pope's Bull creating a Roman Catholic hierarchy in England, granting them English titles, making their bishops, as they had hitherto been, Roman Catholic Bishops in England, but retaining them with English territorial titles; and the apprehensions created in the minds of our clergy, and most of the aristocracy, lest they should lose the good things which the Reformation, as it is called, had placed in their possession.

The aristocracy are interested in the question, because they possess the advowsons of immense numbers of the 'livings'—that is, the right to present the tithes and the other income to the clergy of each parish; and seeing that there are 11,000 parishes in England, and a rector and vicar to each, or nearly so—the one taking the great tithes, and the other, the vicar, the small—it is too good a thing for them to feel easy about when endangered, particularly when the words 'small tithes' mean a good income—being called *small*, not because they are small in amount, but because they are the tithes of small things. The great tithes are the tithes of corn, hay and wood. The smaller tithes are hops, flax, hemp, fruit, vegetables, fowls, pigs, and nearly every conceivable article. Besides this direct interest, the aristocracy have the government in their hands, and inasmuch as the crown of England has ever been made by the aristocracy merely an instrumentality to clook their exercise of power, they get possession, as members of the Government, and share amongst themselves the patronage of large numbers of livings, of which the Queen is nominal patroness, but of which they are practically the distributors.

Now, nearly all the clergymen possessing livings of value in England are members of aristocratic families; either younger sons, grandsons or nephews, sons-in-law or left-handed relations of the patrons of those various livings; and it is by this patronage, and the immense naval, military, and other political patronage, that the aristocracy are enabled, as members of the Government and connexions of members of the Government, to preserve their own position and the position of their poor relations, in our old and struggling state.

The real cause of all the mischief here is the existence of this Established Church, and the natural hankering of the Catholic hierarchy for the flesh pots. They have once partaken of the cookery, and they have a very distinct perception of its value and comforts; and those who are in possession snarl at those who would desire to regain the cookery. And the Bull that has been published certainly gives pretty good ground for believing that the priests do not abate a jot of their claims to be the ruling and universal Church. The Bull thus begins:—

'The power of ruling the universal Church, committed by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, Prince of the Apostles, hath preserved, through every age, in the Apostolic See, that remarkable solicitude by which it consulteth for the advantage of the Catholic Religion in all parts of the world, and fruitfully provideth for its extension. And this correspondeth with the design of its Divine Founder, who, when he ordained a head to the Church, instructed, forsooth, by his excelling wisdom, to the consumation of the world. Amongst other nations, the famous realm of England hath ever retained the office of this solicitude on the part of the Supreme Pontiff. Its historians testify, that in the earliest ages of the Church, the Christian religion was brought into Britain, and subsequently flourished greatly there.'

It then goes on to show various exercises of power by the Pope in England, and then says—

'These facts that we have cursorily touched upon, to omit all mention of others, are a sufficient proof that our predecessors have diligently exhortered and labored that, as far as their influence could effect it, the Church in England might be re-edified and recovered from that great calamity that had befallen her.'

The *calamity* spoken of is the adoption of the Protestant faith. Alluding to the falling away from the Protestant faith of many of the English clergy and people of the laity, which, doubtless, the Pope was made to believe indicated ripeness for Romanism, the Bull proceeds:—

'Wherefore, having taken into earnest consideration the present state of Catholic affairs in England, and reflecting on the very large and every where increasing number of Catholics there; considering, also, that the impediments which principally stood in the way of the spread of Catholicity were daily being removed, we judged that the time had arrived when the form of ecclesiastical government in England might be *brought back* to that model on which it exists freely amongst other nations, where there is no special reason for their being governed by the extraordinary administration of Vicars Apostolic.'

There is much more in this Bull of the Pope which shows that the intention is to restore, as occasion may enable them, the Catholic religion, with all its temporal power, in England. Now, recollecting how this power has been exercised in the dreadful cruelties inflicted in the name of religion—that the Protestants had only just finished their labor of love in removing all penalties, it has naturally, I almost think justifiably, created a great anxiety in the minds of men whose forefathers have so suffered, and who find, at the earliest moment possible, this return presented in a Bull referring to the ancient system, restoring the dreadful canon law, and intimating the desire of the Pope that the Catholic should become again the dominant Church in England.

Cardinal Wiseman, who styles himself, 'Nicholas, by the Divine Mercy of the Holy Roman Church, by the title of Saint Prudentis, Cardinal Priest, Archbishop of Westminster and Administrator Apostolic in the diocese of Southwark,' seems a man of the right temperament to assert supremacy and reassume, if he can, possession of the towers and fanes. He immediately published a 'Pastoral' letter, in which he takes great care that there shall be no doubt about the object of the Pope's Bull and the English hierarchy in seducing the poor old man into issuing this Bull. He says in that Pastoral:—

'We were enabled ourselves to ask for the Archiepiscopal Pallium for our new See of Westminster; and this day we have been invested, by the hands of the Supreme Pontiff himself, with this badge of Metropolitan jurisdiction.

'The great work, then, is complete; what you have long desired and prayed for is granted. Your beloved country has received a place among the fair churches which, normally constituted, form the splendid aggregate of the Catholic communion. Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and from which, in the days of old, it had largely adjusted action round the centre of unity, the source of jurisdiction, of light and of vigor.'

Thus, you will see, he speaks of England as being 'restored to its orbit in the ecclesiastical firmament,' to begin again the course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and of vigor. That is to say, the Roman Catholic Church is the centre of unity—the source of jurisdiction, of light and of vigor. And the Cardinal then goes on to speak of the Protestant Church of England as a Religion in England; implying, all the way through, that Protestantism is heresy.

Now, there are two essential reasons which render that tuneousus in the United States, which is dangerous in England; the fact that we have a religion established by act of Parliament, with a Prayer Book also enacted, and the prince of that sect as such, taking the immense revenue to which I have referred, and we have not established any system of secular education; it is all sectarian—all under the pressure of the priest—and knowledge has been constructed upon the children being sent to learn the creeds of various sects before they have learned to understand even the Words they are made to say they believe or they have no knowledge to comprehend.

In many districts here, the sectarian zeal to get children into their schools is so great, that the poor and ignorant parents conceive that they are conferring a favor on those who ask them to induce them to send their children into the schools; and they will often apply for gifts, reminding those they apply to that they send their children to the particular school. Such is the extent to which this feeling has gone, owing to the sectarian bidding of different sects to get possession of the poor and their children, that when asked the other evening to take part in addressing an assembly of poor people, I was requested to address them on the importance of giving their children an independent education, at the small sum of 2d. per week, without depending on the patronage of any body, or sending them to particular schools.

I hope this struggle of the Catholics to gain power may lead the clergy to see that it is not wise to prevent the laity from instructing the children in the knowledge that belongs to them—and, with the general duties they owe to man and to society; leaving, as it is proposed to leave, the duty of instructing the children in religion to the clergy and teachers whom the parents may approve.

I am taken off this train of thought by the delivery, yesterday, of the concluding lecture of the course of the reception of George Thompson in Parnesill Hall. He is, I need not say to you, who so glory in him, a most earnest, faithful and able friend to Liberty. He is here what you find him to be there, ardent, eloquent, rational; which last quality is not always found blended with the other two.

I know when we speak of a *people*, what an infinite variety of opinions, of shades of intellect and degrees of knowledge, are covered up in that word, and that, according to the aspect from which a speaker or writer looks at the 'many headed monster' which that word represents, may his aspirations or his fears be raised. [I am one of the *hopeful* school. I am satisfied, with Milton and others, that Truth will ultimately prevail, and that all which she needs is a clear stage.] I have been, since last evening, when I read the Liberator, pondering upon the question, whether more good is not likely to result from the disgraceful manner in which the mobocracy of Boston were stirred up to repel George Thompson in Faneuil Hall, than would have proceeded had you and your friends been allowed to receive and listen—is a great phenomenon in human philosophy.

I have often iterated to you, what I must now reiterate, that it is to you and your friends, and to your unflattering adherence to total and immediate emancipation, that the cause of abolition owes its successful aspect thus far. It is not possible to be extreme, as against slavery and slave-holders. When men can pass and sustain such bills as the Fugitive Bill, how absurd it is for such men to call out against the *extremes*, as they shout of the abolitionists!

I have told you that I should never feel doubt or hesitation as to your moral health, until I found the Southerners and the friends of slavery began to compliment you; then, if it is not preceded by an act of Congress abolishing slavery, there will be reason, not for condemning, but for inquiring how their dispositions been softened towards you. He speaks of this, that those who have hitherto been for the abolition of any public abuse, have always been denounced with a violence proportioned to the effectiveness of their exertions; and that it is amongst the thoughtful and reflective that your usefulness is measured, and justly measured, by the violence with which you are treated by those who are opposed to you. They cry out because you hurt them—because you endanger the interests by which they live; and your friends know they cry out for that reason.

You have ground for hope, for encouragement, for confidence in ultimate and not remote success. Contrast the manner in which Mr. Thompson has been received at Worcester, and the many who dare now to hear his lectures, with his situation and yours fifteen years ago! Consider, while this progress has been germinating in the United States, what seeds of good he has scattered among the Free States and British Isles, and in the East India House, and the probable influence he may yet have in modifying, or, rather, indurating the modification of the East India Charter, when the time comes round again for its renewal;—for it is the practice of the aristocracy here, who hold the government, to give as little to agitation as they can, but to take their one as to what they will grant, from the effectiveness with which they find such men as George Thompson, Joseph Hume, John Bright, and Richard Cobden, can use any given abuse to shake their hold over the public mind, and to make the system in their hands cease.

We know here that the good, that is done in getting partial remedies for proved abuses, is owing more to those who expose them than to those who remedy them. The latter, generally speaking, work because the others have made it necessary; not because they have seen the evil or improved, but because the change is forced upon them.

EDWARD SEARCH.

FUGITIVE SLAVES.

It seems to me that there is a most singular inconsistency in your opinions, if you are as it has been decided by the Supreme Court in this State in the case of the slave Med, adjudicated about twelve years since, in relation to slaves brought here *voluntarily* by their masters, and the law under the U. S. Constitution in relation to slaves who are *fugitives* from other States. In the former case, they are held entitled to their liberty immediately, and in the latter case, to be returned back again to a state of slavery. To perceive this inconsistency in principle, we must examine the grounds upon which they are declared to be free when coming with the consent of their masters, and see if these grounds do not equally apply when they are fugitives from another State. The Court, in giving their opinion in the case above referred to, say, 'Without pursuing the inquiry further, it is sufficient for the purpose before us, that by the Constitution adopted in 1780, slavery was abolished in Massachusetts, on the ground that it is contrary to natural right, and the plain principles of justice. The terms of the first article of the Declaration of Rights are plain and explicit: 'All men are born free and equal, and have certain natural, essential, and unalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberty, and of acquiring, possessing and defending property.' It would be difficult to select words more precisely adapted to the abolition of negro slavery.'

Now, I ask, on the grounds on which slavery was abolished in this State, and can no longer exist here, why do they not as well apply to fugitive slaves as any others? Why is it not as contrary to natural right and the plain principles of justice to hold them that is, to hold a man a slave, who has escaped, and have come here by the consent of their masters? These principles apply to the system of slavery in itself, and not to the mode by which it came into this State. The rights of the slave must be the same in both cases.

But in reply to this it may be said, in the case of fugitive slaves, the State of Massachusetts has, by adhering to the national Constitution, bound herself to recognize slavery in the Southern States so far as to deliver up *fugitive* slaves when claimed by their owners, but are not bound to deliver up those who come here under other circumstances. But that opens a wide door for a return, that right have they thus to bind themselves, by adopting a Constitution containing such a provision against natural right and the plain principles of justice? What right have they to enslave domestic slaves? Is not the liberty and well-being of a man of men who were not parties to this Constitution, and had no voice either in fixing its provisions, or making the laws under those provisions—who were not represented in the convention which formed it, or in Congress which made laws under it? What right have they to bind themselves by an instrument, which under certain circumstances requires them to sell a fellow-man of all his rights, personal, domestic and civil, and reduce him to the condition of a brute and a chattel? If they have no right by the Constitution and laws of Massachusetts, grounded 'upon natural right and the plain principles of justice,' to deprive a fellow-man of all his rights, and treat him as a slave, they have no right to become parties to a *National* Constitution or laws which are intended to produce this effect. The principle is as broad as it is long.

It is said by the Court, in this case, that the Constitution of Massachusetts, by treaty between foreign powers, and that it would be perfectly competent for one foreign power to stipulate by a treaty to deliver up the *fugitive* slaves of another foreign power. This I should respectfully deny. It is never competent for one foreign power to stipulate for themselves by a treaty to do that to another foreign power, which the party stipulating confesses is 'against natural right and the plain principles of justice.' If it were competent, it would be competent for a nation to do an acknowledged wrong, and a violation of justice. The case of *contraband* slaves would, of course, escape from one country, into another, and which it is said that the latter might stipulate by treaty to deliver up, will not justify such a conclusion. If the system of *conscription* is admitted to be 'against natural right and the plain principles of justice' by the government from whom they escape, and the government to which they fly, it would have no right to make such a stipulation. And if it is not admitted to be so, then it is not a parallel case to the one supposed, and is not a fair illustration of it.

The sound principle in the case seems to me to be this: That though a government may have a right *forcibly* to interfere with the laws or institutions of another State, *within* that State—though such institutions or laws may be unjust or oppressive, yet it ought not in any way to co-operate with the other State within its own jurisdiction and territory in support of such institutions and laws. It is not bound to reform or pacify the institutions and laws of another State of their injustice and evils, except by the exercise of moral influence; but it is bound to refuse in any way to execute these laws, or uphold these institutions, *within its own dominions*. It is not obliged to make other nations do right, but it is obliged itself not to do wrong.

Again, see the absurdity which follows from considering a man a slave who comes into Massachusetts as a fugitive, and a freeman when brought here by his master. In the former case, he is considered a mere chattel, a marketable personal property attached to his master, which may be reclaimed as a stray horse. In the latter case, he is considered a *freeman* entitled to all the rights of a freeman. Yes, the same individual, having the same natural rights, which he has never forfeited or surrendered, is to depend for the character in which he shall be treated, whether as a horse or a man, upon the mere *mode* in which he shall have found his way into the State—a circumstance not at all affecting the fact whether he is a *human being*, endowed with all the faculties of a human being, and entitled to all the rights of a human being. If such a doctrine is not absurd, and destitute of sense, and such as would never have entered into the heads of any but such as are wedded to the artificial principles of law, I do not know what would be such.

I have often thought that the habit of studying the law has an effect of obscuring the mind to the clear principles of common sense and common justice, which are so readily felt and understood by people in other occupations. Lawyers often make artificial distinctions which are so unlike what I think of sound reasoning, and carry the subtleties of special pleading into the decision of great and fundamental principles of justice. A man may make a good lawyer, and a miserable statesman. The one allows his mind to be shackled by the rigid and technical arbitrary rules and principles of law in all the views he takes of great national questions. The other takes a broad and expanded view of these questions in reference to their influence upon the welfare of society, and the great principles of justice and humanity. No other circumstance shows this more than the illiberal and irrational views which often pervade the speeches of our legislators in Congress, and which in such a remarkable degree are apparent in the speeches made upon the subject of *slavery*. There are views expressed and in many of these speeches which are totally adverse to all the first principles of justice, and even to the plain principles of common sense. Men talk with great flippancy about the rights of individuals to hold property in slaves, and the political rights of States to determine their own institutions and laws, while they seem to be unacquainted with the unmeaning proposition that these slaves have any property in their own bodies and souls, and the same right to make use of their faculties for the acquisition of other kinds of property, as they themselves have. They can prate about *civil* rights, which are the mere creatures of a political frame of government, but disregard totally those natural and inalienable rights which belong to the whole human family, whether black or white, which are the gift of God, and inherent in our nature.

W. S. A.

FUGITIVE SLAVE LAW, ETC. IN FEB. 1851.

PEPPERELL, Feb. 8, 1851.

FRIEND GARRISON:

I have just been taking account of anti-slavery stock in this town; or, in other words, I have just come in from circulating for signatures the petitions for the repeal of the law for the surrender of fugitive slaves, &c. To give all an opportunity to sign these petitions would require more time than any one individual, in my circumstances, could bestow upon this or any other similar work. Inasmuch as I could not give every person an opportunity to sign, I made my election in such a manner as to make votes in favor of the petition equivalent to the *influential* classes. Of the two officiating clergymen, neither would sign a petition for the repeal of a law which recognizes property in their fellow-men, and makes their sanctum sanctorum a hunting-grounds for slave-hounds and man-stealers. Of the Congregation-clergy, one signed, and one would not sign. Of four Doctors of Physic, two signed, and two would not sign. Dr. Si—y gave his *entire length* for all the compromises. Of the shopkeepers and their lacquays, not one of them expressed the least disposition to pray that men should obey the magistrates, and live in obedience to the lower law! but he never once thanked God that on the soil of Massachusetts he had a Christian member of a Boston church, had justly escaped from the clutches of bloodhounds who sought to drag him to Virginia, to be disposed of as a piece of merchandise.

☞ A private letter from Canada mentions as a rumor, that Shadrach, the rescued fugitive slave, will be sent to Boston to be put in a specimen of American slaves; and his history, as a specimen of American freedom!

☞ A Parisian inventor thinks he has at last discovered the long sought desideratum, a machine for setting type. He has been at work upon it for fifteen years, and having completed it, has entered it for exhibition at the World's Fair. The machine both distributes and setting type is afforded at a low price, and will set ten thousand ems an hour. It is worked by a boy with the regular apprentices of a printing office, and requires no new characters.

☞ A colored woman, residing in Wilmington Del., gave birth to three children last Tuesday morning; and about four weeks ago, a woman in the Philanthropic Society of New Orleans presented her husband with three fine boys at a birth. On the morning of the 19th inst., she was again taken ill and soon after was the mother of a fine boy. The children are all doing well.

No. 30 Dock Square.

J. C. BRUCE,
WHOLESALE AND RETAIL DEALER IN
Hats, Caps, Trunks, Valises,
Carpet Bags, Umbrellas, Furs,
AND
Buffalo Robes,
NO. 30 DOCK SQUARE, BOSTON.
Under Johnson & Co's Clothing Store.
☞ REMEMBER THE NUMBER.
November 29. 3mos is

UNION MUTUAL
Life Insurance Company.
CAPITAL $150,000.
CHARTER UNLIMITED.
☞ No connection with Fire, Marine, or Health Insurance. ☜
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Insurances on life effected on the most favorable terms.
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CABOT & PORTER, Agents.
OFFICE—Lower floor Merchants' Exchange, Boston.
Nov. 22. tf

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 those hopeless cases of *Consumption*, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Real below the opinion of men who are known to the world; and the world respect their opinion.

FROM PROF. HITCHCOCK.

James C. Ayres: Sir—I have used your 'Cherry Pectoral' in my own family, for the past several months, and am satisfied from its chemical constitution that it is an admirable compound for the relief of lingering difficulties. If my opinion of its superior excellence 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. Knowing its wonderful efficacy, we feel bound to state 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 high respectable lady of this village, wife of Rev. Seth Cady, Deputy Sheriff, Windham county, Connecticut. Its cure in her case was very prompt, and has created 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 spring of 1847, which then threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Dr's *Cherry Pectoral.*' CATHERINE L. CADY.

DIRECT EVIDENCE.

Dr. J. C. Ayer, Lowell: Dear Sir—Feeling under obligations to you for the preservation of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last winter, I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions, and in less time than purchased the first bottle, and am nearly recovered. I now sleep well, my cough has ceased, and I feel as free from it as if I had not had any.

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

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

Dr. J. C. Ayer: Dear Sir—Enclosed please find remittance for all the CHERRY PECTORAL I can get paid for. It cures wonderfully. I have no medicine to sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many out of every one's hands as yours does. 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. and sold by all Druggists and Dealers in Medicine throughout the country. 1Mar.27

Consumption and Liver Complaint

IF neglected, colds soon run into these fatal diseases. Before the sufferer is aware of it, he is far gone, and the means in his power, are the most powerful remedial agent in the most desperate and those hopeless cases of *Consumption*, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Real below the opinion of men who are known to the world; and the world respect their opinion.

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Dec. 20.

SCHENCK'S PULMONIC STEP.

Chas. G. Ayer: Johnson was taken Dec. 1848, with a bad cold, which produced increased coughing, accompanied with acute pain on the right side, which was aggravated by the slightest exertion, having been a quacker of his lungs, he had taken a great deal of medicine, fully approved of in his case, and the reader some idea of the severity of his cough, and of the efficacy of Schenck's Pulmonic Syrup, I will state that his usual weight in health, was 177 pounds, but he had finally reduced to 98 pounds, on the 1st of September, 1849, I weighed 127 pounds; thus gaining in a few months 29 pounds and within three pounds of my usual weight.

CHARLES G. JOHNSON.

Sign'd, Witness, Chas. G. Ayer.

A Treatise on the History of Consumption, and its Cure, with Testimonials, &c., will be sent gratis, on application, a neat pamphlet, to 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, Dr. Schenck's Pulmonic Syrup, $1 per bottle, or six bottles for five dollars.

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