THE LIBERATOR
IS PUBLISHED
EVERY FRIDAY MORNING,
AT THE
ANTI-SLAVERY OFFICE, 21 CORNHILL,
BY
Robert F. Wallcut, General Agent.

☞ TERMS—$2 50 per annum, in advance.

☞ All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID) to the General Agent.

☞ Five copies will be sent to one address for TEN DOLLARS, if payment be made in advance.

☞ Advertisements making less than a square inserted three times for 75 cts.—one square for $1 00.

☞ The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

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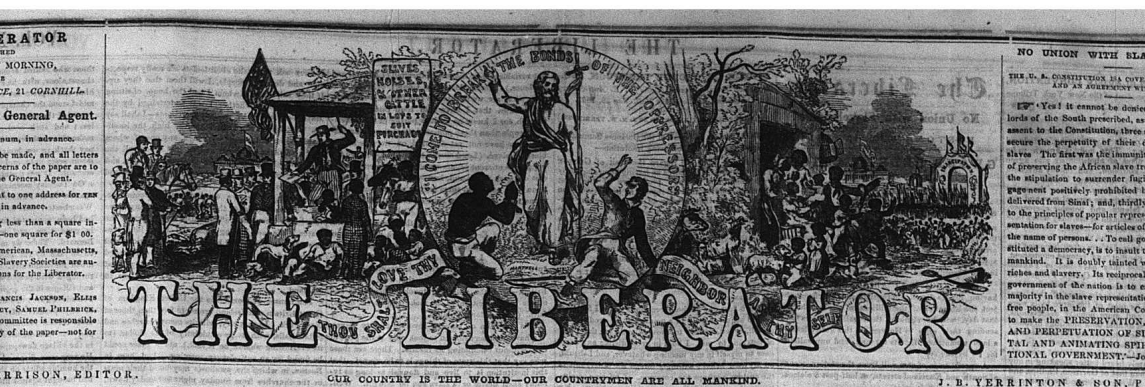

NO UNION WITH SLAVEHOLDERS.

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

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

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

VOL. XXI. NO. 24. BOSTON, MASS., FRIDAY, JUNE 13, 1851 WHOLE NO. 1066.

Refuge of Oppression.

SPEECH OF DANIEL WEBSTER,

TO THE CITIZENS OF SYRACUSE, MAY 26.

Fellow-Citizens of Syracuse—Ladies and Gentlemen: I thank you cordially for the pains you have taken to assemble this afternoon, forming so broad an assemblage, to welcome me to your important and growing city of Syracuse.

I have been this place by occasional visits for many years. Some of those visits were made before the happy faces before me were born, or when they were infancy. I have witnessed the progress with interest, connected, as it has been, with the interest of the great shine of the State, and as the capital of the noble county of Onondago, which I have always regarded with admiration.

Ladies and Gentlemen, the President and his Lords were invited three weeks ago to attend the celebration of the completion of that great line of communication, the Erie Rail Road.

We left Washington with no other purpose, certainly none on my part, than to attend the celebration of the completion of that noble work. I had not the slightest expectation of being here, nor had I the slightest expectation, or wish, of being called upon to address you or any other body of citizens of the United States, upon the political topics of the day.

Ladies and Gentlemen, my time of life for such public discussions and illustrations may be considered at pretty much over. There is a time for all things, and there has been a time when it was not repugnant to me to meet masses of ladies and gentlemen in the open air, upon topics which were not disagreeable to them, and certainly not to me. But time must come a time when we advance in life and age, when what we do for the public must be more in the closet, and less in the field.

Nevertheless, Ladies and Gentlemen, a large number of the people of Syracuse having signified to me yesterday that it was their desire that I should meet them to-day, and address them on some topics relating to, far as may be in my power, I gladly conform to their request.

In the great questions of the day, my fellow-citizens, I have no secrets. I have nothing to conceal and nothing to boast of. I trust that all of my long public well was, I am, and will be I am, and will my principles of political conduct have been for the last thirty years. They are not likely to be changed, and it is not likely that any earthly influencement will prevail upon me to depart from those settled views and opinions which I imbibed in early life, which I have followed in the councils of this country, for good, or for evil, for thirty years, and which I find myself settled upon in judgment more and more every day of my life.

Ladies and Gentlemen, I know very well, that on the agitating questions of the present day, I have not the happiness to concur with all the people of Syracuse, or the county of Onondago, or other parts of the State of New York; I know there are varieties of sentiment, and I know the sources of that diversity. Some of them are very justifiable, and some of them I am sorry to believe, are not capable of much defence.

I know there are differences of feeling brought about by differences of association, of different reading, and by different degrees of knowledge and information respecting public affairs.

But now I am requested to address you, you must take from me the honest sentiments of my own heart, the convictions of my own conscience. I lay aside to-day my opinions of my views, and I ask no favorable reception of them, further than you see the suggestions I make to you are worthy of your reflection.

You are here in the centre, the very centre of the greatest State in the Union—the place where, coming from the representatives of all parties and all views—all parties and all sorts of sentiments adhered all sorts of doctrines expounded, and you have a very fair opportunity of forming a judgment, I fair, considerate judgment, of all great questions before the public.

Now, Ladies and Gentlemen, it is a matter of not a very old one, and especially in Syracuse, that the origin of the important questions that for two years have agitated the country, is the condition of the Southern States in respect to the institution of slavery in those States and the rights of the parties connected with that institution in the government in which we live.

You cannot, we think, strongly than I feel, that this sad, sinister, unhappy institution of the slavery of the African race, in the Southern States, is for ever and ever to be deplored. It has been in the course of our history, as much admitted by the Southern States as by ourselves, and thirty years ago, more so.

When the Constitution of the United States was formed, the Northern people did not feel the evils of slavery, because it was not among us. The Southern people did feel the evils, because it was among them.

And they all thought, and all said, it was an evil entailed upon them by the British Government, for which they were full of lamentation and regret; and if they had known how to get rid of it, they would have embraced any reasonable measure to accomplish that end.

Such were the feelings, and such the opinions of the great men of the South, of such men as Chancellor Wythe, Jefferson, Madison, and Chancellor Pendleton, and other leading men of the South, who were concerned in the formation of the Constitution of the United States.

And if you, young gentlemen, will look into the history of those times, you will find what I state to be true, that the Southern people were more filled with regret at the existence of slavery among them, than the Northern people were, among whom it did not exist.

The thirteen colonies, originally of English origin, coming here at different times, and settling along and under various circumstances, all united by a common origin, found themselves opposed by the mother country in 75, and in '76 declared their independence.

That was an act of Union—it was an united act of the thirteen colonies—it was a joint and united act that was followed up in the course of the Revolutionary war, and afterwards established a common government.

There was at that time no more idea of prohibiting slavery in the Southern States, than there was of abolishing it into the Northern States. These domestic State institutions, these State establishments, were considered as proper subjects for the legislation of the States themselves.

For purposes of general defence and general welfare, and for purposes of common equality, and similar objects, the States afterwards agreed to become one government; and as to all the rest, it was expressly agreed that each State should take care of its own rights, and regulate itself in relation to them.

Upon these principles we came together under the Constitution, which was then adopted; and Washington, unanimously chosen by all the people, was our first President.

That was before your day, fellow-citizens, and before mine; but it is a matter of history; and from that you know, that this matter of the existence of slavery in the Southern States never became an agitating subject for more than fifty years afterwards. For more than fifty years, the Northern States never supposed that they had any duties to perform, in the process of time, and in process of things, public sentiment has changed at the North.

There is no man who is animated—sometimes an enthusiastic, and sometimes a religious feeling, against the existence of slavery. But persons entertaining such feelings and sentiments, as I think, disregard the line of their own duties, and adventure upon fields which are utterly forbidden.

Ladies and Gentlemen, there was in this country Abolition Societies and Abolition Presses; and it is no new thing for me to say,—for I said it twenty years ago, and have ever since,—that, in my opinion, all these things have prejudiced the condition of the slave. Twenty years ago, a Convention of the whole people of Virginia was held upon this subject, and there was a free discussion upon the subject of emancipating the slaves, and of gradual emancipation. The subject was freely and openly discussed, and there was no fear, no trembling, no delusion, in that respect, the advice of Jefferson and Madison and Marshall—with all of whom I have conversed on this subject—all of whom desired to see a way in which the gradual emancipation of the slave population of the South might be accomplished.

And, as I said, twenty years ago, that question was freely and openly discussed by Marshall and other persons in the Convention called by the people of Virginia. Every body knew what was going on, and it was perfectly safe to come out and maintain, as a general proposition, that it would be for the benefit of the South to provide for the gradual emancipation of the slaves.

It was about that time that Abolition Societies were formed in New England; and in my opinion they have done nothing but mischief; they have invested the claims of every where in the Southern States—they have made their masters jealous and fearful—and postponed far and far the period of their redemption. This is my judgment—it may not be yours.

Well, what has been the consequence? We have had occasions, in which, in our political system, questions have arisen on the extension of slave territory. It arose in the case of Texas, and nobody found me then voting for the addition of one foot of slave territory to the United States. I shall ever be for many persons, who now shout the loudest for liberty, knew what liberty was, I declared, in the city of New York, in 1837,—and it has been on record ever since, and you can all see it,—my fixed purpose, that under no circumstances, and under the pressure of no emergency, would I agree to take Texas into this country as a slave State, and as slave territory. From that position I have not departed; but your good representatives in the Senate and in the House of Representatives from the State of New York—from the Empire State—voted for the admission of Texas, while I held up my hands against it in vain.

I state it not as a reproach, but as a fact, that some of the gentlemen from New York, then distinguished in the Houses of Congress, in spite of all I could say or do, voted to bring Texas at the Union, as a slave State, and with the solemn stipulation of the privilege of making out of herself three more slave States.

What are they—and where are they, now? They are Free Soilers of the first water, (applause,) and they loudly denounce Mr. Webster—I believe he has been denounced here. Is this not Syracuse? (Great applause and laughter.) I believe they hold conventions here, (laughter.) They denounce Webster as the fit associate of Benedict Arnold, and Prof. Stuart, Dr. Spencer and Dr. Lord, and others of that stamp. (Laughter.) I would be glad to strike out Benedict Arnold, but as for the rest, I am proud of their company.

That is the truth; and before the throne of God, and before the tribunal of an intelligent people, there is nothing valuable but *truth, truth, truth.* It is not glossary or commentary that is valuable, it is not that mean and paltry thing called eloquence—but it is that which must stand the test of time and eternity alone—*truth.*

Now it is truth that from my first introduction into public life, up to the present time, I never voted, I always refused to vote, for the acquisition of one inch of slave territory to the United States. (Great applause.) But that goes for nothing—for nothing.

It is equally true that the Constitution of the U. S., in so many words, does declare, that persons bound to service in one State may be taken thence escaping into another, shall not be discharged therefrom, but shall be delivered up to the person to whom such service is due.

Now, I have sworn, again and again, to support that Constitution, and so has every person who has held office under the State Government, as solemnly sworn before God to support the Constitution of the United States.

And they all thought, and all said, it was an unfortunate upon them by the British Government, for which they were full of lamentation and regret; and if they had known how to get rid of it, they would have embraced any reasonable measure to accomplish that end.

Such were the feelings, and such the opinions of the great men of the South, of such men as Chancellor Wythe, Jefferson, Madison, and Chancellor Pendleton, and other leading men of the South, who were concerned in the formation of the Constitution of the United States.

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For purposes of general defence and general welfare, and for purposes of common equality, and similar objects, the States afterwards agreed to become one government; and as to all the rest, it was expressly agreed that each State should take care of its own rights, and regulate itself in relation to them.

Upon these principles we came together under the Constitution, which was then adopted; and Washington, unanimously chosen by all the people, was our first President.

Now, Ladies and Gentlemen, I ask, Ought I, at this time, to leave the discussion of that law pretty much in the hands of State tribunals. State magistrates, and officers and judges were authorized to execute this law. It was so administered for fifty years, and nobody complained of it. Things went on until this new excitement of the slavery question, this abolition question, was brought up, and then some of the States, Massachusetts, Ohio and others, enacted laws making it penal to execute this law of Congress.

Then the statute become a dead letter in this part of it; when, of course, it became a matter of necessity to provide for the execution of this Constitutional enactment by the authority of the Government of the United States, or give it up altogether.—Well, I made no question myself, that if we meant to fulfil the contract of the starting,—if we meant to be honest, it was our duty to make a provision, which, by the authority of the Government itself, should carry into execution the provisions of the Constitution. And that is the origin of the present Fugitive Slave Law.

I do not say the law is perfect. I proposed some amendments to it, but was called from the Senate before it was adjusted.

The law is penal, and I have not yet heard the manwhose opinion is worth a sixpence, who has said that the law is not perfectly Constitutional. The Judges of the Supreme Court of the United States, of New York, of Massachusetts, all say the law is a Constitutional one, passed in perfect conformity to the requirements of the Constitution. What then? Is I not to be obeyed? Are not those who are sworn to obey the Constitution, to enforce that law? Is not a matter of conscience—of conscience?

But what do we hear? Why, that persons assembling in Massachusetts and New York, who set themselves above the Constitution—above the law, and above the decision of the highest tribunals—and say they this law shall not be carried into effect.—You have heard it here, have you not? Has it not been so said in the county of Onondago? (Cries of yes, yes.) And have they not pledged their lives, their fortunes, and their sacred honor, to defeat its execution? Pledged their lives, their fortunes and sacred honor for what? For the violation of the law—for the commital of treason to the country—for it is treason, and nothing else. (Great applause.)

I am a lawyer, and I value my reputation as a lawyer more than anything else—and I tell you it men get together, and declare a law of Congress shall not be executed in any case, and assemble in numbers to prevent the execution of the law, they are *traitors*, and are guilty of treason, and bring upon themselves the penalties of the law.

No! no! I do not intend to put a word to this imposition upon good citizens, good men, and good women. It is treason, *treason*, TREASON, and nothing else, (cheers,) and if they do not incur the penalties of treason, it is owing to the clemency of the law's administration, and to no merit of their own.

Who and what are these men? I am assured that some of them are distinguished men, and I hear it say it, are lawyers; and who the rest are, God only knows!

They say the law will not be executed. Let them take care, for those are pretty bold assertions. The law must be executed, not only in carrying back the slaves, but against those guilty of treasonable practices in resisting its execution.

Depend upon it, the law will be executed in its spirit and to its letter. (Great applause.)

It will be executed in all the great cities—here in Syracuse,—in the midst of the next Anti-Slavery Convention, if the occasion shall arise; then we shall see what becomes of those who set at nought sacred honor. (Tremendous cheering.)

Do not debauch your own understandings, your own judgments,—do not violate your own sympathy, humanity and philanthropy, by any such ideas.

The course of your duty towards all that are in bondage, within your power and influence, is plain. Happily, the teaching of the sacred book which our guide instructs us in that matter. What we can do, we will do to let the oppressed go free, to succor the distressed, and to visit the widows in their affliction. We must do our duty, and we must content ourselves with acting conscientiously in that sphere of life in which we are placed,—politicians in their sphere—individuals in their sphere—and all of us under the deep, earnest sense of obligation that our Creator has imposed upon us.

I do not think it necessary to carry these remarks much farther. One or two remarks for your consideration, and I will release you.

It is not unfrequently said by a class of men to whom I have referred, that the Constitution is born of hell—that it is the work of the devil—and that Washington was a miserable bloodhound, low, they tread the track of the African slave. How far these words differ from language which has saluted your ears within yonder hall, you may judge.

Men who utter such sentiments are ready at any moment to destroy the charter of all your liberties—of all your happiness—and of all your hopes.

The question is, therefore, whether we will sustain the government under which we live—whether we will do justice to the Southern States; that they may have no excuse for going out of the Union. If there is anybody that will not consent that the South shall have a fair hearing, a fair trial, a fair decision upon what they think the Constitution secures to them, I am not of that number.

Every body knows I am a Northern man, born in the eastern North, bred and brought up in scenes altogether irreconcilable to human slavery—and why should I have anything in common with the South?

But when it is said to me as a public man, that the people of the South, under the stipulations of the Constitution, have not the right of a fair law from Congress for returning to them the fugitive slave, I say they have not, I say it before God, and I could not say otherwise.

Ladies and gentlemen, you will pardon me for the gravity of this occasion. I had rather talk with you public or private on other subjects—upon the prosperity and happiness we all enjoy—upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the Fugitive Slave Law, or Texas, or New Mexico—but I came here at the solicitation of the people of your city, to speak upon public topics. I will accept my thanks for the kind manner in which you have been pleased to receive me on my coming here, and I wish you and your families all, life, happiness, and prosperity.

☞ Mr. WEBSTER on the "HIGHER LAW" in Bahama, Mr. Webster said:—

Gentlemen—We must live up to the national compact. When a higher law takes place in one respect, it takes place in another. Something in the place of a higher law has taken place in this country already. I have no right to complain; but I think moderation and forbearance—a resolution to do the duty we have undertaken to perform, to the existing law—is a higher law than a fight among the states, under a notion that there is a higher law than conscience or expediency—a law or will that releases man's obligation to the law of the land.

☞ Mark the audacity and impiety of this fellow-man! He thinks that there is no higher law, in conscience or expediency, in heaven above or the earth beneath, than the hell-born Fugitive Slave Law!!—"We must live up to our national compact, however iniquitous or oppressive it may be! Bold sentiment!

Selections.

☞ We call the special attention of American slaveholders and their abettors—Clay, Butler, Foote, Fillmore, Webster, Stuart, Dewey, and all their subordinates—to the following scathing article from one of the leading and most influential journals in England.

From the London Morning Advertiser, May 15.

AMERICAN SLAVERY.

Among the classes of men attracted from all countries and all climes to witness the World's Exhibition, there is one in whom we feel a deep interest—not the interest of sympathy or regard, certainly; but just the opposite. Ours is the interest which is felt by a physician in examining into the nature of insanity is of an enormous kind, and which is made all the greater and more glaring, by reason of accidental circumstances.

The class to whom we allude, are the American holders of slaves, and the American abettors of slavery. And, above all, those of their number, who, along with their 'property' in men and women, and their zealous maintenance of slavery, make a great parade of their regard for the principles of evangelical religion.

Some of these men have already landed on our shores. Others will immediately follow. Every proceeding arrival from the other side of the Atlantic will bring new importations for some time to come, of these proprietors of slaves and abettors of slavery.

We publish to-day an address from the Anti-Slavery Society to the people of these realms, under the heading, "The Great Exhibition and American Slavery." The Anti-Slavery Society presses on the subject. In this we think that excellent and philanthropic body greatly erred. There are certain subjects on which it would be a misappropriation of the reasoning faculty to call it into exercise. 'And this is of them.' We do not reason in reference to crimes of the most colossal proportions. We resign ourselves to those impulses which are innate, and which have been implanted in man's nature by the Great Supreme for the wisest and most beneficent purposes. Reasoning is not needed to convince mankind, that the person who is guilty of murder, of fightful cruelty, of robbery, of seduction, or other flagrant crimes, has committed an offence of the first magnitude, both against the eternal principles of moral rectitude, and of the interests of society. We, therefore, venture revolt against such atrocities; and they turn away with loathing from all contact with the criminal.

And this is precisely what all good men ought to do,—all men who have the least feeling of humanity in their bosoms,—with regard to the practisers and patrons of American slavery. With respect to some of them who know nothing of the religion of the Gospel, and who do not profess to know anything, there may be some slightly extenuating circumstances; for the most congenital hardness of slavers and abettors of slavery, not one palliating consideration can be urged. They are delinquents of the deepest dye,—transgressors of colossal proportions, alike against the dictates of humanity and the duties of religion.

We may feel appalled at the fact, that there should be found men professing the name and avowedly regulating their conduct by the precepts of the Divine Founder of Christianity, who are among the holders of slaves. But more appalling still is the fact that ministers of religion, those who are the daily preachers of Christianity, should be found among the 'proprietors' of slaves, and be by far the most zealous of all the abettors of slavery in the American States. If angels are susceptible of emotions of surprise, they must feel amazed at this; if they are so constituted as to be accessible to feelings of sorrow, they must shed copious tears at so horrible a sight as that of ministers of the Gospel buying and selling their fellow men, and applying the lash to the slaves, or, which is the same thing, causing it to be done by those in their employ. Slaveholding, it must be remembered, is slavery in the very worst form, perhaps, in which that terrible enormity ever appeared in the world. West India slavery was bad enough, no doubt, but it was a mere trifle compared with the bondage and human degradation, compared with the slavery which is promoted and practised by the evangelical churches of Christianity in the United States. In the West Indies, medical attention was secured to the slave, and in his old age his owner was compelled to maintain him. In the West Indies a season of rest from his labors, and his life could not be endangered with impunity. In the condition of the American slave, there are none of these mollifying circumstances. He is not only bought and sold and branded with the mark of his 'proprietor,' like the beasts of the field, but he may be either worked to death, shot, or murdered in any other way that may beat suit the fancy of his owner. With, indeed, the slaveholder of the Southern States, the sole question in his mode of treating his bondsmen and bondswomen, is how shall he extract from them the greatest amount of work, without killing them altogether. The whip is applied to them backs without measure and without mercy. And the poor female slave is lashed as remorselessly and brutally as the colored male of our own sex.

Will it, then, be believed that high professors of evangelical principles, and, above all, the systematic preachers from the pulpit and the press, of the mild and merciful religion of peace, are the chief of those earnest, zealous, and untiring advocates and abettors of American slavery? And, as if it were not enough to display a new and hitherto unknown form of domestic isolation, some of the most eminent divines in the United States must needs mingle downright blasphemy with their advocacy of it. Take, for example, can read the following sentence, first spoken and afterwards written by the Rev. Dr. Garnet, a leading divine of the Presbyterian church, and curdle in his veins:—*If I say this Presbyterian minister, 'if by one prayer, I could liberate every slave in the world, I would not dare offer up that prayer.'*

We might quote from other evangelical divines passages no less daring, no less audacious, and even more blasphemous; but we single out the name of Garnet, and read from him the sentiment, because it is so well known in this country. They, one and all, speak of the slaves as property,—just as a man's cattle are his property. And they treat them with more inhumanity than they do their horses or their dogs. They will pat a horse on the neck or shoulder, and fondle a dog upon their knees; but they never bestow any personal contact with a slave, than they would with a leper.

Nor is their cruelty to their bondsmen and bondswomen limited to the present life. It extends to the world to come. They care as little for their souls as their bodies. Both are equally sacrificed, so far as they are concerned.

It is a remarkable fact—and one which it is awful to contemplate—that among all the religious denominations in America, those who have the greatest pretensions to personal piety, are the most deeply involved in the terrible guilt of slavery. The Baptists and the Wesleyan Methodists stand out, in this respect, in terrible relief among the religious bodies in the United States. It is no longer safe for a minister seeing a brother in the act of attempting to escape, snatched up a gun which was lying by his side, and fired it at the poor fugitive, which fell on the spot just as if he had been a dog. And yet, not only did none of the local papers make one single observation condemnatory of the horrible deed; but, so far as was known, none of his 'brethren in the ministry' ever expressed their disapproval of his conduct. On the contrary, they found every reason to suppose, that they considered he had performed a meritorious action.

In the presence of such frightful facts, it behooves the friends of freedom and humanity to ask themselves what sort of reception they ought to accord to those evangelical practisers and promoters of slavery in the Southern States of America, now that they are about to arrive in large numbers on our shores. Tho' we regard them as being just as bad, and in some respects even worse, than Hayneu, we should be sorry if they were to meet with any rough treatment of a physical kind. And, indeed, there is no ground for any apprehension on this score. But we do say that it behooves all who regard the colored race as members of the great family of man—who look upon them as made of the same blood as others—who feel that they are endowed with the same intellectual faculties—though, from their circumstances, undeveloped—and possessed of the same imperishable spirits as ourselves—to behave to all such men, and especially the evangelical denominations of the land, to raise a loud and uncompromising protest against the conduct of these ministers and others from America, whose garments are dyed in the blood of the slave, and at many of whose doors, it is to be feared, lies a far more fearful guilt than the virtual destruction of the bodies of the poor colored race.

It was one thing which we always admired in the character of Daniel O'Connell, that he would never allow a slaveholder to enter his house. Some of the friends of the slave, and the foes of slavery, imitate, in this respect, the example of Mr. O'Connell. Let us make a similar resolution to shun the contact of the American slave-owners, especially the religious portion of them, associate with them in any way now or hereafter, and we shall be guilty, among men, of an shun their society. Let us refuse to have any friendly intercourse with them, as with men whose hands are stained with the blood of their fellow-creatures. And let there be no mistake as to the reason why we refuse to open our houses to them, or to invite them to partake of our hospitality. Let them be told that we shun their society, not for the sake of bodies and souls of their fellow-men—traffickers in souls as precious, in the sight of the Great Creator, as their own.

We say this much with regard to Transatlantic slave-holders in general, and we say it to every opponent of slavery. We regret to find the evangelical denominations of this country—all who have been made free by the truth—we would impress on them this great fact, that they have a special and peculiar responsibility. Let them refuse to have church fellowship with men so deeply implicated in the guilt of slavery. They are as much guilty of sin in the sight of God as Communion table, so long as they are living in the practice of so great a sin. No Christian would have church fellowship with a felon, or with the receivers of stolen goods; for they are guilty of the same kind of crimes. They are felons, and they are receivers of that which is stolen. They have stolen men intrinsically as excellent as themselves, and they retain the 'stolen property,' and, therefore, they are men with whom it would be morally criminal to communicate.

Let no one be deterred from entering, in the way we have indicated, his energetic protest against the guilt of American slavery, because it may be said that to act in that way would be assuming ourselves the prerogative of judging of their Christianity. We say nothing of their conduct in other respects. That may be consistent with the profession of the ministers of Christian duty, but *this* is not. There they are notoriously *living* in sin—not committing it occasionally but in daily and hourly practice.

All the religious denominations of this country regard slavery as one of the unfruitful works of darkness, and they have no fellowship with those who are guilty than those who practise, sanction, and uphold slavery. Let the world, nay, let the Christian world, hear yours ago, not even to eat. And shall the Christians of England, at the present day, sit down at the banquet of the Lord, and eat and drink and make reek with the blood of their fellow-beings,—and on whose consciences there rests a load of guilt, which, it might well be supposed, would crush them to the earth?

The duty, therefore, of the religious denominations of England is clear. They are now imperatively called on to make the decided protest we have suggested, against the enormities and iniquities of American slavery. The time for compromise has passed away. Conciliation, kindness, and mild remonstrance, have been tried too long. They have signally failed. They have produced no effect.—Stern condemnation and feeling are the tone of those which they landed upon our shores. It is now in the power of English Christians to strike a blow at transatlantic slavery, which will shake to its foundation the entire edifice. Let every lover of freedom pray that it may be struck in the dust. We, at least, shall not fail to do our duty in a matter so momentous and urgent.

AMERICAN SLAVERY ABROAD.—Fifty-one ministers, educated at the colleges at Stepney, near London, Bristol and Bradford, met at the Guildhall Coffee-house last week, and united in expressing their abhorrence to the Fugitive Slave Law, as opposed alike to every principle of humanity and religion. Some months ago, the Congregational ministers of the Gospel who supported the Law, was resolved upon.—*Foreign Cor. of the N. Y. Independent.*

☞ That vilest of anti-christian, pro-slavery journals, the New York Observer, chuckles as follows:—

"It has been repeatedly said that American clergymen would not be allowed to participate in the religious anniversaries in London, in this spring, unless they were outspoken Abolitionists. We perceive that the Rev. Dr. Chickering of Portland was introduced to the Congregational Union, as 'sound on the subject of slavery,' and the Rev. Dr. Murray of Elizabethtown spoke at the Bible and Tract Society Anniversaries. Neither of these gentlemen have any affinity with the modern political school of reform; and both of them are fair representatives of the Northern conservative sentiment of the American churches."

THE N. E. ANTI-SLAVERY CONVENTION.

A Boston correspondent of the New York Tribune gives his impression of this Convention in the following candid spirit:—

'The New England Anti-Slavery Convention commenced its sessions on Tuesday morning, and closed on Thursday evening. This body is known to be composed of that class of abolitionists who agree generally with Mr. Garrison, and openly advocate the dissolution of the American Union, on the ground of its support of slavery. Accordingly, those who take part in the proceedings are several men and women, eminent for talents and popular eloquence, while the earnest enthusiasm of the body enables them to attract large audiences, following, as they do, the utmost liberty of speech on the part of opponents as well as friends, their platform often becomes the scene of earnest conflict, and intense excitement. For several years past they have met in Faneuil Hall, but the recent revival of Cotton Politics and Lower Law Party in the Capital of New England has operated to bar against them the doors of that venerable edifice; and as most of the large halls were occupied by other and more popular associations, they were compelled to hold their meetings in rooms utterly incapable of accommodating the crowds who desired to attend. I have been present at two or three sessions of the Convention, and must acknowledge that I have rarely heard better speaking in any public assemblies than that of Garrison, Phillips, and George Thompson. Whoever differs his opinion of these men and their objects from the statements of their opponents will be grossly deceived. One who has only heard the denunciations of their enemies, would naturally conclude that they are a set of reckless fanatics, utterly unworthy of respect—opponents of all that is pure in morals and religion and conservative in government. If what I saw and heard afforded any thing like a fair specimen of their general proceedings, they have been grossly libelled by the public press. Underlying their severest denunciations of the popular Church, (which they regard as the pillar of slavery,) I observed evidences of a deep and apparently very sincere religious sentiment; and I have never heard any class of speakers who appealed more impressively to the sense of moral obligation and religious duty in the minds of their hearers. Their theology may be very deficient, but there is no use in denying that they are laboring to apply the great principles of practical Christianity to one of the most terrible evils of our times; and however erroneous we may deem a part of their principles and measures, it is not. We too are just to join in the general hue-and-cry against them. If we have plans that we deem better than theirs, let us carry them out in our own way; but let us not, by indiscriminate denunciation, commit the very sin of which they have been so very vehemently accused. Perhaps it will be found that in the great army of Freedom they have their peculiar work, which no others can do as well as they.

COLONIZATION.

'It is settled that the two races, the white and the colored, cannot live together and be equals. It is my conviction that they were created to be distinct races of beings—the blacks being adapted to live under the torrid zone. Not that they are depraved—not that they are an inferior race, but they, especially the colored and free population of the North or South, are depressed. If any, from any doubt the inequality of condition, they have only to come to this city of Utica to see their degradation to scarcely any better state than the slaves. They have no civil privileges, nor immunities, on an equal footing with other men, and so are disfranchised as outcasts, I had almost said.'

The above is an extract from the speech of Joshua Leahmore Spencer, at a Colonization meeting held in Utica, on the 23d ult.

Mr. Spencer is more liberal than some colonizationists of his aristocratic caste. He does not insist upon the inferiority of black men, as some do, but he, like the great mass and chief movers of the Colonizationists, shows himself to be no true friend, but a bitter enemy of the oppressed class. He does not, in an open and manly manner, rebuke those who depress the black man. His allusions to the condition of our people in Utica, without assigning the cause of it, of which cause Mr. Spencer, is a part, is a very plain taking sides with those who rob black men of their rights.

But how came it *settled*? that the two races, the colored and the white, cannot live together as equals? In other cases we never hear of such a difficulty on this score. But the 'settling' of this question is neither more nor less than this: the whites are determined not to accord to black men the rights belonging to all men, according to the cardinal doctrines of religion and republicanism. Were Mr. Spencer, and his Colonization associates, anything less than arrant hypocrites respecting the application of their own professed doctrines of Christian and republican equality, this question would be 'settled' in quite another way. Instead of, as the scheme which approves, apologizes for, and sanctions the infernal prejudice against black men! But for this abominable feeling, colonization would have nothing to do. It nurses and cherishes this prejudice, on purpose to feed its funds. We know of one colonization agent, Rev. Mr. Crouch, of Hartford, Ct., who scruples not to give it as his opinion, that were Christ to live in this country, dwelling in a house capable of accommodating two families, He would prefer a white to a black family as occupants of the other half of the house. That is, that Christ's redeemed blood influence Him, were He here, as does that of the religious press. Which Mr. Crouch believes, 990 out of every 1000 white men in this land practice. Mr. Orcutt's view of Christ and theirs agrees precisely. 'The race that 'settles' the question referred to by Mr. Spencer.

Black men! Colonization is doing more towards your expatriation and oppression than all any time in the last 25 years. Its President, Henry Clay, calls you 'nuisances.' Its funds in Virginia are replenished by taxes assessed on the property of 53,000 black men! It associations every law made for your depression! It upholds and aids in the execution of the Fillmore kidnapping law. It discourages all improvements among you, and, by its false and baseless assertion of your incapacity for improvement, in justice and pandera to the very worst feelings of the American people against your race. There cannot be a more cruel, a more insidious, a more devilish foe to you, than Colonization.

Now, in the name of Heaven, arise and assemble as your fathers did 30 years ago, and utter your voice against this infernal scheme. Meet somewhere on the seaboard, at New York, Philadelphia, or Boston, (but last, we prefer,) and tell the people how you regard this matter. Hold up the indignant gaze of the honest minded, the true character of this scheme of persecution. Let the honest people know that good to Africa is not at all the grand object of this scheme, but that evil to black Americans is its great principle. Let the Colonization cut be a National Anti-Colonization Meeting of black men, and their friends, on the 15th of October next (or earlier) at Boston?—*Impartial Citizen.*

FLAX-COTTON VS. COTTON.

If it should turn out, upon further trial, that flax, prepared in a particular way, can be substituted for cotton, so as to enable Great Britain to dispense with our Southern staple, a mighty effect will be produced upon the value of property in the Southern States. The price of lands and other property will at once be diminished, and business arrangements entered into upon the present value of that species of property, will, after they have matured, produce a crash that will be felt over the entire country. A lesson will thus be read upon the mutability of human affairs. The political consequences resulting from the change would be scarcely less. A considerable diminution in the wealth and power of the Southern States would, of itself, have a marked effect upon political relations between the other States and the importance of their friendship, as well as the dread of their enmity, would therefore be decreased.

'The Cotton Treaty,' to be negotiated with England, will, not long since, we had occasion to discuss, and through which the Southern States were to cure all the evils of disunion, would vanish into thin air, and the Southern States be thrown upon their own resources. Should flax be made to supply the place of cotton, then will be exemplified the policy heretofore pursued by the Cotton States, of relying on one leading interest, to the exclusion of all others. If that great system of American Industry, first recommended by Gov. Hamilton, and since enlarged and enforced by Mr. Clay, had been adopted here in the South, no such catastrophe could befall her. But, unfortunately, that system was rejected. It is difficult to foresee the effects of this change. South Carolina, now standing on the brink of secession, might be induced to draw back, could she look into the future.—*Richmond Whig.*

The Liberator.

No Union with Slaveholders!

BOSTON, JUNE 13, 1851.

GRAND CELEBRATION,

IN MASS MEETING, ON

INDEPENDENCE DAY.

The Managers of the Massachusetts Anti-Slavery Society, in accordance with established usage, hereby notify the friends of impartial and universal liberty throughout the Commonwealth, that they have made arrangements for a GRAND CELEBRATION of the approaching Anniversary of American Independence, in the beautiful and spacious

GROVE AT ABINGTON,

having for its direct, appropriate and beneficent object the liberation of the millions of slaves, who, on that day, will be clanking their galling fetters and sending their cries to Heaven, in this guilty land—a land unmatched for its tyranny, and unparalleled for its hypocrisy.

A special train of cars will leave the station, corner of South and Kneeland streets, at half-past 8 o'clock, A. M. Tickets half price.

☞ Fuller particulars in our next number.

FAREWELL SOIREE TO GEORGE THOMPSON. M. P.

In accordance with a vote unanimously adopted at the late New England Anti-Slavery Convention, the Board of Managers of the Massachusetts Anti-Slavery Society hereby announce a FAREWELL SOIREE and supper to be given to that distinguished advocate of universal freedom, GEORGE THOMPSON, of England.

The Soiree will take place at ASSEMBLY HALL, Allston street, (over the Boston and Worcester Railroad Depot,) on Monday evening next, June 16th, at 8 o'clk.

TICKETS, 50 cents each, will be for sale at the book-store of J. P. JEWETT, 19 Cornhill, and by R. F. WALLCUT, 21 Cornhill.

☞ Immediate application for tickets should be made, that sufficient accommodations may be provided.

By order of the Board,
SAMUEL MAY, JR.,
JOSEPH C. HAYES,
JAMES B. RICHARDS,
JOSHUA B. SMITH,
AUSTIN BEARSE,
Committee of Arrangements.

BRITISH MISRULE IN INDIA.

The concluding lecture on British Misrule in India will be delivered by GEORGE THOMPSON, M. P., in the TABERNACLE, on FRIDAY EVENING, June 13, commencing at 8 o'clock, precisely. Single tickets 25 cents, or three tickets for 50 cents. For sale at 21 Cornhill, or at the door of the Temple.

☞ The subject of this lecture is such as will prove the impartiality and fidelity of Mr. Thompson, in regard to exposing and denouncing British tyranny and injustice in India, as well as slavery in America; and we are quite sure he will acquit himself in a most satisfactory manner. We hope to see a large audience collected on the occasion.

WHAT BRAVERY!

The New England Anti-Slavery Convention, during the late anniversary week, held nine public meetings, at not one of which was there heard a single hiss or witnessed any disorderly conduct, notwithstanding the presence and vociferous speeches of that terrible 'disturber of the peace,' GEORGE THOMPSON!

Rendered furious by this tranquil state of things, and indignant at such a criminal lack of patriotism, some brave and munificent 'defender of the faith,'—modestly refusing to be known by his right hand knowing what his left did,—sent the following chivalric appeal to be printed and placarded throughout the city. Alas! it was like 'calling spirits from the vasty deep.' Let the South now dissolve the Union forthwith!

BOSTONIANS!

Have you not sufficiently disgraced yourselves in the eyes of the whole country in tolerating the insane abuses of Garrison, Phillips, Pillsbury, and other madmen, that you should now put up tamely and submissively with the wholesale slander against us by a RENEGADE FOREIGNER in your very midst? Where is your self-respect as citizens of Boston? Where is the respect you owe to your country? Freedom of speech forever! but no vile abuses from a foreigner, a scoundrel and emissary PAID to help in the cause of DISCUNION! Boston-born, if there is no righteous sense of propriety left in you, if there is no element of shame to stimulate you, then an appeal is due to the patriotic NATURALIZED CITIZENS, natives of Ireland and England, whose bosoms swell with indignation towards the VILE APOSTATE of their native clime, and burn with shame at the submissive cowardice of these native citizens. An appeal to you, naturalized Americans, will set a worthy example, and *silence*, FOREVER, in this community, the tongue of that vile hireling, apostate and slanderer, GEORGE THOMPSON, member of the British Parliament.

TRIAL OF JAMES SCOTT,

For Aiding, Abetting, and Assisting in the Rescue of the Fugitive Slave 'Shadrach.'

We are gratified to be able to say, that the jury, in the case of Scott, the colored man, charged with aiding a rescue of Shadrach, has acquitted the poor fellow, in spite of the efforts of Judge Sprague and the Hunkers of Boston to secure a verdict of guilty. The case was given to the jury at half-past 12 Thursday noon, last week. The Commonwealth reports the subsequent proceedings of the Court with the Jury as follows:

At 24 minutes of six o'clock, Thursday evening, the Jury came into Court, and Judge Sprague said, Gentlemen, have you been able to agree?

Foreman.—We have not.

Court—Do you require explanation upon any points of law?

Foreman.—We do not.

Court—I regret to put you to any inconvenience, gentlemen, but it will be necessary for you to remain together yet longer, in the hope that you may come to some agreement.

Foreman [coming forward]—Did you say, your honor, that we should have to consider the case further?

Court—Yes, sir, the Court must so decide.

Foreman—Is it in writing, sir?

Court—Oh, Mr. Foreman, I have often found it the case, that Juries have retired supposing they could not agree, and yet have agreed upon such a verdict.

The Jury then retired under instructions from the Court, that in case they agreed upon a verdict coming in to the Court, the foreman, signing, a sealed verdict should be returned to the officer in attendance, and they be discharged.

On Friday morning, the Jury, after being together twenty-one hours, came into court, and in reply to the inquiry by the Clerk, if they had agreed upon a verdict, the Foreman stated that they had not and could not agree, whereupon the papers were taken from them, and they were discharged from any further attendance at this term. We learn that they were equally divided.

☞ The case of our estimable colored fellow-citizen, LEWIS HAYDEN, was then taken up, and the pleading of a new jury commenced. Only nine persons having answered the questions satisfactorily, the court adjourned to Monday, at which time the jury list was completed. The trial is not yet concluded.—The Government have put in all their testimony, which is to the effect that Hayden was seen in the Court Room previous to the close of the examination before Commissioner Curtis, and that he told Shadrach that he would stand by him; that he was seen outside of the Court House, just previous to the rescue; that he was seen near Shadrach at the time the mob reached Belknap street; and with a man supposed to have been Shadrach (he armed with a pistol) on the same afternoon, left the city in a cab for Cambridge.

SPEECH OF GEORGE THOMPSON, ESQ.

At the last evening session of the N. E. Anti-Slavery Convention, in Cochituate Hall, May 29, 1851.

[PHONOGRAPHICALLY REPORTED BY J. M. W. YERRINTON.]

Mr. GARRISON, in behalf of the Business Committee, having submitted the following resolution—

Resolved, That we regard the visit of GEORGE THOMPSON to these shores as having been singularly well-timed, and already productive of the most cheering results in the cause of his great client; and this occasion; that, in view of his approaching embarkation for England, this Convention tenders to him its profound thanks for his services to humanity, its sincere gratitude, and its fervent benediction; and earnestly expresses the hope that he will soon be with us again, not as a fugitive from the lash, but as a freeman in the sacred cause of universal emancipation;

Mr. THOMPSON responded in substance to the following effect:—

MY FRIENDS—

This is just one of those occasions when I feel least able to acquit myself in a manner at all credible to myself, or adequate to the cause for which we do me the honor of listening to me. I hold in great dislike any reference to myself in any meeting whatever, and I should, on my own behalf, willingly forego the observance of the custom, perhaps too common, of offering resolutions of congratulation to me in public meetings. My friends I have been a thousand times fully rewarded for having come amongst you. I have enjoyed some of the most blessed moments of my life since I visited these shores. I have had the delight of meeting many whom I knew in years gone by, of renewing friendships that I will not say had been suspended, but the enjoyment of which had been lessened by separation, and have had the unspeakable pleasure of forming new and imperishable alliances, with those far away from this country, I shall look back with delight to hours spent with those whom I did not know before, but whom I shall never cease to love, now that I do know them.

I shall leave your country, sir, satisfied, and more than satisfied, with my reception amongst you. It is true, I have not been a guest in the White House at Washington—I have not been permitted to deliver orations before historical societies in South Carolina or Maryland—I have not been bidden to city feasts, or been the favored guest of Government officials; but it has been given me, by a severer but invaluable discipline, to discover the truest, and noblest spirits you have amongst you. (Cheers.) I am satisfied with my acquaintance and with my friends. I am satisfied to have been received to the homes and hearths—and, I trust, to the hearts, too—of many of the men and daughters of the Pilgrim Fathers—(cheers)—and I go from these shores, when I shall go, with the satisfaction of knowing that I have not touched the flesh of a slaveholder, nor given my hand to one who is his friend. (Cheers applause.)

But, sir, what would America be without the men with whom I have associated? What would this country be but the scorn of the civilized world, if it were not for the men with whom it has been my high honor to unite? Slavery then would be universal—the darkness unirradiated; it would be a mass of unconscious, without a single germ of soul. I gote tell the people of England that there are more than seven thousand who have not bowed the knee to Baal.' The Boston that sent back Sims, that ordered its own Court, that made its Chief Justice to crawl like a serpent to his own bench, and drag his robe through the pollution of his office, is not righteous men and women within its borders, to propitiate the clemency of heaven, and save themselves and their city from the brimstone and fire that consumed the cities of the plain.

I say, Mr. President, that I rejoice that I have been permitted to mingle once again with the abolitionists of America; and I confess to the conviction, that a band of purer, more earnest, more self-sacrificing reformers does not exist in the world, never has existed, and never will exist, than the abolitionists of this country. I feel that their triumph is decreed, I feel certain. I know that many a Balaam, tempted and bribed by the Moabites, has gone up to curse them; but I also know that there is One that sitteth in the heavens that hath said, 'they are blessed and they shall be blessed.' I know that your enemies prosper, but shall recall upon themselves, and that the blessing which has been promised shall remain unto the end. (Great cheering.)

Sir, my stay in this country has been lengthened beyond the period I had originally intended. Some days ago I had a letter from home so long! Let the mobocrats of Faneuil Hall answer! (Applause.) I have stayed to trouble Mr. Clay, who could not avoid insulting me on the floor of the Senate House, assisted by the Dodges and Casses around him. You will find the reason of my stay here in the attempt of the Slave Power, and its minions and myrmidons throughout the country, to prevent me from speaking in America. I have remained here to test the right of free speech. (Cheers.) I have conquered—(renewed cheers)—but it has not been because of the faithfulness of officials to their oath of office to support the Constitution. I have conquered, because the children of the Puritans have not forgotten their ancestry, and will not yield the right of free speech themselves, nor the right of listening to a man who is determined to speak for him self. I have been heard gladly in various scenes of the North; and I have received no injury of property and standing even of that distinguished town in your Commonwealth, [Springfield,] who sought to gag my lips, been able to prevent my speaking to approving and applauding audiences among them. I say that I rejoice that I have been permitted to witness of the coming triumph; and I cannot look around this assembly without drawing from it an augury of the success of the great principles for which we contend.

But, my friends, you have watchful eyes over you. The world will know of the sentiments that have been uttered in this place to night. There are no real enemies to this cause;—there are, at least, no potent enemies to this cause. Were the people of this country true to themselves, and true to the principles of Liberty, then, Slavery would vanish like the mist before the morning sun. Slavery dares to put forth its strength. The Church of America is free to grasp the salvation of the world, with the exception of three millions in the Southern States. They have faith for China, faith for Japan, faith for Hindostan, faith for the islands of the sea; but they cannot trust God to reference to the slaves of their own country. The 30,000 ministers of this country dare not be true in regard to America. Why, my friends, the Christian churches of this country have deliberately avoided the question of the sufferings of the slaves, and turned a deaf ear to the cry of the millions in the land! It is deliberately put out of the churches; scouted from religious assemblies; set aside in conferences; slighted in Presbyteries; not permitted to enter Associations;—always arrogant, always impertinent, always officious—always coming to stop revivals; and the mind of the nation, by the destitution of its three millions of victims, is handed over to canting scapegracks, or any body else who chooses to care about such a matter. A Samaritan, passing by this nation of captives, wounded, bleeding, robbed and lifeless by the wayside, may therefore be permitted to stoop down and speak a word of comfort to the victims, and a word of rebuke to those who have wronged them.

Mr. Phillips has truly styled this a great work. There can be no greater work than the delivery of an entire nation from the chains of slavery. Their God is the same God who heard the cries of the children of Israel in the land of Goshen—is the same God who said, 'Let my people go, that they may serve me'—is the same God that overwhelmed Pharaoh in the Red Sea, and, with cloud of smoke and pillar of flame, led his children through the wilderness. The American Church believes that this God still lives and reigns, but He—like Mr. Webster—is without variableness or shadow of turning (Laughter and applause.) If the American Church believes this, then what are we to think of this Church? I, for one, my friends, that I have said hard things of this Church, for I know no guilter portion of the American people than those professed Christian denominations who have not yet declared on the side of the bleeding slave. (Loud cheers.) Glad as I am to see the popular sentiment of my own country determined to put such shame on us, however deserved, they may be looked upon here, to regard them only as palliated and pestiferous men, on the other side of the Atlantic. They have sent their Presidents of Colleges, and their divines, from half the States of this country to attend the memory of England to aid the work of the gospel in this land. I think they will not come on such an errand again. I wish them to know that when I return to my own land, it will be to rouse the Christianity of the British islands—the word of God the British churches—to pulverize the lunch of the Coxes and others who went there to make shipwreck of our faith. (Tremendous applause.)

This question of slavery involves mighty issues. We have been accustomed to look only at the present evil, without calculating its results. There are those who say that slavery is too horrible to be eternal—that this institution is to live and flourish as long as tyranny shall desire or a slave can be bought. Well, then, we have not got to contemplate these three millions in their chains alone; but generation after generation yet unborn will rise to curse the murderers of human flesh, your speculators in woman's virtue, who seek by every means to wound the purity of 150,000 females in this country, who are waiting until a male child is born that they may write beast upon its forehead, and register it in their black catalogue of human beings in this country, good enough to call Christ their elder brother—good enough to declare that they are the adopted children of the Lord God Almighty—good enough to be inhabited by the Holy Ghost—good enough to anticipate in the day when they shall walk in the light of the courts of heaven—yet not good enough to be American citizens. They may enter into the covenant of Christ's glorious gospel—they may be kings and priests of the Lord Almighty—they may call him Father—they may walk in rags here, with the angels of light that shall walk in robes hereafter; but they are not good enough to be admitted into your churches—not good enough to dwell on this soil—not good enough to go into your city schools—not good enough to have a seat at the dinner-table on board of a steamer! The temple of the Holy Ghost—good enough to be the temple of the Holy Ghost kept to bring calves to market!

O, my friends, there is something involved in this question beyond the redemption of this bruised people. It is a struggle for religious purity. I hesitate not to say that America is the direst enemy of religion and religious liberty in this country. If I drew my ideas of religion from this country, I should curse religion, and believe in annihilation. What idea must I form of God, if I am to believe Dr. Dewey or Moses Stuart, who look through an American Dollar to a Scripture that upholds and defends slavery? You have three millions of people in your country—sentient and immortal beings, with a sole capable of infinite progress—and your Doctors of Divinity teach a God who hands them over to their brother mortals, and says, 'Take them, do with them as you will!' I will not believe in such a God. I choose the God that buried Pharaoh under the waters of the Red Sea. I choose a God that said, 'If any man taketh his brother, and selleth him, he shall surely be put to death.' I choose a God who says, 'Beware not him that wanderth:—Thou shalt not deliver unto his master the servant that escapeth from his master unto thee.' I choose the gospel which says, 'Do unto others as ye would that others should do to you.' I believe in that gospel which is written down a lie by the practice of the American people.

I am told that the men of this country are free, and that they love liberty. Well, I do not know that there is any virtue in being free, or in loving freedom. There is not a man in Leverett street jail tonight who does not love liberty as much as Daniel Webster—and perhaps deserve it as much. (Applause.) Liberty is a God-given right. The man who is continually boasting of his own liberty, telling how his fathers died to gain it, how it is blood-bequeathed, and how he would not part with it but with life, and yet uses this freedom to oppress and enslave his fellow-man, is a hypocrite, and a blasphemer. Liberty is a God-given right. Give the monster forth, to be the scorn and derision of the world. (Loud cheers.) You would treat such men so if they were upon any other shore. Let any man come to this land, and direct your attention to three millions of slaves in another quarter of the globe, deprived of their personal liberty and freedom of conscience, and ask the influences of the American clergy in their behalf, and they would find anti-slavery blazing on every page of the Bible, from Genesis to Revelation. But America carries two bags—one in which she puts her sins, and turns her back upon them; the one before she carries the wrongs of other countries, of which she has ever a full appreciation and a virtuous abhorrence. (Laughter and cheers.)

I have heard more about the slavery of England since I have been here, than I ever heard during the forty years I have lived there. I never saw a slave in England. Poverty we have, injurious competition in labor we have, criminals we have, paupers we have—but they are free. I have been and lived in the South Carolina lay a finger upon the wife or daughter of the humblest man in England, and he would soon find that he was not a slave. The Englishman would not wait for the courts to avenge the insult; he would avenge himself. (Cheers.)

I am here to-day, sir, within the reach of British laws, within the British dominions, there is not a chattel slave. Even the pauper can bequeath that liberty to his son, of which you have deprived three millions of your fellow-beings. You justify, and glory in, your revolutionary struggle, but you were in no more danger than that the slaves are now. You were then 3,000,000 in number. The census just completed shows the number of slaves to be 3,200,000; and they are just as good as the nation that freed itself from Great Britain in 1776. You may remind foreigners of Washington and Jeffersons, but, if I may judge from the specimens I have seen who have run away from the prison-house, there are Washingtons and Jeffersons—ay, and Franklins—still in bondage. Yet if I dare to speak of rescuing those men, I have been and lived here at the North from the chains of slavery, I am hooted at and insulted by politicians and the patriotic of the land. America is glad to stifle the voice of the man who speaks against a system, the guilt of which no man's imagination can grasp.

I shall return to my own land to set before my countrymen the true state of things in this land. I do not disguise from Americans my intention to do this. Your public men shall have justice at my hands. I owe them nothing, (laughter,) and if I did, I would settle the account before I left. I shall say, my friends, I will endeavor to tell my countrymen the condition of things in this country. I think I understand them. I may not talk so fluently about your local matters as one of yourselves, but it is not because I do not understand them, but simply because I have been deprived of your nomenclature. I think Mr. Bancroft himself, well as he understands English affairs, would find himself embarrassed in attempting to speak on political matters upon a popular platform. But I think I comprehend what is meant by your various terms, Whig, Democrat, Free Soiler and Barnburner, Hunker and Silver Gray, Liberty Party and No Party man, etc., and I shall endeavor to simplify your nomenclature to my countrymen, that they may know where you really stand. If they ask me if the abolitionists are really respectable and decorous people, I will there that they are, what pride on the with whom I had the honor of sitting down to dinner—whether I was entertained by the Mayors of cities or by wealthy merchants—I shall say no. But I shall say I have had the high, the inestimable honor of laboring with men, any one of them is a privilege to know, men who have come from all the shafts of calumny and hatred are turned in vain, and do but recoil upon the adversary, or fall pointless and harmless to the ground. (Long continued cheers.)

I would just leave a word of caution behind me. Let not the prejudice of this country send any more falsehoods about the abolitionists to us across the water. We are getting more and more infidel as to such statements, and by and by, no American will be received as a Christian there, who is not regarded as an infidel at home. It is somewhat strange, that when you call infidels here, are our Christians in England.

The houses of worship in the United Kingdom of Great Britain and Ireland are more free than those of New York. In that city, with its many churches and public halls, with its population of 400,000, dollar, (to the everlasting shame be it said,) not a place could be found for an anti-slavery meeting. And here in Boston, in which the swallows may build their nests in the churches from Sunday night to Sunday dawn, the encouragement of slavery, the recreancy of every sect of professed Christians in relation to it, and also of the cool indifference of a large portion of its followers of Penn, Fox, and Benezet, to the condition of the slave. He read some of the horrible atrocities committed by Southern planters; one of which, signed by two justices of the peace, with the barbarity attributed, called upon a runaway slave to return to his master, and, in case of his refusal, authorizing any man to kill him who could find him, and guaranteeing perfect exemption from all legal process; and this followed by the murder offering a large reward for the slave's capture, and a larger reward to the man who should bring to him *the slave's head!* He showed the audience the contrast between the guilt and tyranny of this nation and the despotisms of the old world, and how dark and deadly was the sin of America. His discourse was highly argumentative, and interspersed with passages of great beauty and pathos, and the constant applause of an audience of 'Friends' testified how well the high expectations of the assembly were realized.

At the close of his address, a village lawyer, named Monaghan, rose and stated that he was the author of the Jeffersonian before it was published, and gave it as his understand that he not only approved it, but that he was also in the confidence of the great editor himself! He then proceeded, with much caution, to charge Mr. Thompson with being a 'Tory,' and tell him to go home and free the slaves of the English factories, &c. &c. While he depicted the oppression of the poor of England, Thompson cried, 'Hear, hear, hear!—hear, hear, hear!' In about ten minutes, the orator of Westchester had won an immortality of fame, and had been cheered by at least ten or five people. He ended with a grand peroration, in the style of a sixth-rate actor. Crummels, the manager of the travelling theatrical company to which Nicholas Nickleby once belonged, would have been delighted beyond measure, and would have encouraged his on the spot. He was a very tolerable looking man, and used a deal of gesticulation. As he closed his address, he spoke of 'our having beaten old England again and again, (he is the son of an Irishman, who at fire as I understand, took no part in either war with Great Britain,) and punished the mother country pretty much upon us'; and, said he, tapping the left hand side of his vest in a most pathetic and startling manner, 'by the heart of a freeman! by the arm of a freeman! and by the God of the free! (rolling up his eyes in most fearful style, and seeming to be calling for lightning visible,) we will beat them again, and resent such insults upon our honor and dignity,' &c. &c. &c. The reply of Thompson was surpassingly grand and severe. He answered the charge by referring to his labors for the poor of England throughout a lifetime. 'I a Tory! I, who, from my boyhood, have spoken in great impartial buked oppression and opposed tyranny with all the energies God has given me! I a Tory! who battled for years against West Indian slavery! I a Tory! who, in the teeth of a landed aristocracy, helped a young Prince to secure the rights of our Commons, and a proud and haughty House of Lords, the repeal of the Corn Laws, that the poor of England might obtain their bread cheap in the market of the world!

Slaves in England! I deny it! Oppression we have there! I have done, and am doing my best to remove it. Poverty we have there! I will do all in my power to lighten its woes. But SLAVERY is not there! There is an everlasting distinction between the oppression of the English or any other poor, and slavery. Does that gentleman mean to say, that human beings are sold in the market as in Virginia? No! England!—Ever, in England, the honor of the maiden or wife may be ruthlessly violated by any lustful villain? Does that gentleman mean to say, that the English laborers are slaves? I tell him, courageous as he thinks he is, he dare not go to England, and tell the assembly of those working men, that their lives, that they are slaves! Let me tell that gentleman, that the power of England,—from the monarch on the throne, the prince of the blood, the highest peers of the realm, the officers of the army and navy, and that army and navy down to the lowest of the land, yea, even the government, all combined—dare not enter a poor man's dwelling, and take the child from its cradle, and put it up for sale. All combined, they cannot take the father and mother and children to the shambles, and there divide them to the highest bidder, and separate them forever. Yet this is done in Christian, *republican America!* And that gentleman knows it; and he knows also, that there is a heaven-wide difference between the oppression of the poor in England and slavery, and the hopeless condition of the poor slave, alive; yet he dares insult this audience with the comparison—and what does that gentleman mean by his remarks? Does he think to frighten me? What do I care for his resentment? Has he argument? Let him bring them here. Has he facts? Let him bring them here. If he means that he is a ruffian, that he carries about him his bowie knife and revolver, I tell him, with the frankness and the courage of an Englishman, that he is mistaken in his man. I never seeks to intimidate me with his resentment. At every step of this tremendous argument, he, to this year and of party, the audience forgetting entirely their Queen and Parliament, responded to manifestations of applause, response, and with boundless enthusiasm. Monaghan made several or two sickly attempts to rally. He had but set out to attack the great orator by a shower of Westchester lawyers and others, who had intended to cheer on their champion. He was fairly 'in for it,' and then they abandoned the poor fellow, and were the first to pile at his defeat. It was really a God-send to the anti-slavery cause, that Monaghan attacked Thompson; for it enabled T's indignation and eloquence to burst forth in his scorn on the miserable pretenders who boast their love of freedom, and are capable of any amount of meanness, wickedness and scurrility in the service of their slave masters of the South. Monaghan sat down pale and trembling, and trying in a most distressing manner to look calm and self possessed, and as though he had not just got a thrashing, which neither he nor the hundreds who witnessed it, will ever forget to the end of their days.

The people rushed to the platform, eager to shake hands and exchange a word with Mr. Thompson; and for a long time he found it impossible to get through the crowd of friends, who each had a word of thanks and of blessing for him.

In the evening, by invitation, of an old and tried friend, Abraham L. Pennoyer, Mr. Thompson took supper at the Mansion House with some friends; and in the evening, the polite landlord kindly opened the

large parlors for the accommodation of all who chose to call upon Mr. Thompson. The room was soon filled, and after some conversation, by the request of Cyrus Burleigh, on behalf of the company, Mr. Thompson gave a short history of his connection with the anti-slavery cause, both in England and in America.—He did so with his usual kindness, and gave also an account of his first acquaintance with Wm. Lloyd Garrison, whom he then and now most fully appreciates. The company were deeply interested; and though a large portion of them had many miles to ride, yet they could not leave until ten o'clock in the evening.

In the morning, we left our kind friends, Mr. and Mrs. Bernard, to whose hospitality we are much indebted, and taking leave of the faithful friends of the slave in West Chester, we took the cars for Philadelphia, where we arrived about noon, and went aboard the mansion of James Mott. Mr. Thompson goes with Mr. and Mrs. Mott, J. Miller McKim, Burleigh, Thomas Garrett, and others, to Norristown to-morrow to attend a meeting appointed there. I will send you, in time for the next week's Liberator, some account of the Norristown meeting. G. W. P.

LETTER FROM A FUGITIVE SLAVE.

London, April 21, 1851.

My Dear Friend Mr. Garrison:

I hardly know how to begin a letter to you, being as I am such a poor scholar; but I hope you will excuse my poor penmanship. I arrived safe in Liverpool on the 26th of last month, and I thank God for his kind mercy to me whilst crossing the sea; for, indeed, I had a very rough time of it. I was sick all the voyage over. I would have given any thing to have been at my journey's end before I was half have been so sick, that I thank God that I am a free man. I consider myself freer than I ever was before. I can call this, with safety, the land of the free and the brave. (!)

Your kind letter arrived a fortnight ahead of us. I have no language to express my thanks to you; for your letter has carried me far in London and Liverpool; and, likewise, that from Capt. Reese to the Rev. Mr. Burnet. Mr. B. received me very kindly indeed. He took me to two ministers's houses, to see if he could not get me a situation as waiter, and make he shall succeed in it; and he took me to the exhibition. I cannot give you any idea of the things I saw there; they were so many in number, I cannot recollect all. And I have seen Buckingham Palace, but have not yet seen her Majesty. She was in town when I went to the Duke of Wellington's house, with a letter for a gentleman there.

I got to London on the 12th of April, and was very kindly received at the depot by one of the Rev. Franks's Bishop's friends, of Liverpool. They took us to his house, and got us lodgings for that night; and the next day he took us to the house of a friend of his, and we were kindly congratulated by them also. The Bishop of London could not have been kinder to his own brother than to us.

We had some very fine meetings while we were in Liverpool. My friend that is with me gave a lecture. I dull not put confidence in myself to speak in a public meeting. I expect to speak in London tonight, (if God spares me)—but, O! I wish I had words to speak my gratitude to you for your kind letter. But there is One who can reward you better than I can. I have not forgotten to praise his holy name. No—blessed be God, I will praise him while I have breath. Although the slaveholders would not let me have a place in America to rest the soles of my feet, glory to God! I expect on the day to have a place of rest, both for soul and body. I know, when I get there, the slaveholders cannot chase me—I shall be free as any white man. Is it not a blessed thing, that the poor black men have got a resting-place some where? I can tell you, my dear friend Mr. Garrison, if we should never meet in the flesh again, I expect to meet you, by the grace of God, in bright glory. Tell the slaveholders to go on, for God is about to take the poor negroes home to rest. Please to tell all the poor runaways to serve the true and living God, for he is able to deliver them safe through all trials and difficulties. Please remember me to all my friends in Boston; the blessing of God on them is the prayer of their humble servant. Please to remember me to Captain Reese. I thank him kindly for his letter. Mr. Burnet is well, and wishes to be remembered to him. Please to tell Captain Reese that Mr. Jones has left.

Your most obedient servant,

FRANCIS S. ANDERSON.

P. S. Mr. Duval desires his respects to Mr. May, and feels very thankful to him for a kind letter which he received from him, containing letters of introduction, and says he has a very pleasant passage over, not having had a day's sickness; and he desires that if any friends ask after him, that you will be so kind as to give his love to them, and tell them that he is quite as comfortable as can be expected under the circumstances in which, through divine providence, he is placed. And may the Lord bless the labors of the abolitionists!

(1) This worthy fugitive evidently will be puzzled to know what our esteemed friend Gerrit Smith, Esq., (see his letter of last page) means by his declaration, that the Queen and Parliament stand in the same relationship to slavery as does your President and Congress.—Victoria's dominion is a slaveholding dominion, &c.—*Ed. Lib.*

FREDERICK DOUGLASS.

Dear Mr. Garrison:

Most unwilling, on every account, to engage in a controversy with Frederick Douglass, I still wish to notice briefly, his remarks in the last *North Star*. I am sorry that he is so much annoyed at what I said of his remarks at Syracuse. If what I said is true, or has any savor of truth in it, it was meet and right that it should be said, and cannot, in the end, harm any one. If, on the other hand, it is not the truth, no one can more regret, than I do, the misunderstanding into which I fell; for I suppose that Mr. Douglass, sharply as he writes, does not imagine that I have intentionally misrepresented his language or manner at the late annual meeting.

But as I say, in a late number of the *North Star*, that he "fully endorses" your criticism upon Charles Sumner's letter to the Legislature of Massachusetts, whom you speak of the Union of these States as "been converted with blood, and reared on the prostrate bodies of three millions of slaves," I begin to think that I really have misunderstood Mr. Douglass, that my ears deceived me, and that he is not, after all, about to take an oath to support this Union, or any other man his representative to take that oath for him. Indeed, how can he do so? How can he regard the Union as red with the blood of his brethren, and yet be a party to it? It is more important, it seems to me, to clear up this difficulty, than to turn aside to magnify into a personal affront what was never so intended by me.

Truly yours,

Leicester, June 7, 1851. SAMUEL MAY, JR.

NARRATIVE OF A MISSIONARY WHO WAS LYNCHED IN KENTUCKY.

Elder B. Matthews, Missionary of the American Baptist Free Mission Society, who was lynched while prosecuting his labors in Kentucky, having been thrown ten times successively into a pond, on the 16th of February last, will give a narrative of his labors and sufferings next Sunday evening, June 15th, in the Tremont Temple, at 1-4 before 8 o'clock.

Will the pastors please give the above notice to their congregations?

EDWARD MATTHEWS.

WORCESTER CO. SOUTH ANTI-SLAVERY SOCIETY.

A quarterly meeting of this Society was held in Millville and Blackstone, June 7th and 8th. The first meeting was held in Darling's Hall, in Millville, on Saturday evening, and was attended by about 150 persons. Addresses were made by Stephen S. Foster and Samuel May, Jr. At the close of Mr. May's remarks, the Secretary stated to the meeting that he had been informed that a gentleman then present, who is an Orthodox minister, was about to teach the high school in Millville, told his scholars a short time since, that the 'negro race were cursed of God.' He requested the reverend gentleman to inform the audience whether said statement was true, and, if so, to give the people the benefit of his discovery.

After some hesitation, the gentleman rose and said he had been misrepresented. That during the recitation of the class in Physiology, the question was asked by one of its members as to the cause of the different colors of our races—even the black and white races. That in replying to the question, he gave the opinion of others, and not his own. But after being further interrogated, he admitted that it was his opinion that a curse was pronounced upon the African race in consequence of certain transactions which took place in the days of Noah. That was his opinion that the curse still remained upon them, and he feared the day would be far distant when it would be removed.

He was asked by Mr. Foster if he thought it was right for God to curse the children for the sins of their parents?

The reverend gentleman thought he was not competent to judge; that if we were to believe the Bible, God had done it in several instances, and why not in this? To prove that they were under a curse, he said they had been for many centuries sunk in the lowest state of degradation and crime. He was asked what proof he had that they were more degraded than the white race? He then went on to say that slavery originated in Africa, and had continued to exist there down to the present day. He was reminded by Mr. Foster, that the most distinguished citizen in this country, who was a strict institution of slavery, are of opinion that it always existed; that it is a 'patriarchal institution,' and cite Abraham as being a great slaveholder. Was Abraham a negro? The gentleman thought it very evident that a curse was upon them, from the fact that they were in the habit of forming into tribes and nations; that they were split up into small tribes, were continually at war with each other, and were guilty of the terrible crime of making slaves of their captives. It was a common thing for them to kidnap the weak and unprotected, and drag them off to interminable bondage. Had not the same thing been done in Boston? asked Mr. Foster. The highest crime possible for human beings to commit, has been perpetrated in the capital of this Commonwealth, within the last two months, and that, too, under the sanction of the city authorities, and the leading professors and church members of the city. The crime of kidnapping and returning Thomas Sims was as much more deep and damning as his enslavers are more intelligent and refined than the barbarians of Africa.

Quite an interesting discussion then followed in relation to free meetings, the church, and ministry, &c.

It gives no pleasure to say that such blasphemous sentiments have been uttered in Millville, by one who acts as a religious teacher, and an instructor of the rising generation. We must say, that much as we abhor the dogmas of this reverend gentleman, he had the honesty to attend our meeting, and we therefore think him entitled to much more respect than his brethren of the ministry, who practise the doctrines he has the courage openly to avow. We believe there is more hope of him than of either of the other ministers in the place.

Adjourned, at 10 o'clock, to meet at the Town House on Sunday morning, at 10 o'clock.

SUNDAY.

Met according to adjournment. The meeting was opened by a song. On motion, a committee of business and finance were appointed. Samuel May, Jr., led off with an impressive speech. He read some passages of Scripture approving of the position of the abolitionist.

Stephen S. Foster offered the following resolution:—

Resolved, That in the great controversy which is now going on in this country in behalf of liberty, all who continue to sustain the two great political parties are the accomplices and abettors of the slaveholders, and as such, we cannot regard them as moral men and good citizens, but as the practical enemies of their country, devoid alike of patriotism and true Christian principle, and governed alone by sordid selfishness and a base subserviency to party.

This resolution affirms, said Mr. F., that Whigs and Democrats are the accomplices of the slaveholder, and as such, are unworthy of our respect as abolitionists. These men, some of them, stand high in public esteem. It is not uncommon to see men the most infamous in guilt, stand high in the estimation of the community. Prof. Webster stood high but a few months ago. Daniel Webster once stood high, but I am happy to say that he is sinking fast in the estimation of his fellow-men, like his illustrious namesake, Napoleon Bonaparte stood high. Judas Iscariot was a popular man, because the Scribes and Pharisees could use him just as the Union can use Daniel Webster. Politicians have no respect for each other. Each knows that the other is a knave. They are not patriots, but wholly devoid of patriotism, and true Christian principle. Why do not the slaves rise and assert their freedom? Because Daniel Webster and Millard Fillmore are going through the land calling upon the youths to arm themselves to assist in keeping them in their chains. I hope the resolution will be examined, and, if true, reduced to practice. Everything depends upon our personal bearing. I care nothing for your voting. It would be but one day's work in a year. What I should feel proud to accomplish would be to inspire every one of you with the deepest abhorrence of the supporters of these parties. I look upon them as utterly devoid of feeling toward their fellow-men. They are willing to rob and trample out the heart's-blood of their brothers at any time, providing they can promote their own personal interests. Every one of us should be engaged in this cause, and endeavor to be a bright and shining light. We should every where be the dread and terror of these political parties, and they should be made to feel that we are in their presence continually.

Afternoon. A song.

Abby K. Foster offered the following:—

Resolved, That truth spoken and lived out through the daily conduct of abolitionists is the means, and the only means, on which we rely for the overthrow of the gigantic system of American slavery.

Resolved, That, from the nature of the Federal Government, in its organization, it is impossible that any thing should be gained for liberty through its operations; but, on the contrary, slavery must and will have omnipotent sway in dictating the legislation and shaping the policy of any and every administration which may be formed under it.

Mrs. Foster supported the above resolutions in a long and able argument, of which we regret we have not space to give a report. Mr. Foster followed in a few pointed remarks, and also of the other speeches at Millville, if our space would permit.

Evening. Met at Darling's Hall at 5 o'clock. Henry Fish of Hopedale offered and supported the following resolution:—

Resolved, That the frank acknowledgment of Daniel Webster, in his late Albany speech, that he never knew where a higher law than human law exists (between us and the third heavens) is full evidence of his complete apostacy, and affirms his position as alike rebellious in the government of God and traitorous to the cause of human liberty.

NOTICE.—Letters and communications for the subscriber should be sent to him at Leicester, until further notice. SAMUEL MAY, JR.

Boston, June 8, 1851.

THE EIGHTEENTH NATIONAL ANTI-SLAVERY BAZAAR,

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1851.

In addressing the friends of the Anti-Slavery Cause at the present time, and in once more seeking their aid and co-operation, the Bazaar Committee feel more deeply than ever before, the need of sympathy for such aid and co-operation, but an entire assurance that no representations nor arguments are needed on their part to secure both in a fuller measure than on any previous occasion.

The crime that has been perpetrated in our midst in the re-enslavement of an innocent man, effected as it has been by the help, connivance and sympathy of the magistrates, merchants and churches of Boston, exhibits a state of things which must supply to every honest and conscientious person such motive for exertion as no word, however eloquent, could furnish.

Indeed, all human language seems inadequate to depict the condition of a nation such as ours. Only in the language of prophets and apostles can its guilt be made adequately to appear. The fearful description of apostate Israel, making 'many prayers' with hands 'full of blood,' seeking how best to unloose robbery and burnt offering, may be, without fanaticism or exaggeration, strictly applied to this community and the nation of which it is a part. We pray that we arrive at a more charitable judgment, when remembering that three millions of men and women, as good in the sight of God as their enslavers, their improvement, happiness and salvation as dear in his sight, are held as goods and chattels by a people professing not a mere nominal and historical Christianity, but holding, in an immense majority, to those tenets which claim and maintain the title of evangelical? It is the guilt and shame of this nation not only that it is a slaveholding one, but that at the same time it claims as its own the name Republican and Christian. The life-long misery of millions of slaves is not her chief condemnation. It is, that the light within her having become darkness, she is in reality the ally and supporter of every form of oppression, despotism and heathenism the world over. The fast sinking great material prosperity exists through our whole country, and that amid a large minority the fruits of virtue and morality abound, does not invalidate this statement. We may better learn from the teachings of past History how a people corrupt as powerful affects the world's destinies than from the narrow field of mere personal experience.

In view of truths like these, we would trust that with ourselves and all co-operating with us, the spirit of labor and self-sacrifice may be increased ten-fold, so that the success of this special effort may prove in some degree commensurate with the increased perils and responsibilities of our position.

Should this appeal meet the eyes of any hitherto indifferent or opposed to anti-slavery principles, to such we would say, The abolition of slavery is as truly your duty as ours. If you have never felt the claims of humanity, brought home to them now, if the belief which we entertain and the action flowing therefrom, we appeal for our justification to the teachings of the New Testament, to the recorded testimony of all by-gone ages as to the value of freedom and the villany of slavery, and finally to the secret consciousness of every human being, that sooner or later you would spurn and reject slavery for yourself or those dear to you. Do you not blush, then, if money or ambition, or high standing in a pro-slavery and by consequence an apostate church, shall have hitherto led you to actively aid or ignore the enslavement of others?

We turn with undoubting confidence to those friends in Europe, who have sympathised so truly with us, and have in so unwearied a manner shown their faith by their works. We are laboring for the destruction of a system which is the enemy of human nature every where, the opponent of Christianity, the foe of all just government, the corrupter and supporter of Christianity in every nation where it exists. Under these circumstances, we feel at liberty to ask the aid of all of every clime, race or creed, to whom justice, humanity and liberty are dear and sacred. We rejoice to recognize a spirit higher and holier than any feeling of nationality, uniting all who labor together from unselfish motives for the promotion of an object noble and heroic as ours—the abolition of the vilest system of slavery the sun ever saw, by the entire and uncompromising utterance of *the truth* alone.

ANNE WARREN WESTON,
ANN GREENE PHILLIPS,
HELEN E. GARRISON,
MARY GRAY CHAPMAN,
MARY MAY,
SARAH R. MAY,
CATHARINE SARGENT,
HENRIETTA SARGENT,
HANNAH TUFTS,
FRANCES MARY ROBBINS,
THANKFUL SOUTHWICK,
SARAH H. SOUTHWICK,
CAROLINE F. WILLIAMS,
MARY H. JACKSON,
ELIZABETH GAY,
CHARLOTTE G. SARGENT,
LOUISA LORING,
SARAH S. RUSSELL,
MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
SUSAN C. CABOT,
CAROLINE WESTON,
SARAH B. SHAW,
ELIZA F. EDDY,
MARY WILLEY,
EVELINA A. S. SMITH,
ANN R. BRAMHALL,
LYDIA PARKER,
MARIA LOWELL,
ABBY FRANCIS,
ELIZABETH A. COTTON.

Boston, May 21, 1851.

FUGITIVE SLAVE EXCITEMENT IN CHICAGO, ILL.

The Chicago Journal of June 3d, contains the following:

The city, for the last twenty-four hours, has been the scene of considerable excitement, occasioned by the arrest of a colored man, claimed as a slave, by an agent for the alleged master, from the State of Missouri.

Yesterday afternoon, Deputy Marshal Barker, in the discharge of his official duty, arrested the man, named Moses Johnson, upon State street, and carried him to the United States Court Room, in the Saloon Building, but in consequence of the prisoner not being provided with counsel, Commissioner Hoyne, early postponed the examination until this morning at 10 o'clock.

Meanwhile the rumor of the arrest took wings, and a large number of individuals, including many colored persons, gathered about the entrance to the Saloon, and much excitement prevailed. It being known that the Marshal had decided to retain the alleged fugitive in the Saloon Building during the night, and that a reinforce guard had been stationed. Their several of the friends of the prisoner were invited to remain with him, is a sufficient evidence of the Marshal's disposition to do whatever might be desired in the case, consistent with the discharge of his official duties.

As evening approached, the crowd in the corner of Lake and Clark streets increased, until the sidewalks and a considerable portion of the street were filled. About half-past eight o'clock, the lower doors, facing on the saloon, were closed, and some attempt was made to force them open, but the officers in charge prevented it, and no violence ensued.

The Mayor and the City Marshal, together with a number of the police as well as volunteers, were present to preserve order, and, indeed, the prevailing feeling, notwithstanding the strong sympathy on the part of many in the fugitive's favor, seemed to be to await the result of the legal proceedings. Meanwhile, parties of persons engaged in earnest conversation, were in the vicinity of the building during the night, and at an early hour this morning, the entrance to the saloon and the sidewalks were again filled.

The trial commenced at 10 o'clock this morning, in the U. S. Court Room, Fahren Building, before the Commissioner, George W. Meeker, Esq.

The following gentlemen were called into court in charge of Deputy Marshal Barker, and special assistants, among whom were Messrs. George Rankin, John S. Wait, Jas. Hall, Jas. Sidwell, Jas. Curtis, Jas. Curtis, S. W. Mattesson, U. S. Army, W. Hitchcock, U. S. A., and (strange to say) *Patrick Riley*, of the Army.

Messrs. Fletcher, Phillips, Lord, S. Burris, and A. W. Windett, appeared for the claimant of the fugitive, and Messrs. Manierre, Larned, Freer and Calvin Dewolf, for the fugitive.

The Court Room was crowded to excess, hundreds were unable to obtain admittance.

Mr. Manierre, on behalf of the defendant, raised the question of the jurisdiction of the Court, and Mr. Fletcher was engaged in his reply when the Court adjourned.

The *finale* of the matter we are unable to give, as the examination was not concluded when we went to press.

From the Chicago Tribune.

Later.—The Commissioner announced, that his decision on the point raised by the counsel for the defendant would be reserved for a time, and he requested the counsel for the plaintiff to proceed with the evidence, remarking that it might be of such a character, as to obviate the necessity of adjudicating on it.

Mr. Fleshman then produced a paper, purporting to be a certificate and recorded copy of an affidavit from Lafayette county, State of Missouri, in relation to the defendant.

The counsel for the defendant objected to its reception as evidence on a number of grounds.

The paper was then read, and set forth that a certain slave named William had escaped from Crawford Smith, of the county and State aforesaid, describing him as about 25 years old, and feet 8 inches high, and of a copper color. Mr. F. was also offered in evidence, a power of attorney, authorizing the recapture of said William.

The counsel for the defence objected to the power of attorney, and asked time to examine all the evidence offered in order to be able to meet fully. The Commissioner on consultation with the counsel on both sides, adjourned the Court until Wednesday morning.

Quite an *emeute* occurred yesterday afternoon. As the slave catcher was conducting his prisoner along, quite a crowd followed, some of whom shouted at and jostled him. He seemed to be a good deal frightened, and surrounded by a dozen or more of the crowd, hastily took refuge in Justice Lowe's office. Meantime, two men, one white and the other colored, were caught and dragged to the same house, neither of whom, we are told, had anything to do with the disturbance. The white man was handled very roughly.

Second Day, Wednesday, June 4.

George Manierre, Esq., counsel for the defence, opened his argument in the following objections to the reception of the record of proof offered by the claimant's counsel.

The Court decided that the affidavits were made for the purpose of procuring the writ, and were therefore not evidence on the trial.

Mr. Fletcher, for plaintiff, introduced two affidavits, the object of which was to prove the defendant to be the identical person described in the record.

Mr. Manierre, for the defendant, objected to the affidavit on the ground that the affidavit of a person in Court could not be received, being in contravention of a well settled principle of the Law of Evidence. Neither could oral evidence be introduced except as to identity, after it had been found that the defendant answered the description of the record.

The affidavits were ruled out.

James M. Burney (the person who made the affidavits) was then sworn. He was much excited and had a hang-dog look. He swore that he was in the employ of the plaintiff; that a reward had been offered; that he did not expect any compensation.

Mr. Larned impeached the testimony of the witness on the ground that a reward had been offered, and there was no evidence of its having been withdrawn, and that, therefore, the witness was interested in the question of the reward of his labor.

The Commissioner ruled the testimony admissible.

The defendant was here brought forward and placed in front of the witness. Mr. Burney was asked if he knew him. He replied that he did. Defendant remarked, 'I don't know you.' Witness was then asked how he would describe the person of the defendant. He said he would call it a dark copper color. (He is very black.)

Mr. Seeley was sworn, and testified that he had measured the height of the defendant, and found him five feet and five and a quarter inches. (The record describes him as five feet and eight inches.)

Two other witnesses were examined to prove an error in identity, and then the Court adjourned. This the case stands, when last heard from.

The alleged fugitive gave his name as Moses Johnson. He appears a very inoffensive boy, with no slight indications of intellect, and of inferior physical development.

Boston, June 8th.

A fearful tragedy took place last evening in Roxbury. A young man, representing himself as a student from Hope, Me., called at the house of Dr. A. J. Cummings, a very respectable physician, and requested medical advice. The Doctor being out, Mrs. C. invited him to step into the house, and he sat down, took off his cravat, and complained of pain in his side. At that moment, a little daughter of Dr. C. came running into the room, when the man instantly drew a razor from his pocket, and cut the child's throat from ear to ear! The mother sprang forward, and in her efforts to protect her child, was herself badly wounded in the hands. She then fled from the house with the servant girl, and called for help; when two gentlemen were alarmed and rushed to the spot, when the man cut his own throat, and fell dead in the street—The little girl also died instantly! She was an only child. The men's name is supposed to be Ephraim G. Daggett. He was, doubt-ess, insane.

TREASURER'S REPORT

Of Receipts, from April 1st to June 1st.

From Mrs. M. M. Brooks, Secretary Concord Female A. S. Society, $40 00
From E. J. Kenny, Treasurer Essex Co. A. S. Society, 7 70
From Mrs. E. Smith, to redeem pledge, 5 00
D. Pinkney Hyde, to do. do. 5 00
From S. May, Jr., for collections:—
At Abington, $10 20, in part for his own pledge, 35 20
Of Dr. Tuke, of Fall River, to redeem pledge, 3 00
Of Wm. Sparrell, Boston, do. do. 5 00—48 20
From Parker Pillsbury, for collections:—
In Biddeford, Me., 7 70; of Isaac Worster, Milton, N. H., 2, 9 70
Of George Worster, do., 1; Stephen Shorey, do., 50c, 1 50
In Rochester, N. H., 1 62; Roxbury, Mass., 2 25, 3 87
Norfolk Co., A. S. Society, 16 38; Canton, 2 90, 19 28
N. Tringhast, Esq., Bridgewater, 20 00—54 55
From Mary G. Chapman, to redeem pledge, 10 00
From C. C. Burleigh, for collections:—
In Gratton, $2; Seekonk, $1; at Marshfield, 75c, 3 00
In Manchester, 15 00—18 00
From Plymouth Female A. S. Society, Proceeds of Fair, in part, 175 00
From Daniel Foster, for collections in Springfield and Chester village, 8 00
From Lydia Ann Hayden, to redeem do. 5 00
From Hayden Row, $ 33; in Natick, $ 26; friend, 25c, 8 23
From Old Colony A. S. Society, at Scituate, $2; Duxbury, 4, 61, 9 01
From do. do. do., at Pembroke, 10 00
From Plymouth, 5 00
Moses Swain, Southboro', 1; in S. Abington 77c, 1 77
In Halifax, 56c; in Plympton, 3 05; Stoughton, 5 49, 9 08
In Raynham, 2 76; Pembroke, 2 80; Hanson, 3 67, 9 15—52 22
From R. D. Draper, Hopedale, to redeem pledge, 10 00
From S. May, Jr., for collections:—
From Summer Cheney, Reading, to redeem pledge, 5; Selina Cheney, do. do. do., 2, 7 00
W. Cushing, West Scituate, to redeem pledge, 1 00
Marks Smith, Plainfield, Ct., do. do., 5 00—13 00
From Samuel May, Jr., for sam's collections at N. E. A. S. Convention, 431 09

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

Brookline, June 1, 1851.

COLLECTIONS

For Expenses of New England Anti-Slavery Convention, May, 1851, as reported by Financial Committee.

Francis Jackson	$ 50	Sarah Ford	$ 25
A. M. Chase	1 00	Darby Vassall	25
Andrew Robeson	3 00	D. Ford	25
Edmund Jackson	2 00	Mr. Jones	0 25
N. Tillinghast	2 00	Levy Stiles	50
C. Phillips	2 00	G. A. Swasey	50
A. Sampie	1 00	M. Cromwell	0 25
M. G. Chapman	1 00	C. H. Goodnough	0 25
H. C. Fifield	1 00	C. Adams	0 25
A. W. Weston	1 00	L. W. Bigelow	0 25
E. A. Cotton	1 00	Mrs. Spooner	0 50
Alexander Wilson	1 00	N. H. Whiting	0 50
Thomas Davis	1 00	H. C. Wright	0 50
N. M. George	1 00	'Latin School'	0 25
J. R. Manley	1 00	C. Russell	0 50
Geo. S. Flint	1 00	R. Danielsen	0 25
Elijah Thayer	1 00	M. Bartlett	0 25
E. D. Draper	1 00	M. H.	0 50
R. R. Crosby	1 00	O. Holland	0 25
Thos. J. Hunt	1 00	M. Phillips	0 25
R. W. Hinsdale	1 00	C. P. Burnham	0 50
W. L. Garrison	1 00	S. Boynton	0 25
E. Richards	1 00	C. C. Russell	0 25
Two friends	1 00	W. C. Nell	0 25
L. H. Forcett	1 00	L. C. Barbadoes	0 25
T. P.	1 00	Henry Moody	0 25
J. P.	1 00	James Lewis	0 25
S. S. Russell	1 00	Mary Lennon	0 25
Mrs. Sargent	1 00	Peter F. Sperier	0 25
Mrs. M. Rogers	1 00	N. Sawyer	0 25
A. Stanwood	1 00	S. Boynton	0 25
Mrs. May	1 00	Mr. and Mrs. Alcott	0 50
S. May, Jr.,	1 00	N. Sawyer	0 25
A. C. Taft	1 00	J. M. Spear	0 50
E. Burgess	1 00	Helen E. Garrison	0 50
R. H. Ober	1 00	Wm. Lloyd Jr.	0 25
L. H. Ober	0 50	E. A. Elwell	0 25
J. C. Ray	1 00	J. P. Abby	0 25
Stephen Barker	1 00	B. Chase	0 50
Richard Clap	1 00	J. B. Studley	0 50
Lucy Ann Dennedy	1 00	M. Smith	0 50
B. Spooner	1 00	J. Smith	0 50
Miss Lindsley	1 00	A. C. Dunnison	0 50
D. Howland	1 00	C. Augustus Hovey	0 45
N. B. Spooner	1 00	Geo. Adams	0 25
Daniel Foster	1 00	Elizabeth H. Porter	0 50
E. H. Merrill	1 00	Mrs. S. C. Whitney	0 50
M. B. Johnson	1 00	Rebecca Estes	0 50
T. Pentergast	1 00	A. P. Graves	0 50
Mrs. Brooks	1 00	W. Minton	0 50
Lucius Ford	1 00	C. Bradford	0 50
Nancy Lovell	1 00	W. C. Stuart	0 25
Lucy Stone	1 00	A. S. Wright	0 50
A. K. Foster	1 00	A. G. Morton	0 50
Johnson Davee	1 00	A. G. Cheever	0 50
Eliza J. Kenny	1 00	Jacob Leonard	0 50
G. W. Simonds	1 00	W. P. Peaks	0 25
Anna Alley	1 00	Mary Fishham	0 25
Elbridge Sprague	1 00	Caroline Hobart	0 50
C. K. Whipple	1 00	Betsey C. Shaw	0 25
M. T. Sorrell	1 00	Mary Fishham	0 25
Wm. Boynton	1 00	Mr. Bailey	0 25
Mrs. B. Spooner	1 00	Phonographic	0 50
O. Johnson	1 00	Pauline Gerry	0 75
C. Bramhall	1 00	Job Luther	0 50
Wm. Ashby	1 00	C. T. Richards	0 50
Thos. J. Stone	1 00	Sarah J. Dayee	1 25
E. B. Perkins	1 00	H. P. Teak	0 50
Mrs. S. Barrett	1 05	L. A. Allen	0 50
David Nelson	1 00	J. Peterson	0 50
John T. Howell	1 00	Horatio Bates	0 25
H. M. Pearsall	1 00	Mrs. L. L. Walton	0 50
Martha B. Goodrich	1 00	Mrs. Marjoram	0 25
M. Wellington	0 50	Miss Davee	0 50
C. and E. Wellington	0 50	Mrs. Sargent	0 25
Mrs. Wellington	0 25	Parker Pillsbury	0 50
H. Minton	5 50	J. T. Sargent	0 50
E. D. Williams	0 50	S. C. Gilmore	0 25
Mrs. E. Ayres	0 50	G. W. Gilmore	0 25
P. Cartland	0 50	Abby Howes	0 25
Mrs. Hesmond	0 50	Mrs. F. Bredish	0 25
J. Noyes	0 50	S. B. Kendall	0 50
D. S. Grandin	0 50	Richard S. Edes	0 50
S. B. Kendall	0 50	W. H. Kelly	0 50
Geo. Studley	0 50	H. Greely	0 50
Henry Elwell, Jr.,	0 50	Loring Moody	0 50
D. S. Whitney	0 50	'Friends'	0 04
P. Scarborough	0 75	Cash, in various sums,	21 09
J. Rogers	0 55		

N. B. Some errors, chiefly owing to the difficulty of reading various names and initials, may be found in the above. This does not affect the amount actually received and paid to the Treasurer.

ANTI-SLAVERY CONVENTIONS.

NEW ENGLAND.

NORTH BROOKFIELD, (Worcester Co.)

Saturday Evening and Sunday, June 14 and 15.

This Convention will be held in the Town Hall, commencing at 7 1-2 o'clock on Saturday evening; and will be attended by Samuel May, Jr., Stephen S. Foster, and Lucy Stone.

DUXBURY, (Plymouth Co.)

Sunday, June 15.

To be held in the Town Hall, and will be attended by Parker Pillsbury, Abby Kelley Foster, and others.

ABINGTON, (Plymouth Co.)

Sunday, June 22.

This meeting will commence in the Town Hall, at 10, A. M., and will be attended by Wm. Lloyd Garrison, Parker Pillsbury, and Stephen S. Foster.

CANTON, (Norfolk Co.)

Sunday, June 22.

This meeting will commence at the usual hours of service. The place or places will be stated in the next Liberator, and in handbills in the town. Edmund Quincy, and other speakers to be announced hereafter, will attend the meeting.

JOSEPH TREAT,

Of Ohio, on behalf of the New England A. S. Convention, will lecture and attend meetings as follows:—

Rockport,	Friday,	June 13.
Gloucester,	Saturday,	" 14.
Essex,	Sunday,	" 15.
Rockport,	Friday:	" 13.
Gloucester,	Saturday,	" 14.
Essex,	Sunday,	" 15.
Plympton,	Friday,	" 20.
Kingston,	Saturday,	" 21.
Plymouth,	Sunday,	" 22.

☞ Will Jonathan Walker please send the notice to Plympton?

OLD COLONY.

A meeting of the Plymouth County Anti-Slavery Society will be held on Sunday, June 15, in Duxbury Town Hall.

Parker Pillsbury, N. H. Whiting and others will address the meeting.

BOURNE SPOONER, *President.*

H. H. Brigham, *Secretary.*

CHARLES C. BURLEIGH,

An Agent of the Mass. Anti-Slavery Society, will hold a meeting in HINGHAM, at the Town Hall, on Sunday, June 15, at the usual hours.

ANTI-SLAVERY MEETINGS.

Charles Lenox Remond and William C. Nell will hold meetings in the following places:—

Marblehead,	Sunday,	June 15.
Portsmouth, N. H.	Monday,	" 17.
Providence,	Wednesday,	" 18.
Nantucket,	Thursday & Friday,	" 19, 20.

☞ Will some of the devoted friends of the cause, in each of the places named above, please give their co-operation, by making such arrangements as may secure a successful meeting?

HENRY C. WRIGHT AT HARWICH.

Rev. Henry C. Wright will discourse on Slavery and War in Union Hall, Harwich, on Sunday next, 15th instant, all day, at the usual time of service.

DR. W. E. COLLINS

Wishes to inform the readers of the Liberator, that his body, clothes, and the rest of mankind, that he is yet at the North Providence Water Cure Establishment, where (as formerly) he treats all manner of diseases Hydropathically, and warrants improvement. May 30

Phrenological Examinations.

DR. NOYES WHEELER,

PRACTICAL PHRENOLOGIST,

Has taken Rooms at No. 34 Tremont Row, Boston, where he is prepared to give professional examinations and advice, including Charts, and verbal and written delineations of character, talents, disposition, capabilities, and suitable occupation, &c. &c. Office hours from 1 to 9, P. M.

POETRY.

For the Liberator.

PLEA FOR THE FALLEN.

I am thy sister, fallen though I be;
Thine erring sister—Oh! be kind to me!
Not always was I what thou seest to-day;
Save me from degrading guilt—stand kindly near;
For, oh! Temptation's voice hath syren power
To lure the weak one, in the trial-hour;
Ye that are strong, Oh! aid the weak to stand,
Give to the fallen a friendly, helping hand.

From Virtue's path our erring feet have strayed;
To guide us back we ask your kindly aid.
Lo! Vice's minions encircle us around,
And in our path are thorns that deeply wound.
Ye deem us heartless, void of love and truth;
Ah! ye forget that thoughtless, friendless youth,
Though by the Tempter led so far astray,
Would gladly return, would ye but lead the way.

Speak kindly to us, for we long have borne
The cold world's censure, and the words of scorn:
O'er crushed hearts pour Pity's soothing balm,
With Sympathy's strong power our passions calm.
Oh! we are weary—lead us gently home;
Sure in our Father's house there still is room.
Will it not be to thee a joy untold
To bring a lost one back into the fold?

Think how the memory of a deed so blest
Shall fill thy life with peace and tranquil rest;
How like the 'gentle Teacher' then shall grow,
And his great heart of love within thy heart shall glow.

CARRIE.

Barre, Mass., 1851.

From the National Era.

MOLOCH IN STATE STREET.

BY J. G. WHITTIER.

The moon has set; while yet the dawn
Breaks cold and gray,
Between the midnight and the morn
Bear off your prey!

On, swift and still!—the conscious street
Is paved and stirred:
Tread lightly! that fall of wernied feet
The dead have heard!

The first-drawn blood of Freedom's veins
Dashed where it trees!
Lo! through the dusk, the martyr-stains
Blush darkly red!

Beneath the slowly waning stars
And whitening dawn,
What stern and awful presence bars
Your way with scorn?

What faces frown upon ye, dark
With shame and pain?
Come these from Plymouth's Pilgrim bark?
Is that young Vane?

Who, dimly beckoning, speed ye on
Stocking chosen women to take higher and broader ground than they had hitherto done. The author thinks that caring only for woman is selfish; that they ought to seek the elevation of all. That this movement seems to set the sexes in antagonism. Men love woman, and are not to be charged with being her oppressors. The great cause of all the evils under which we groan, Miss Coates contends, grows out of the perversion of the *Love* principle; and even in this, she thinks that woman herself is mainly to blame. Woman's influence over man is all but infinite, and she thinks that men are ready to do all that woman asks.

Many of the thoughts of this lady were very beautifully expressed, and seemed to produce quite an effect on the audience; although there would be many present who would think they lacked point and radicalism.

The resolutions presented by the Business Committee were read.

Mrs. Swisshelm took the floor, stating it was the first time she ever spoke in meeting, and did not know how. She took strong ground against the idea that men and women are alike in their moral and intellectual natures. She contended that there is a difference in their physical organization, and therefore in their intellectual; and, growing out of this, a difference in their duties. Mrs. Swisshelm is an odd genius. She lives amid opposition, and seems to have a constitutional tendency to antagonize. This seems to be the ease in her present speech. She is saying all manner of things about the question; but it would be difficult to tell which side she is on. She protests against hard language, and thinks man never intended to treat woman ever woman.

Joseph Barker spoke on the difference existing between men and women. He recognised a difference, yet he did not see that that ought to be a reason for depriving her of her rights. He spoke forcibly on the inequalities of the sexes, and demanded that woman be relieved of her oppressions. Mr. B. was very happy in many of his remarks, and elicited frequent applause.

Mrs. Coe next took the floor, and in a brilliant speech thrilled the audience. She maintained, that very successfully, the equality of the sexes. She asked, with great effect, 'Where has man obtained his right to exercise authority over woman? No where, either in nature or reason.' She is a splendid orator.

EVENING SESSION.

The church is a perfect jam. Every place where a human being can be packed was occupied. All are in high spirits. The resolutions before the meeting in the afternoon are again taken up.

Mr. Howell, of Pa., is now speaking on the equality of the sexes—a thing so self-evident that I am astonished that people find any thing to say on the subject.

J. W. Walker next addressed the Convention, contending that the equality of the sexes was self-evident, and that it was a waste of time to discuss it. The questions were—What are the *wants* and *necessities* of woman? What are the wrongs of which woman complains? How are these evils to be remedied? These questions were discussed at considerable length.

The Hutchinsons then sang a beautiful song, which was loudly cheered.

Mrs. Coe then addressed the Convention on the legal condition of woman. She ran the analogy between the condition of woman and that of the slave. Admitting, of course, that the condition of the slave is incomparably worse than that of woman, still, in some particulars, their condition is strikingly similar. She read many of the slave laws and the laws pertaining to woman, producing a powerful effect on the audience.

Mrs. Swisshelm spoke in reply to the remarks of Mr. Walker and Mrs. Coe, contending that the resolutions were too harsh, and not strictly true.

Dr. Brooke made some remarks showing the gross injustice of the legislation of the country in reference to woman.

Jacob Heaton made some brief remarks.

Mrs. Swisshelm read a series of resolutions expressive of her own views on the subjects before the Convention.

THURSDAY MORNING.

Convention was called to order by the President, when several communications were read. Some Committees which were appointed last year to prepare addresses reported; the first being on Education by Emily Robinson.

These letters are marked by deep sympathy with the cause, and also breathing the most elevated sentiment. The addresses, as you will see, are in all respects what might be expected from the parties to whom those duties were committed.

The morning session of to-day presents a glorious spectacle. Crowded to its utmost capacity with an audience of the most intelligent and earnest men and women, all faces beaming with joyous gladness, in anticipation of the glorious future. In fact, the 'good time' is already realized in the pure in heart, as they mingle their sympathies and loves.

Mrs. Coe addressed the Convention with her usual power, on the wrong of woman being taxed in numerous ways to support the literary and other institutions of the land, and then being deprived of all their benefits. Her speech was brilliant.

Mrs. Tracy spoke on the necessity of a high and thorough education, showing that education was the foundation upon which all reforms must be based. She spoke with eloquence and force, making a good impression on the audience.

Sojourner Truth spoke in her own peculiar style, showing that she was a match for most men. She had ploughed, hoed, dug, and could see as much, if she could get it. The power and wit of this remarkable woman seemed to overpower everything with laughter. I wish I could report every word she said, but I cannot.

Mr. Slicer made some observations on the intellectual equality of the sexes.

At this stage of the meeting, a Committee on Finance, composed of Dr. Brooke, Mr. Baker and Mr. Hewes were appointed, for the purpose of defraying the expenses of publishing the proceedings of the Convention.

Miss Giddings presented and read an elaborate report on the Common Law.

Martha Robinson spoke on the constitutional right of women to the elective franchise, urging the women to offer their votes at the next Presidential election, and if refused, to appeal to the Supreme Court.

Mrs. Swisshelm showed that the States had the constitutional right to determine who should vote, and they had determined that white citizens alone should vote, preventing the right of appeal.

Mrs. Coe spoke on the wickedness of the license laws.

A poem was read by Marius Robinson, written by George W. Putnam.

'The Good time coming' was sung by the Hutchinsons.

AFTERNOON—SECOND DAY.

Convention called to order by one of the Vice Presidents, when letters were read from Elizabeth Stanton and others. Letters were received from a large number of persons, which were not read, for want of time, but were referred to the Business Committee.

A report on Labor was read by Betsey Cowles.

The resolutions were thoroughly discussed, and a difference of sentiment was freely interchanged, and they were carried with great enthusiasm.

This meeting has never been surpassed or equalled in point of talent and importance. The women have grown vastly during the past year, and bid fair to occupy a very different position in society ere long. I seem to see the highest class people have attended this Convention, and then said that woman was unqualified to sustain an equal position with man. The Convention closed most gloriously by several hals, though short speeches.

W.

RESOLUTIONS ADOPTED BY THE CONVENTION.

Inasmuch as it is self-evident that Woman has been created with as high intellectual and moral endowments, and subjected to similar necessities as Man, it is also self-evident that she is possessed unjustly of a perfect equality with him in her legal, political, pecuniary, ecclesiastical and social rights; therefore,

1. Resolved, That the inequalities which manifestly exist in the privileges of the sexes as bestowed or allowed by institutions or customs, demonstrate in their creation and perpetuation the practice of criminal injustice on the part of man, and in her unresisting toleration of them, a reprehensible submissiveness on the part of woman.

2. Resolved, That as the unjust distinctions between the sexes, which vitiate all known civil and ecclesiastical institutions, are so large a proportion of legislative statutes and social usages, have received an apparent consecration in the opinions of a majority of mankind by their antiquity and the binding influence of custom, we can rely alone for their correction upon such means as will enlighten public sentiment and improve public morals; and this we can only hope to achieve in a gradual manner, though in a constantly increasing ratio.

3. Resolved, That as the religious instructors of the people exercise a most potent influence in moulding public sentiment, and seem to rely upon it, as they would desire to promote a religion which is pure and undefiled, to afford special instruction in those principles of natural justice and equity on which alone all true religion rests, and to point out the violation of them in those oppressions which are endured by the female sex;

4. Resolved, That as the periodical press possesses an equal if not superior influence to the pulpit, in giving shape to that public sentiment which sustains all our political, ecclesiastical and educational relations, and which, as we ask, the conductors thereof are not only to tolerate, but to promote and urge, through their columns, the investigation of this subject.

5. Resolved, That as the main hope of beneficial change and effectual reform of public evils depends upon the direction given to the mind of the rising generation, we call upon all teachers, upon parents, and especially upon mothers, the duty of training the mind of every child to a complete comprehension of those principles of natural justice which should govern the whole subject of Human Rights, and, of course, Woman's rights, and to an accurate perception of those departures from them in human institutions and laws, which necessarily oppress the female sex primarily, and thereby injure man as well as woman ultimately.

6. Resolved, That we demand an immediate modification or repeal of all constitutional provisions and legislative enactments which create a difference in the privileges of individuals in consequence of a difference in sex.

7. Resolved, That Labor is a physical and moral necessity, binding upon all of both sexes; but as many females—especially the seamstresses—might improve their condition by the formation of Labor Partnerships, in which each can obtain all that their labor produces without the intervention of the world, we earnestly invite their attention to this subject, and solicit on their behalf the sympathy, encouragement and patronage of the public.

8. Resolved, That as in the pecuniary oppressions to which woman is subjected, are to be found the principal reasons for any deficiency of feminine purity and virtue, we call upon the philanthropic among mankind to unite in the effort to give woman the same opportunities to labor which men possess, and the same reward for its performance.

9. Resolved, That we recommend the women and men of Ohio to meet in convention annually, to concert measures for the promulgation of truth and the adoption of corresponding action in the various relations of life.

10. Resolved, That we recommend the formation of Associations throughout the State for discussion and action in reference to the rights, duties, and relations of the sexes.

11. Resolved, That we will not withhold the means.

12. Resolved, That a committee, consisting of Sallie B. Gove, Martha R. Robinson, Caroline Stanton, and James Barnaby, be appointed to prepare the proceedings of the Convention for publication.

Reformatory.

WOMAN'S CONVENTION.

AKRON, May 28th.

The morning on which the Convention met was exceedingly inauspicious; from a very early hour, the rain descended in torrents. Notwithstanding this, before the hour of meeting, many began to assemble at the Universalist Church, so that when the Convention was called to order, a large assemblage of the friends from different parts of the country were in attendance.

The Convention was called to order by Mary Ann Johnson, who read the call, when Committees were appointed to nominate officers and to prepare business.

The following are the permanent officers of the Convention:—

President—FRANCES D. GAGE.

Vice Presidents—L. A. Hine, Mrs. Swift, Mrs. C. Burr, Mrs. Whiting, Mrs. Ackley, Miss Webb, Mrs. Mary Corner, Mrs. Whiting, Mrs. Severance.

Secretaries—Mrs. Tracy, Marius R. Robinson, Sallie B. Gove.

Business Committee—Mary Ann Johnson, Dr. A. Brooke, Mary Stanton, Rev. Mr. Webster, Jane Swisshelm, Jacob Heston, Mrs. Baker, Mrs. Townsend, K. G. Thomas, L. A. Hine, Maria Giddings, Mary Gilbert, Betsey Coles, J. W. Walker, Cordelia Smalley.

A beautiful, though short, address was read by the President.

Letters were received and read from Mrs. C. I. H. Nichols, Mrs. J. J. Pearson, Mrs. L. N. Fowler, Religious Meeting of Congregational Friends, Ohio.

An article written by Charles Alcott for the press was read by L. A. Hine. The object of the article was to show that, both from Revelation and Nature, women have the same rights as men to the right of suffrage, but not to the holding of office. It is a queer document—a compound of wisdom and folly, of self-evident propositions and monstrous absurdities.

Adjourned.

AFTERNOON SESSION.

The church is crowded to overflowing. The Hutchinsons are present and preparing to sing. The clouds and rain have passed away, and hundreds are pouring in from all parts of the country. The glorious mountain singers have just finished one of their inimitable songs, infusing into the hearts of all a foretaste of the time 'that's coming right along.' The first verse of the song is as follows:

Behold the day of promise comes,
Full of inspiration—
The blessed day by prophets sung—
For the healing of the nations!
Old midnight errors flee away—
Ay, soon will all be gone,
While heavenly angels seem to say,
The good time's coming on!
Coming right along,
Coming right along,
The blessed day of promise is coming right along.

Among the mass of reformers present is Joseph Barker, of England, whose labors in the cause of liberty are so well known.

Sarah Coates is now addressing the meeting in a most clear and impressive manner. It will not be necessary to give an outline of this address, as it will undoubtedly be published.

This much may be said, that the object of the address was to induce women to take higher and broader ground than they had hitherto done. The author thinks that caring only for woman is selfish; that they ought to seek the elevation of all. That this movement seems to set the sexes in antagonism. Men love woman, and are not to be charged with being her oppressors. The great cause of all the evils under which we groan, Miss Coates contends, grows out of the perversion of the *Love* principle; and even in this, she thinks that woman herself is mainly to blame. Woman's influence over man is all but infinite, and she thinks that men are ready to do all that woman asks.

Many of the thoughts of this lady were very beautifully expressed, and seemed to produce quite an effect on the audience; although there would be many present who would think they lacked point and radicalism.

The resolutions presented by the Business Committee were read.

Mrs. Swisshelm took the floor, stating it was the first time she ever spoke in meeting, and did not know how. She took strong ground against the idea that men and women are alike in their moral and intellectual natures. She contended that there is a difference in their physical organization, and therefore in their intellectual; and, growing out of this, a difference in their duties. Mrs. Swisshelm is an odd genius. She lives amid opposition, and seems to have a constitutional tendency to antagonize. This seems to be the ease in her present speech. She is saying all manner of things about the question; but it would be difficult to tell which side she is on. She protests against hard language, and thinks man never intended to treat woman ever woman.

Joseph Barker spoke on the difference existing between men and women. He recognised a difference, yet he did not see that that ought to be a reason for depriving her of her rights. He spoke forcibly on the inequalities of the sexes, and demanded that woman be relieved of her oppressions. Mr. B. was very happy in many of his remarks, and elicited frequent applause.

Mrs. Coe next took the floor, and in a brilliant speech thrilled the audience. She maintained, that very successfully, the equality of the sexes. She asked, with great effect, 'Where has man obtained his right to exercise authority over woman? No where, either in nature or reason.' She is a splendid orator.

EVENING SESSION.

The church is a perfect jam. Every place where a human being can be packed was occupied. All are in high spirits. The resolutions before the meeting in the afternoon are again taken up.

Mr. Howell, of Pa., is now speaking on the equality of the sexes—a thing so self-evident that I am astonished that people find any thing to say on the subject.

J. W. Walker next addressed the Convention, contending that the equality of the sexes was self-evident, and that it was a waste of time to discuss it. The questions were—What are the *wants* and *necessities* of woman? What are the wrongs of which woman complains? How are these evils to be remedied? These questions were discussed at considerable length.

The Hutchinsons then sang a beautiful song, which was loudly cheered.

Mrs. Coe then addressed the Convention on the legal condition of woman. She ran the analogy between the condition of woman and that of the slave. Admitting, of course, that the condition of the slave is incomparably worse than that of woman, still, in some particulars, their condition is strikingly similar. She read many of the slave laws and the laws pertaining to woman, producing a powerful effect on the audience.

Mrs. Swisshelm spoke in reply to the remarks of Mr. Walker and Mrs. Coe, contending that the resolutions were too harsh, and not strictly true.

Dr. Brooke made some remarks showing the gross injustice of the legislation of the country in reference to woman.

Jacob Heaton made some brief remarks.

Mrs. Swisshelm read a series of resolutions expressive of her own views on the subjects before the Convention.

THURSDAY MORNING.

Convention was called to order by the President, when several communications were read. Some Committees which were appointed last year to prepare addresses reported; the first being on Education by Emily Robinson.

These letters are marked by deep sympathy with the cause, and also breathing the most elevated sentiment. The addresses, as you will see, are in all respects what might be expected from the parties to whom those duties were committed.

The morning session of to-day presents a glorious spectacle. Crowded to its utmost capacity with an audience of the most intelligent and earnest men and women, all faces beaming with joyous gladness, in anticipation of the glorious future. In fact, the 'good time' is already realized in the pure in heart, as they mingle their sympathies and loves.

Mrs. Coe addressed the Convention with her usual power, on the wrong of woman being taxed in numerous ways to support the literary and other institutions of the land, and then being deprived of all their benefits. Her speech was brilliant.

Mrs. Tracy spoke on the necessity of a high and thorough education, showing that education was the foundation upon which all reforms must be based. She spoke with eloquence and force, making a good impression on the audience.

Sojourner Truth spoke in her own peculiar style, showing that she was a match for most men. She had ploughed, hoed, dug, and could see as much, if she could get it. The power and wit of this remarkable woman seemed to overpower everything with laughter. I wish I could report every word she said, but I cannot.

Mr. Slicer made some observations on the intellectual equality of the sexes.

At this stage of the meeting, a Committee on Finance, composed of Dr. Brooke, Mr. Baker and Mr. Hewes were appointed, for the purpose of defraying the expenses of publishing the proceedings of the Convention.

Miss Giddings presented and read an elaborate report on the Common Law.

Martha Robinson spoke on the constitutional right of women to the elective franchise, urging the women to offer their votes at the next Presidential election, and if refused, to appeal to the Supreme Court.

Mrs. Swisshelm showed that the States had the constitutional right to determine who should vote, and they had determined that white citizens alone should vote, preventing the right of appeal.

Mrs. Coe spoke on the wickedness of the license laws.

A poem was read by Marius Robinson, written by George W. Putnam.

'The Good time coming' was sung by the Hutchinsons.

AFTERNOON—SECOND DAY.

Convention called to order by one of the Vice Presidents, when letters were read from Elizabeth Stanton and others. Letters were received from a large number of persons, which were not read, for want of time, but were referred to the Business Committee.

A report on Labor was read by Betsey Cowles.

The resolutions were thoroughly discussed, and a difference of sentiment was freely interchanged, and they were carried with great enthusiasm.

This meeting has never been surpassed or equalled in point of talent and importance. The women have grown vastly during the past year, and bid fair to occupy a very different position in society ere long. I seem to see the highest class people have attended this Convention, and then said that woman was unqualified to sustain an equal position with man. The Convention closed most gloriously by several hals, though short speeches.

W.

RESOLUTIONS ADOPTED BY THE CONVENTION.

Inasmuch as it is self-evident that Woman has been created with as high intellectual and moral endowments, and subjected to similar necessities as Man, it is also self-evident that she is possessed unjustly of a perfect equality with him in her legal, political, pecuniary, ecclesiastical and social rights; therefore,

1. Resolved, That the inequalities which manifestly exist in the privileges of the sexes as bestowed or allowed by institutions or customs, demonstrate in their creation and perpetuation the practice of criminal injustice on the part of man, and in her unresisting toleration of them, a reprehensible submissiveness on the part of woman.

2. Resolved, That as the unjust distinctions between the sexes, which vitiate all known civil and ecclesiastical institutions, are so large a proportion of legislative statutes and social usages, have received an apparent consecration in the opinions of a majority of mankind by their antiquity and the binding influence of custom, we can rely alone for their correction upon such means as will enlighten public sentiment and improve public morals; and this we can only hope to achieve in a gradual manner, though in a constantly increasing ratio.

3. Resolved, That as the religious instructors of the people exercise a most potent influence in moulding public sentiment, and seem to rely upon it, as they would desire to promote a religion which is pure and undefiled, to afford special instruction in those principles of natural justice and equity on which alone all true religion rests, and to point out the violation of them in those oppressions which are endured by the female sex;

4. Resolved, That as the periodical press possesses an equal if not superior influence to the pulpit, in giving shape to that public sentiment which sustains all our political, ecclesiastical and educational relations, and which, as we ask, the conductors thereof are not only to tolerate, but to promote and urge, through their columns, the investigation of this subject.

5. Resolved, That as the main hope of beneficial change and effectual reform of public evils depends upon the direction given to the mind of the rising generation, we call upon all teachers, upon parents, and especially upon mothers, the duty of training the mind of every child to a complete comprehension of those principles of natural justice which should govern the whole subject of Human Rights, and, of course, Woman's rights, and to an accurate perception of those departures from them in human institutions and laws, which necessarily oppress the female sex primarily, and thereby injure man as well as woman ultimately.

6. Resolved, That we demand an immediate modification or repeal of all constitutional provisions and legislative enactments which create a difference in the privileges of individuals in consequence of a difference in sex.

7. Resolved, That Labor is a physical and moral necessity, binding upon all of both sexes; but as many females—especially the seamstresses—might improve their condition by the formation of Labor Partnerships, in which each can obtain all that their labor produces without the intervention of the world, we earnestly invite their attention to this subject, and solicit on their behalf the sympathy, encouragement and patronage of the public.

8. Resolved, That as in the pecuniary oppressions to which woman is subjected, are to be found the principal reasons for any deficiency of feminine purity and virtue, we call upon the philanthropic among mankind to unite in the effort to give woman the same opportunities to labor which men possess, and the same reward for its performance.

9. Resolved, That we recommend the women and men of Ohio to meet in convention annually, to concert measures for the promulgation of truth and the adoption of corresponding action in the various relations of life.

10. Resolved, That we recommend the formation of Associations throughout the State for discussion and action in reference to the rights, duties, and relations of the sexes.

11. Resolved, That we will not withhold the means.

12. Resolved, That a committee, consisting of Sallie B. Gove, Martha R. Robinson, Caroline Stanton, and James Barnaby, be appointed to prepare the proceedings of the Convention for publication.

LETTER FROM ENGLAND.

RUSHET STREET, DERBY, May 7, 1851.

DEAR FRIEND:

Every arrival of your Liberator makes me fill. I must needs write you some of my thoughts, if not as I would, yet as I can.

It is well that the claims of the 'higher law' are receiving so much attention among you. The doctrine that needs teaching, and the lesson that need learning, above all others, is, that we are more rightful, by acknowledge the authority of any other law. This law is all-sufficient, not only for our guidance in the treatment of fugitive slaves, but in our most ordinary affairs. We cannot serve two masters. If human authority has a right to dictate in any thing, it has a right to dictate in all things. If we are bound to rebel again the Fugitive Slave Law, no other law emanating from the same authority can be binding. All who own the authority of Congress law are the promoters of slavery, and, in consistency, are bound to join in the slave hunt whenever called upon. To those who refuse, the charge applies, 'They who offend in one point are guilty of all,' and they are justly classed with traitors and rebels; and by all who fear God and love mankind, treason and rebellion ought to be avowedly practised and insistently preached as the highest virtues. Anything else is a crime that includes all others. Those who can acknowledge the authority of President Fillmore or Queen Victoria, if they cannot be excused on account of want of sense or want of thought, are the enemies of their kind. In reading the atrocious speeches of Webster, the falsehoods of Webster and Stuart, and their brazen and canting accomplices, lay and clerical, I ask what enables all this scoundrelism to hold up its head in the face of day? It is the multitude of evil doers, the practical endorsers of the doctrine that we are amenable to other laws than God's, and other law than our own sense of right. Admit this, and the defenders of slavery are justified; and because there are so few to deny it, so few content with the relationship of brotherhood, so few to give up the slaveholder's claim of mastership, therefore is chattel slavery strong, impudent and rampant. The opponents of slavery cannot be consistent without assailing every form of mastership, and in proportion to their sincerity and earnestness will they attend to that department of the work that is nearest them, though it should be found in the church. Ale, even for drunkenness, there is no remedy but by letting the drink alone; so slavery can never be abolished but by total-abstinence from the assumptions of mastership. The duty of rebellion against the Fugitive Slave Law seems clear to numbers—clear as the evil of death—yet when its victim is in the ditch. Plenty to find fault with the branches, but how few, alas, to go to the root of the evil! Cant seems the term most befitting to characterize much of this preachment against slavery, by those who contend or admit that rulers and priests have the rightful jurisdiction over the bodies and souls of men.

This principle of exclusive obedience to the higher law, and the spirit of rebellion against all other, ought to be imbibed by children with their mother's milk, as the essential nutriment of the inner man. What a world we should have, if this law were continually consulted! Were its operation unimpeded, the appeals of suffering humanity would not be in vain, or have to be incessantly repeated for years before commanding the adequate response. Human sympathy would run from heart to heart like electricity from pole to pole in negative objects. The sole business of priests and rulers is to obstruct circulation. Their law is not merely non-conducting, but inbreaks to the connection. But for their infernal rubbish, the higher law would act with infallible precision and almighty power. They are the most unnatural, and detestable of any thing but mischief. Human government, lay or clerical, never answers a better purpose than that of enabling the wicked to do their deeds with impunity. Take away their office, who then would dare to open their lips in favor of kidnapping and chattelizing the innocent? Iniquity could never live but under the protection of their organizations. Avarice, vindictiveness, cruelty and cowardice must needs be formalized in acts of Congress and Parliament; hypocrisy and lies must needs be protected by creeds. Men will not be horrified at the idea of stealing their neighbor's babies, or strangling a fellow-creature in cold blood, on their individual responsibility, are enabled to do either without compunction, in the name of law. In the name of law, all crime becomes possible, and is made respectable.

What a revolution in public sentiment is needed here! I wish George Thompson would qualify himself as an apostle of such a revolution by abandoning his connection with Parliament. His power of promoting freedom would have been immeasurably greater, had he withstood the temptation that have allured him thither. I believe he will feel the necessity of supporting his eloquent exposure and denunciations of slavery by a higher consistency. His great talents ought not to be prostituted to the service of so infamous a co-partnership of wrong as the British Parliament. The Queen and Parliament stand in the same relationship to slavery as does your President and Congress. Victoria's protection of fugitives in Canada is a fiction, to which abolitionists ought not to give currency. Victoria's dominion is a slaveholding dominion. George Thompson's Parliament is another Samson with his eyes out, and grinding in his prison-house. Should such succeed in pulling down a temple of Dagon in consummating their own ruin, it is but poor compensation for the loss of those whom God has called to be judges in Israel.

It is important that the friends of slavery should be pressed upon the attention of all who have ears to hear; and especially now, while this gross outrage on humanity, the Fugitive Slave Law, is exciting sympathies which would not have been moved by the cruelty doings of the slave-trade. Thousands of the sensitive have opened home to the consciences of all who have acknowledged the authority of human rule. While the fellow ground is being broken up, let the better seed be sown without stint or measure, the alone authority of God and the brotherhood of man.

I have read the defendant of the American Anti-Slavery Society, by Mr. Estlin and Mrs. Chapman, against the charges of the Glasgow ladies, who some time since sought to divert into another channel, the wonted support rendered in this country to your Anti-Slavery Fair. On behalf of the slave-holders of which you are high priest, it is contended that it is not at war with political and religious institutions, but only with slavery. I utterly repudiate the doctrine, that the anti-slavery *spirit* is not at war with all those institutions. The slaveholding spirit of your country, the Glasgow feminine Popes, and the rest of the bigots of both genders, by such a representation, but I cannot regard it as better than a quibble. To say that the Anti-Slavery Society is not at war with all the institutions of priests and rulers, is to say that its anti-slavery is a sham. The anti-slavery to be neutral on such questions as nonresistance, woman's rights, human governments, sectarian churches, priestly orders, Sunday holiness, and little infinitely, official union of the anti-slavery sect, and shallow the proof that it has committed itself on any of these questions. That, however, only proves the pro-slavery character of the sect, that it denies its members free speech, that as members, they must forego this dearest of human rights. On this ground some may hesitate to organizations. They are for the purpose of limiting liberty. Lydia M. Child, if I remember right, ceased her editorship of the Anti-Slavery Standard on this account. Henry C. Wright also feels the service of the anti-slavery organization inconsistent with his freedom, and so refuses to be its agent; and the editor of the Liberator's love of liberty is manifested in his refusal to allow it to be made the organ of a party. You claim the right, and justly so, of uttering your thoughts on all subjects you choose in the Liberator. I know that your anti-slavery spirit is not at war with the freedom of the members of the anti-slavery organization. It is to gain the co-operation of those of different creeds who agree in their opposition to chattel slavery, but no real support is gained by such compromise. Those who hold, or even by their silence admit the rightness of free speech are pro-slavery at heart; the slaveholders are not more guilty; and to hope to free negroes by such copartnership is a delusion. They may subscribe funds and swell numbers, but the real anti-slavery work is done by those who are honest enough to have their creeds and conduct submitted to the closest examination. I would not urge these extreme views, if I were not satisfied of the mischief that is continually done to all reforms by those submissions to the demands of the spirit of evil. The anti-slavery agents, who are from my knowledge, testimonies to the contrary, are demolishing priestcraft and kingcraft, while they are working ostensibly only for the liberation of the colored slaves. It would be much better, however, if they would go directly and avowedly to their work, and cease wasting time and labor in such attempts to compromise with the devil.

Joseph Barker and family, if they have had a safe voyage, are now in your country. I enclose a copy of a letter which I addressed to him more than a year ago, and which he has never answered. If you can spare the space, I wish you would give it a place in the Liberator. I mean to push those nongovernment views, as they are slanderously called, wherever I can get a hearing, till their truth is acknowledged or their falsehood demonstrated. The demoralization of politics is manifested in the manner in which the most clear principles, such as Mr. Mann's speak of the Fugitive Slave Law. To me it is unutterably disgusting. Mr. Mann, in some speech or letter I saw in your paper, would demand the repeal of this law, *or at least a modification, so as effectually to protect freemen.* He and others also call upon God to protect freemen, *under the Constitution,* to oppose this law. The utterers of such damnable cant should take the slave's place a few years. Less than a seven years' service would cure them of their respect for Constitutions, and also teach them that a slave's rights are entitled to respect as much as a freeman. But such baseness is inseparable from politicians. None of them are to be trusted.

I observed your remarks of that portion of my last, which related to N. P. Rogers and organization; and allow me to say, your utter failure to meet my objections. Let me briefly repeat my defence of Mr. Rogers. I hold that a man may *honestly* believe that organization is essentially and necessarily pro-slavery, and that whatever property organization holds, in virtue of anti-slavery pretensions, are false pretensions, and that it is impossible to form an organization of anti-slavery property, as it cannot, from its nature, be possessed of any. I forbear to enlarge, as I hope the whole tenor of my letter is calculated to bring those false systems into contempt.

And you will, I hope, bear with me, in thus persisting in my difference from you. I have called you 'friend;' you are accustomed to hard names from enemies; bear this from an earnest friend, (1) and a friend of that cause in which, not your priestism, but your manhood has so long and so successfully labored, the cause of humanity.

GEORGE SUNTER, JR.

TO WILLIAM LLOYD GARRISON.

(1) We assure our frank, outspoken English friend, that we find it extremely easy to bear the epithet ('priest') which he applies to us; especially as in a postscript to his letter, he subscribes for another copy of the Liberator, 'to be sent to a beloved relative—adding, 'To prevent his being from the evil influence of *priests* and rulers. I know nothing better I can do than to put them in the way of seeing your paper regularly.' That will do for our defence and justification.—*Ed. Lib.*

☞ We find the following piece of witless blackguardism in the Boston [Democratic!] Post.

AN ABOLITIONIST AT HOME.

'I had a brother-in-law,' said Mose Parkins, 'who was one of the ravinest maddest, reddest-hottest abolitionists you ever see. I liked the peaky critter well enough, and should have been very glad to see him cum to spend a day, fetchin' my sister to see me and my wife, if he hadn't 'loved his tongue to most other things, and thought more of the equality of the races, and the duty of overthrowin' the Constitution of the United States, and a lot of other things, some of which made me mad, and the best part on 'em right sick. I puzzled my brains a good deal to think how I could make him shet up his noisy head 'bout abolitionism.

'Well, one time when brother-in-law cum over to stay, an idee struck me. I hired a nigger to help me in haying time. He was the biggest, strongest, greasiest nigger you ever see. Black! he was blacker than a stack of black cats, and jest as shiney as a new beaver hat. I spoke to him, 'Jake,' sez I,' when brother-in-law comes, I want you to keep a-say a word, but you cum into the parlor and set rite down among the folks and eat your breakfast.' The nigger struck stunned, and of his head 'bout a fact! 'Yoh, pokin', masse,' sez he. 'Jokin'! sez I. 'I'm as sober as a deacon.' 'But,' sez he, 'I shan't have time to wash myself and change my shirt.' 'So much the better,' sez I.

'Well, breakfast cum and so did Jake, and he sot down 'long side my brother-in-law. *He* stared, but he didn't say a word. Brother-in-law's so mad about it. Shut your eyes and you'd know it—for he was *loud*. I tell you. There was a fust-rate chance to Amos, Tuckaboes, but brother-in-law never opened his chowder-head.

'Jake,' sez I, 'you be on hand at diner-time' and he was. He had been a workin' in the meadder all the forenoon—jest hot as hickory and bilin' pitch and—but I leave the rest to your imagination.

'Well—in the afternoon—brother-in-law cum up to me madder than a short-tailed bull in hornetime.

'Mose,' sez he, 'I want to speak to you'

'Sing it out,' sez I.

'I hain't but a few words to say,' sez he, 'but if that nigger considered bigger cums to the table agin while I'm sleepin' here, I'll close out.'

'Jake ate his supper that night in the kitchen; but from that day to this, I never heard my brother-in-law open his head about abolitionism. When the fugitive slave bill was passed, I thought he'd let out some, but he didn't, *for he knowed that Jake was still a workin' on the farm.*'

EVERY FAMILY SHOULD HAVE A BOX HANDY IN CASE OF ACCIDENT.

THE RUSSIA SALVE
VEGETABLE OINTMENT.
INTRODUCED IN 1806.

TWENTY-FIVE YEARS' EXPERIENCE HAS DEMONSTRATED THE
RUSSIA SALVE
AS THE
VERY BEST REMEDY
FOR THE USE OF
CUTS,
BURNS,
SCALDS,
CHILBLAINS,
FLESH WOUNDS,
CHAPPED HANDS,
BOILS, FELONS, SORES,
INJURY BY SPLINTERS,
FROST-BITTEN PARTS OF THE BODY,
SORE EYES, OLD SORES,
PILES, &c.

TWENTY-FIVE CENTS PER BOX.

THE POOR MAN'S FRIEND.

EDWARD YOUNG, cabinet-maker, 58 Carver st. In the year 1842, was injured by a plank falling on my leg; it caused the leg to swell and become inflamed, and caused me great pain, and sores that defied the skill and treatment of the best physicians of Quebec, the place of my residence at that time. Dr. Douglass, one of the most popular surgeons of Quebec, assured me there was little hope of my recovery.

I came to Boston; my limbs were now both affected. I applied to Dr. Phelps; he tried his skill, but without any success; and it was then induced to call upon Dr. Warren, who gave me some relief; but after some time, I grew quite disheartened, my limbs were almost as bad as ever, and from my knee down to my ankles, scarcely allowing me to sleep a wink of sleep or night. I had read a good deal about Russia Salve, but having used so many advertised plasters ourselves, and tried so many things, that I felt little interest in the Russia Salve; although repeatedly advised by my friends to try it, I was very reluctant to do. At length, a man brought me a box of Russia Salve, which I applied to my limbs, as the directions implied. I really began to feel a sensation of peculiar pleasantness about my raging sores. I went down to Redding & Co's, 8 State street, and bought two boxes. I have used, in all, nearly four boxes of this great Salve. My limbs are now, with the exception of the scars, as perfect as ever they were. The ulcers have healed up, the sores have been for nearly all disappeared, and I hesitate not to say, that by the time I have used the fourth box of the Russia Salve, I shall be cured. I consider my case one of the severest tests the Salve could possibly encounter.

I would add, that having the Salve in my house, and a member of my family suffering very much from Piles, I recommended the use of the Russia Salve, which cured them with great ease, and in a very brief space of time.

Yours, very respectfully,
EDWARD YOUNG,
58 Carver street, Boston.

To Messrs. Redding & Co., 8 State st., Boston.

Wholesale Retail Agents for the United States,
REDDING & CO., 8 State st., Boston.

This Salve is put up in neat stamped metal boxes, with an engraved label illustrated with the above cut, without which none are genuine

April 11.

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

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in the formidable attacks upon the lungs, but for the milder varieties of Coughs, Colds, Hoarseness, Croup, and for CHILDREN, it is the plainest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Read the opinion of the following gentlemen, who will be recognized in the various sections of country where they are located—each and all as merchants of the first class, and of the highest character—as the oldest and most extensive Wholesale Dealers in Medicine, with an experience unlimited on the subject of which they speak. If there is any value in the judgment of experience, see

THIS CERTIFICATE:

We, the undersigned, Wholesale Druggists, having been long acquainted with Dr. Ayer's Cherry Pectoral, h