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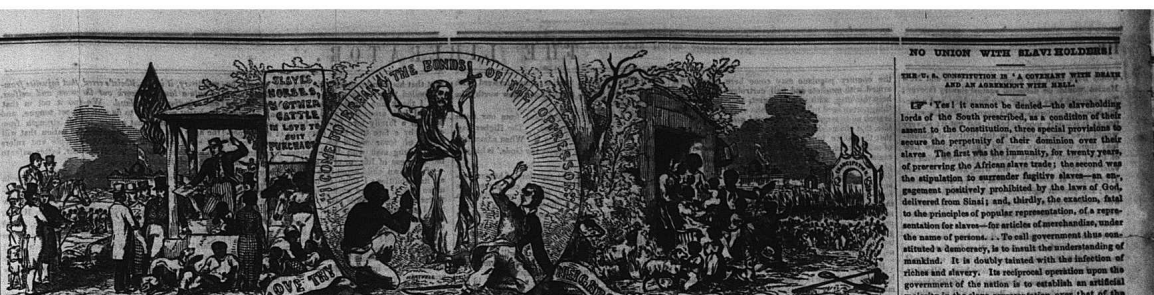

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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The Liberator.

REMARKS OF THEODORE PARKER

At the Anti-Slavery Convention, (at Cochituate Hall,) on the evening of Wednesday, May 28th, 1851.

Persons who attend the meetings in Boston generally get a little crazy by the middle of Anniversary week, and require to be cooled down by moderate and even dull speakers. In summer nights, the sidewalk is too hot for comfortable walking, and needs to be parallel with cold water. In what I have to say this evening, I intend to be dull, and shall only bring a shower to cool the hot sidewalk. Let me take a subject which is important indeed, but not exciting. I will speak of the RELATIONS WHICH SLAVERY BEARS TO THE GENERAL action OF THE PEOPLE OF THE UNITED STATES.

There has been a general and continual progress of Personal Liberty in America, from the settlement of Jamestown in 1608, till the adoption of the Constitution in 1787. Much was done in that period of 180 years. Liberty then found two chief opponents—first, the ARISTOCRATIC PROPRIETORS OF THE COLONIES, at home and abroad; and, second, the ARBITRARY GOVERNMENT OF THE MOTHER COUNTRY, whose footprint planted our Fathers in America.

In that period, the Proprietors were beaten—the name of Liberty prevailed over them. The lesser obstacle being overcome, the Spirit of Liberty went on to yet further developments. At length it came directly into controversy with the British crown: the tyranny of the mother country was the next obstacle to be overcome. This was accomplished in the Revolution.

Since that time,—freed from these opposing forces,—the Spirit of Liberty has made a great progress. It has lain asleep for seventy years—from 1787 to 1851—much has been done. There has been a constant progress in the liberty of the white citizens. It has been more marked by the establishments of institutions, and more stupid than in any former period. The ancient Idea was set forth by Mr. Jefferson in the Declaration of Independence, and accepted by the people. Since then, we have been applying that Idea to the political life of the white people, and organizing it into institutions in the several States. I say, applying it to the political life of the people. We have not yet come to make an application thereof to the social life of the people. That work will follow in its time. Its Ideas are already on foot.

You see proofs of this progress of Liberty in the PERMANENT INSTITUTIONS of the States—their Constitutions. Compare the Constitution of Massachusetts with that of New York. In 1780, the Constitution of Massachusetts represented the advanced guard of Democracy. Massachusetts was the Pioneer State—breaking ground for Democracy in the untried wilderness. New York is far before her. Each new free State, in framing its Constitution, improves upon the old ones. New York has improved on Massachusetts; Indiana, in her *new* Constitution, in some particulars improves on New York. If a new Democratic Idea gets before the minds of the people, it sets aspirants to framing Constitution of some new State. No Free State becomes less Democratic. There is no Free State which has not a Constitution more Democratic than that of the United States.

You see the same progress in the Laws of the States as well as in their Constitutions. "Democracy waxes, Aristocracy wanes. Laws are passed—to establish by statute what is hardly doubtful by common law—restricting the tyranny of Judges, and declaring the Jury judges of the law as well as of the facts in criminal cases—thus making Judges only Witnesses for the Law, and Dictators of it. Punishments are mitigated; the Aristocratic Idea of *Vengeance as Punishment for crime*, gives place to the Democratic Idea of *Correction as the cure of crime*. Suffrage becomes universal; Education universal. Pains used to be taken to have property only in the hands of a few; population in the hands of many; now, the Law of Land seems to have for its object, not, to keep political power in the possession of only a few. Now, the tendency of legislation is the other way. Law no longer favors the consolidation but the distribution of wealth. Once the creditor (in Rome) could slay his debtor, and have his body in pieces; the law of the Twelve Tables provided for cutting up and distributing the debtor's body. Next, the creditor could only seize and sell the debtor, with his wife and children, and all that he had, but could not kill him. Then, he could only shut him in a jail, but not sell him, nor force him to work. Next, he could only take his property, but might seize the whole of that. Then he is compelled to leave the poor man the tools of his trade; next, some articles of Furniture for all the members of his family; then a Cow and a Pig; next a certain additional amount of property; and now the more Democratic States leave him a Home and a bit of Land. Such is the progress of Liberty, and the preference shown by Democracy has for the person of a man before the property of a man. The result is, the security of property itself, as well as the person.

The only obstacles to the progress of Democracy in America are in the people themselves—the two ancient obstacles are both overthrown and passed by. Such has been the general course of America for two hundred and fifty years.

But there is one remarkable and particular exception to this general progress of Liberty—*the Liberty of the Blacks has not kept pace with the whites*; nay, in some places it has receded. Thus, by the new Constitution of Indiana, only white persons are citizens in full; they alone can elect and be elected. [Art. 2, secs. 2 and 4.] No negro or mulatto is to be allowed to come and settle in that State; any one who "employs" such a person, or shall "encourage him to remain in the State, shall be fined" from $10 to $500. [Art. 13, secs. 1, 2.] The Laws of the Federal Government are less favorable to the blacks than they were sixty years ago.

You need only compare the Law of 1793 and the Law of 1850, to show that the Laws of the United States in general are worse, towards the slaves, than the Constitution of the United States. This is proof of a retreat in sixty or seventy years.

The normal action of the people is in favor of Liberty; but there has been a large amount of *abnormal* action, at the same time, in the opposite direction. This comes, in part, from the *exclusiveness of the Anglo Saxon race*, from their hostility to all other tribes of men—a specific peculiarity of the Anglo-Saxons; there must be a mistake—Mr. WEBSTER could not have said such things. For once, that venerable counsellor erred through its—haste! It got intelligence in advance of the mail, which the mail did not confirm! See what a change has taken place since then! The Fugitive Slave Law now represents the distinctive doctrine of the Whig party. Mr. Webster has taken the Northern part of the Whig party by the nose; has turned the party round, and made it consent to become the kidnapper of the South,—thus verifying what he said at Marshfield about the '*Dough-faces*' and '*Dough-souls*.' Let nobody say that Mr. Webster has no influence. He has *Webterized* the Whig party. 'Webterize' is a short word, made for the purpose, and ought to appear in the next edition of Webster's Dictionary, with this definition:—*v. to lead by the nose, and against the conscience; to corrupt politically.* [A slang word.]

You know the subsequent Speeches of Mr. Webster—Speeches to 'save the Union.' Speeches at Boston—Speeches at New York—Speeches at Annapolis—Speeches at Baltimore—Speeches at New York again—Speeches at Buffalo—and to-day he speaks at Albany. No body knows what he will leave off 'saving the Union.'

You know the alleged reason for these Speeches. They are to 'save the Union.' Well, what was the danger to the Union? What was the danger to South Carolina? Is she the only State that appears really desirous of withdrawing from the Union. I say *appears*; I have no proof that South Carolina *really desires* to withdraw. If the question could be put to the adult white persons of South Carolina, the fourth of next July, I think you would find quite a majority for staying where they are now. The People of South Carolina are not fools, though her Representatives would sometimes make you doubt this statement. Now, if South Carolina, or any other State, really desires to withdraw, I think she has a natural right to do so, in an orderly and peaceable manner. If she wishes to withdraw, she has the Right to do so; we have only the Might to prevent her. God forbid that the nation should tyrannize over South Carolina, or Rhode Island, or New York. If a man's wife wishes to go home to her father, or to live alone, the husband has the *legal power* to bring her back to his home; nay, the Sheriff must call out the *posse comitatus*, if need be, to aid him in that work. But is it right? nay, is it profitable?

But does South Carolina wish to go? Here is what Mr. LAWSON CHEVES said about disunion in the Southern Convention at Nashville, Nov. 14, 1850:

'What we call the rights of man, or the admission of great masses to the power of self-government, has brought into action the minds of persons utterly unqualified to judge of the subject practically, who have generated the wildest theories. The extravagances of communism, and of the injustice of the appropriation and enjoyment of property, are among them. These men are often more dangerous, because they are probably sincere and honest, but they are shaking the very foundations of society. They aim at a perfectability of which human nature is probably incapable; an equality among men of all ranks and attainments, which weak minds and heated imaginations only can tolerate. This agitation has recently reached the United States. It has been introduced by European agents, and has brought under its delusions the subject of African slavery in the Southern States. It is of the family of communism, it is the doctrine of Proudhon, that property is a crime. It is the same doctrine; they have only blacked its face to disguise it. The agitators, as I have before said, are among the least intellectual in England, France and Germany; they have only blacked its face to disguise it. The agitators, as I have before said, are among the least intellectual in England, France and Germany; they have only blacked its face to disguise it. Then, the Abolitionists of these countries has learned, from a just conception of the nature and operations of free government, which the weak enthusiast cannot comprehend, the fallacy of these crude theoretical aspirations. But, unhappily, in our country, these delusions have been seized, to serve political purposes, by bitter partisans, which weak minds and heated imaginations only can tolerate. This agitation has recently reached the United States. It has been introduced by European agents, and has brought under its delusions the subject of African slavery in the Southern States. It is of the family of communism, it is the doctrine of Proudhon, that property is a crime. It is the same doctrine

would have been the consequence? Utah and New Mexico would be defended against slavery forever; Texas would have got her just boundary, and California would have had no Constitution as it is—only months before she got it; slavery would have been abolished in the District of Columbia; there would have been no Fugitive Slave Law of 1850; South Carolina would have done with her valor in 1860, when she fled with her soldiers in 1776, forgot it at home to defend her peculiar institution; the present agitation which distracts the land would be unknown! States, cities, towns, families, would not be rent asunder; the South would have been saved from the disgrace of the foot of the slave-hunter, nor your courts chained up! we would not have seen the churches of New England deserted by defending the greatest of crimes; not would thousands of American citizens have been obliged to flee, and such as remained, to hide in the hollows of the land, which the President of this Republic will not allow! What would have been the position of Mr. Webster? Why, we should have forgotten his private vices and his public faults; have forgotten his cowardice in times of danger; have forgotten his lack of ideas in statesmanship; forgotten his vacillations, and all the trimmings and turnings of his political career, already as crooked as the Missouri; yes, forgotten that he was ever pensioned, ever bribed, ever bought! we should have honored him as we do other men—all the Whigs of the North, with all the Free Soilers and many a Democrat, would have united into one great Committee to make him the ruler of the land!

So much for the acts of the administration and the great man of the North. Next, a word of the *deeds of the clergy* in favor of the abomination. My "Acts of the Apostles" shall be brief. Some have supported the three false *ideas* already spoken of, with their *collateral precept*: some have gone farther. There is one who has declared publicly that to save the Union, and keep the Fugitive Slave Law, he would *send his own mother into slavery*. There is another, also a Doctor of Divinity, who says if a fugitive came for shelter to his house, '*I would drive him away from my door!*'

You know of the ecclesiastical defences of this law—the writings of Stuart and Sharp, and Waterbury and Rogers, and their troop. But here are some precious documents from yet other men. Allow me to read you some extracts. Here is an address on the History, Authority, and Influence of Slavery, by *J. B. Ferguson*, A. M., delivered in the First Presbyterian Church in Nashville, Tenn. 21st Nov. 1851. He says:—

'Liberty is a priceless jewel to those whose qualities of mind and habits of life have rendered them capable of its exercise; but it is only an instrument of self-destruction in the hands of others. It is the most foolish dictate of a thoughtless philosophy, to say that all men are capable of this priceless gift. It is bearing the sacrifices of our toil, and improvement into one of destruction, too, to the very rights it pretends to hold sacred and inviolable. Liberty to an ignorant and immoral people is only license—license to do wrong; and all wrong-doing is the violation of some inalienable right.'

The slave States are better off than the free.

'Most of the wealth of our Northern traducers is the fruit of slave labor in these States; it feeds, clothes and fattens them. Yet, in a great measure, ... 'We have an education which far surpasses any thing you can find in the Northern free States! *It is education of the heart*—the social circle—which gives earnestness, honor and generosity to our public and private citizens, of the highest grades. In personal intrepidity, in the family of social, and fearless determination, the South has no superiors. Let me but remind you of a fact open to the observation of all. It is not considered treasonous either in the hospitality or the courtesy of a Southern planter to spend a week, a month, or months, beneath his welcome roof, in the most intimate of social intercourse, while two minutes is often a trespass upon the attention of the Northern gentleman. . . . In the education of the effections in the true knightly spirit, we do not yield to the most of the Christian graces of Southern slaveholders.'

Allow me to say, in conclusion, that this intermeddling spirit is the curse of the age. It proposes not only to interfere with the *God-appointed relation of master and slave*, but denies, in its recent developments in France, and to a small extent (I thank God it is as yet small) in the Northern States, its interest, almost every divine appointment and established usage of the world. . . . . It denounces as folly, and would seek to divide the household into separate interests; destroy the shrine of the domestic hearthstone, and the altar, too, in America what we already have in corrupt Italy, Germany and France, a state of society where the illegitimate births are as twenty to one, and where there few millions of human beings who know not the tender name of Father or Mother.'

'*Slavery was established by the decree of the Creator of man.*

It has received his recognition in every age, and he has given positive revelations concerning it, in both the Old and the New Testament.

'That whilst Christianity does not abolish the institution, it would seek to improve and sanctify it, in common with all human relationships and conditions.

It has existed in all ages, and has been found amongst patriots, highest in the scale of civilization.'

'*History has hitherto positively decided that the negro race never is advanced by labor continuously without the authority of a master.*'

That is Southern Christianity.

Here is a Thanksgiving Sermon delivered in the Presbyterian Church in Clarksville, Tenn., November 28, 1850, by *J. T. Hendrick*. He goes further than Mr. Ferguson, and says:—

An excellent writer says, 'It is manifest, that the circumstances of slavery, in which Providence has placed the negro, are most favorable to his conversion and religious enjoyment. This position is abundantly corroborated by facts. Out of three millions of slaves in this country, at least half a million,—*one in every six*,—are professors of religion, which is proportion of Christians can be found in any other class of mankind, where the profession of religion is a voluntary thing on the part of individuals. And not only so, but it is another remarkable fact, that there are more professors of religion, three to one, among the slaves in America, than in all the heathen countries put together. The number of evangelical missionaries in different parts of the world is only 1450. The number of church members in heathen lands, including the native converts, which, I presume, constitute a large majority of the whole, together with the families of missionaries, is only 190,000, whereas there are more than 500,000 *professing Christians among the slaves in this country*. How amazing and how gracious the overruling Providence of God, in making use of the slave trade as a means, indirectly, of saving more souls than all the combined missionary operations of all Christendom, within the last three hundred years, thereby bringing good out of evil, turning the curse into a blessing, and causing the wrath of man to praise him.'

Here is a sermon by Rev. *Samuel Barrett*, preached in Boston April 10, 1851. Dr. Barrett is a Unitarian, and he says:—

'Can we help thinking, with painful regret, as inhabitants of Boston, that a city, so distinguished in times past as ours for its quiet submission to the laws of the land, should contain within its bosom the elements of treasonable hostility to the officers and edicts of the government? Can we help thinking, with painful regret, that so many are found amongst us, who do all they can by word, and all they dare by act, to render null and void, by illegal means, a principle of the National Constitution and an enactment of the Congress of the United States? Can we help thinking, with painful regret, that, within a few weeks, in the centre of our population and in broad day light, the sanctuary of the law could be invaded, and the process of a legitimate court could be prevented by a mob? Can we help thinking, with painful regret, that crowds can be collected on our beautiful common, and even in the metropolitan temple of religion, who are prepared to applaud the outbursts of fanaticism, which, while it reviles alike the legislative, executive and judicial authorities of the land, promises to offer resistance, by suggesting that our fellow-citizens fill their pockets with pistols, and that the country populace may come here to-morrow, armed with muskets and ball cartridges? Can we help thinking, with painful regret, that the state of things, even here in the metropolis of New England, has come to a pass, where we have had no Constitution as it is—only months before she got it; slavery would have been abolished in the District of Columbia; there would have been no Fugitive Slave Law of 1850; South Carolina would have done with her valor in 1860, when she fled with her soldiers in 1776, forgot it at home to defend her peculiar institution; the present agitation which distracts the land would be unknown! States, cities, towns, families, would not be rent asunder; the South would have been saved from the disgrace of the foot of the slave-hunter, nor your courts chained up! we would not have seen the churches of New England deserted by defending the greatest of crimes; not would thousands of American citizens have been obliged to flee, and such as remained, to hide in the hollows of the land, which the President of this Republic will not allow! What would have been the position of Mr. Webster? Why, we should have forgotten his private vices and his public faults; have forgotten his cowardice in times of danger; have forgotten his lack of ideas in statesmanship; forgotten his vacillations, and all the trimmings and turnings of his political career, already as crooked as the Missouri; yes, forgotten that he was ever pensioned, ever bribed, ever bought! we should have honored him as we do other men—all the Whigs of the North, with all the Free Soilers and many a Democrat, would have united into one great Committee to make him the ruler of the land!

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For to-day we have enough of the dark side of the picture.

Then an unknown warrior comes forward with Hancock on his shield, and strikes a blow worthy the name he bears.

Here is a remarkable document from our sister State New York, also nameless. 'The Higher Law tried by Reason and Revelation.' 'Is it submission to God, Jesus Justice and not despise the Gods,' is his just motto. Hear him:—

'Any law suspending the sanctions of human brotherhood is void. No enactment can prevent me from helping my fellow-creature. Nothing clothing a man—even a man who has not forfeited his claims by committing a crime. Any attempt to enforce laws against kindness and humanity is void. Such a law is a dead letter. Talk of prohibiting him as it is proposed, the act of putting fines on charity and penalties on pity! Such laws may be made, but they will never be obeyed, until humanity is entirely obliterated from the heart, and humanity itself abolished.

So, also, any law compelling me to aid in enslaving or re-enslaving a man, is void. No law can possibly bind me to do that to another, while innocent of crime, which would be unjust and cruel, if done to myself. It would be a violation, that is robbing another of a natural and inalienable right.'

'It is no answer to this to say that our fathers contracted for the slave trade, and that this makes it binding. Suppose our fathers had contracted for us that we would stone every Catholic who came amongst us, or order the iron every fugitive received from the Algerines, that contract would be binding, would it?

'Strange anomaly that right and wrong should be reversed by longitudinal degrees, that crime should depend on climate, that what is illegal piracy and murder in Africa should be legal duty and obligation in the United States! Yet we are told that to send a man near a *kinship* we are not told,) and against the decrees of the national government, what, intercepted by the commander of any decent humanity, amounts to little else than counsel to acts of rebellion.'

Some ministers who have pursued a different course have found that their field was the world, and not the parish of Hunkers they had ministered to before.

But the Northern divines have *allies* in the slave States, men of the same kin. Look at them. Here are some quotations for the young men of the South, which it is worth while to remember for a future day.

The New Orleans True American says:—'We can assure the Bostonians, one and all, who have embarked in the nefarious scheme of abolishing slavery at the South, that *hatchet will hereafter be spared the backs of their emissaries*. Let them send out the men to Louisiana; they will never return to tell their sufferings, but *they shall expiate the crime* of interfering with our domestic institutions, by *being burned at the stake!*'

The 'Augusta Age' of Georgia is in the 'Revlers' vein' also:—'The cry of the whole South should be, *Death—instant death to the abolitionist, wherever he is caught.*'

South Carolina is not behind hand in this matter. Hawken to the Columbia Telescope:—'Let us depend through the public journals of our country, that the question of slavery is not and shall not be open for discussion; that *the system* is too deep rooted amongst us, and *must remain forever*; that the very moment any private individual attempts to lecture us upon its immoralities—in the same moment *his tongue should be cut out, and his carcass hung up!*'

I have received several letters from Georgia and the Carolinas, inviting me to visit those States—accompanied with the pleasing promise that they *will give me Hell*, if I will come so far to get it. Others promise to come to Boston and assassinate me here. Valiant men—that keep their soldiers at home. Our army swore terribly in—Flanders.'

See other *acts of the pro-slavery party*. The legislature of Pennsylvania has repealed its laws protecting citizens from the kidnapper; only the veto of a single man saved the law. Hear what Democrats have done by 'Union Committees' in the North. You remember the speeches at the 'Union Meeting' in Faneuil Hall last November. The House of Representatives in Massachusetts refuses to pass any law in defence of 'property;' laws—such as the law that very purpose are written down here in Boston. A-way! ye youths breaks up a meeting in Faneuil Hall, under the eyes of the City Marshal and the Mayor; the police of the city are turned into kidnappers; the court-house is surrounded by a mob; property is surrounded by chains. We have seen the Judges of the Supreme Court of Massachusetts stoop and bow, the knee and neck, crouch down and crawl under the chain! It was a symbolic spectacle. Let us remember that.

Nearly 400 citizens of Boston have been forced to flee off out of the 'Model Republic' to enjoy the unalienable rights of man in a monarchy!

To the shame of Boston, we have seen a man sent off to Georgia, to be a slave forever. He reached Savannah on the 4th of July. Yesterday was your 76th, the battle of Lexington! The State voted $2000 for a monument at Concord to the brave men who shed their blood as freely as their brothers at Lexington, and this city pays I know not how much to kidnap a man and send him back to Georgia—a slave!

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THE LIBERATOR

Then an unknown warrior comes forward with Hancock on his shield, and strikes a blow worthy the name he bears.

Here is a remarkable document from our sister State New York, also nameless. 'The Higher Law tried by Reason and Revelation.' 'Is it submission to God, Jesus Justice and not despise the Gods,' is his just motto. Hear him:—

'Any law suspending the sanctions of human brotherhood is void. No enactment can prevent me from helping my fellow-creature. Nothing clothing a man—even a man who has not forfeited his claims by committing a crime. Any attempt to enforce laws against kindness and humanity is void. Such a law is a dead letter. Talk of prohibiting him as it is proposed, the act of putting fines on charity and penalties on pity! Such laws may be made, but they will never be obeyed, until humanity is entirely obliterated from the heart, and humanity itself abolished.

So, also, any law compelling me to aid in enslaving or re-enslaving a man, is void. No law can possibly bind me to do that to another, while innocent of crime, which would be unjust and cruel, if done to myself. It would be a violation, that is robbing another of a natural and inalienable right.'

'It is no answer to this to say that our fathers contracted for the slave trade, and that this makes it binding. Suppose our fathers had contracted for us that we would stone every Catholic who came amongst us, or order the iron every fugitive received from the Algerines, that contract would be binding, would it?

'Strange anomaly that right and wrong should be reversed by longitudinal degrees, that crime should depend on climate, that what is illegal piracy and murder in Africa should be legal duty and obligation in the United States! Yet we are told that to send a man near a *kinship* we are not told,) and against the decrees of the national government, what, intercepted by the commander of any decent humanity, amounts to little else than counsel to acts of rebellion.'

Some ministers who have pursued a different course have found that their field was the world, and not the parish of Hunkers they had ministered to before.

But the Northern divines have *allies* in the slave States, men of the same kin. Look at them. Here are some quotations for the young men of the South, which it is worth while to remember for a future day.

The New Orleans True American says:—'We can assure the Bostonians, one and all, who have embarked in the nefarious scheme of abolishing slavery at the South, that *hatchet will hereafter be spared the backs of their emissaries*. Let them send out the men to Louisiana; they will never return to tell their sufferings, but *they shall expiate the crime* of interfering with our domestic institutions, by *being burned at the stake!*'

The 'Augusta Age' of Georgia is in the 'Revlers' vein' also:—'The cry of the whole South should be, *Death—instant death to the abolitionist, wherever he is caught.*'

South Carolina is not behind hand in this matter. Hawken to the Columbia Telescope:—'Let us depend through the public journals of our country, that the question of slavery is not and shall not be open for discussion; that *the system* is too deep rooted amongst us, and *must remain forever*; that the very moment any private individual attempts to lecture us upon its immoralities—in the same moment *his tongue should be cut out, and his carcass hung up!*'

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See other *acts of the pro-slavery party*. The legislature of Pennsylvania has repealed its laws protecting citizens from the kidnapper; only the veto of a single man saved the law. Hear what Democrats have done by 'Union Committees' in the North. You remember the speeches at the 'Union Meeting' in Faneuil Hall last November. The House of Representatives in Massachusetts refuses to pass any law in defence of 'property;' laws—such as the law that very purpose are written down here in Boston. A-way! ye youths breaks up a meeting in Faneuil Hall, under the eyes of the City Marshal and the Mayor; the police of the city are turned into kidnappers; the court-house is surrounded by a mob; property is surrounded by chains. We have seen the Judges of the Supreme Court of Massachusetts stoop and bow, the knee and neck, crouch down and crawl under the chain! It was a symbolic spectacle. Let us remember that.

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'Suppose Massachusetts should *compel* him (Dr. Dewey) to go in the fugitive's stead, and to remain, what then? Would he name any consequences in mitigation of the moral atrocity of. Or would he consent that his own brother or his own son should be compelled to go as a peace-offering? Brother or son, I think him for the word. It gives the true ring. I look around me, I see the father, the husband of a family torn from it by violence, for no crime; by a fate to which drowning at sea or perjuring of fever would be mercy. I see the young man, some young man of high bright hopes preparing for the business of life, or of some fair young woman, of my own child,—put into actual slavery, and all for political politics! I see the blasted, the fearful, the utter ruin, of my child extinguished, of the doom of posterity,—and of this as a peace-offering—as that I might continue quiet! Is this, is we are the universe. For where is God? Where is the soul? Where is law, the law which has its seat in the bosom of God? Talk of prohibiting him as it is proposed, the act of putting fines on charity and penalties on pity! Such laws may be made, but they will never be obeyed, until humanity is entirely obliterated from the heart, and humanity itself abolished.

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satisfactory, *it is the Atheist's creed, that injustice framed into a law will work out the peace, and welfare, and salvation of the land.* We find it not in that Bible which God has given us with temper sound, and in warning tones that gather fearful strength from the ages past, that the kingdom and nation that will not serve thee shall perish. Yes, the Bible and God are together responsible. It is wiser, better, safer to obey God than men.'

Here is one of the most important periodicals in North America, with a good name—the 'New England Puritan.' It comes out of the undoubted honor of New England Orthodoxy. It is published at New Haven, and edited by seven worthy and pious men, called 'the seven pillars'—for 'Wisdom hewed her seven pillars' at the settlement of New Haven Colony, and they are standing until this day. Hearken to the voice of Jeremiah! Thunderous, the writer in the New Englander:—

'But suppose a man comes to him [the pro-slavery minister] and says:

'Sir, I am a runaway slave, will you not help me to a place of safety?'

'A runaway slave! And do you come to me a minister of the gospel, to countenance you in running from your master? Do you not know, I am placed over you? It is my duty to send you back as Paul sent back Onesimus.'

'Ah, sir! he replies, but I am a Christian, and for the love of the Savior who bought us with his blood, I pray you have pity upon me.'

'A Christian! he cries. And do you not know that it is the duty of servants to obey their masters, and that it is your duty to return to yours?'

'But, Sir, my master is cruel, and I carry with me the marks of the lash; I ask of you to speak to me the Bible; I am torn away from my wife and children; how can I go back to be whipped and tortured and worked like a beast? I had rather die first.'

'Well, if you will not be persuaded, I must try other means;'—so seizing him by the collar, this minister of Christ delivers the fugitive to his pursuer. *Status.* 'What, ho! here is a runaway slave! help me to secure him to his master.' And with that they bind the struggling fugitive with ropes, and drag him to a Commissioner to await the appearance of a claimant; and having thus discharged his duty to 'Conscience and the Constitution,' he draws upon the treasury of his master for five dollars and expenses so by law provided. Now is he not a saint? Does he not walk in the footsteps of his Apostle Paul? Is he not a glorious representative of the spirit of Christianity? Is he not a worthy follower and minister of the Lord Jesus Christ? The slave indeed expected a different treatment from a minister of Christ, but he did not know that the light has been shed upon the gospel duty of catching negroes, by the discussions of politicians and other learned men of the day.

'Does any one believe that the man who wrote this epistle to Philemon would be a slave-catcher under modern laws? Or that he would have laid hands upon *James Hamlet* to force him back to slavery? He would have rotted in jail first.'

Here is 'one more of the same kind,' from that Puritan Minister who held divine service on the end of Long Wharf the other day, when Sims went as a Missionary to Georgia. On the 10th of April, DANIEL FOSTER, of Concord, said:—

'How and the change in the religion of this land in these dark years! Sad, at least, so far as the course of the popular ministry is true index of the sentiment of his people. The *rulers* of our nation and all our *parlaiments* stand ready now to brand with the name of infidels and traitors, the minister who maintains the eternal law of Jehovah, obeying God rather than man, and declaring the whole counsel of God, whether men will hear or whether they will forbear. . . . New Haven Theological Theological Professors, and Ministers of large and wealthy churches, join hands with our wicked Rulers, and in the name of God bid us obey, not God's command, a law of nature, and unparalleled wickedness! . . . Yes, they bid us go, if our country should call us, to the battle-field in support of this law, and in God's name take the life of our brothers!

'They vote down the proviso of freedom, and open vast empires for the extension and perpetuation of human bondage. Yes, they bid, and surely we know this disastrous result offers, in excuse, the plea that to pass this proviso is re-enacting the laws of God, and violating God's law! Yes, they bid us accept

The Liberator.

No Union with Slaveholders!

BOSTON, JULY 4, 1851.

'FREDERICK DOUGLASS'S PAPER.'

The NORTH STAR makes its appearance on an enlarged sheet, with new and handsome type, in excellent taste, under the title of 'FREDERICK DOUGLASS'S PAPER.' We prefer the former title to the latter, as in this country it has a peculiar significance, in connection with slavery; because it is more euphonious; because it wholly avoids the appearance of egotism; and because a person, ordinarily, on hearing of 'Fred. Douglass's Paper,' will naturally ask, 'What sick Douglass's Paper,' not suspecting that he has at the same of the paper,' not suspecting that he has it already in his possession.

'The Liberty Party Paper,' edited by JOHN THOMAS, of Syracuse, has been merged with the 'North Star,' and the two thus united make the new paper—Mr. DOUGLASS to be the Editor, and Mr. THOMAS the Corresponding Editor. Mr. DOUGLASS needs no praise of ours, as to his ability both as a writer, and as an orator. Mr. THOMAS is an able and fearless writer, comprehensive in his reformatory purposes, and radical in his views on many subjects. He is one of those rare men in this time-serving age, who dare to think for themselves, and to utter what they think, let who will smile or frown, applaud or blame. His own paper had some peculiar features, which made it specially interesting to us, but which we can hardly expect to see as fully manifested in its substitute. His notions of what he calls 'righteous civil government' we never have been able to comprehend; but as he has no scruples in voting for a Constitution which expressly recognizes the rightfulness of war, authorizes Congress to declare war as often as it chooses, and provides for a militia, an army, and a navy, (to say nothing of its other immoral features,) we think he has yet to have his vision purged and his understanding enlightened on this subject—The slaveholding compromises of the Constitution he does not allow to trouble his conscience, as he pertinaciously denies that it contains any such—a short method of setting aside incontrovertible facts, the records of history, and the feelings and practices of the white population of this country toward the colored population, from the settlement at Jamestown to the present time. To this view of the Constitution, Mr. DOUGLASS says he is now prepared to subscribe, being convinced it is not only a sound one, but most important in seeking the overthrow of the slave system. A good deal of anxiety is felt and expressed by many of his old and most reliable friends, in view of this change in his sentiments; and he appears to be keenly sensitive to any criticism from that quarter—construing that criticism, as he appears to do, into an impeachment of his motives. This we are sorry to see; for, with those friends, it is not a question of purity of motives, but of soundness and vitality of position; and we see no cause why the discussion should not be conducted, on both sides, in an amicable and magnanimous spirit. And here we are reminded of a recent article in the 'Impartial Citizen,' the tone of which, as conveyed in the following extract, seems to us querulous, not to say harsh and unjust:—

'But in the matter of business such as ours, there are but few professing abolitionists, even, who will treat a white man and a black man alike. As an instance of this, we will mention the case of Frederick Douglass. That gentleman is more than 500 miles from where we write, and, of course, can know nothing of our freedom with his name in this connection. Mr. Douglass, when proposing to start his paper, received, about as much aid and encouragement as encouragement. After he started it, and its usefulness was well and widely known, he received his cold shoulder from many professing friends, who could not but admit the worth of the North Star. His fame as a speaker did much to introduce him and his paper to the public; but after an earnest and wistfuose struggle of more than three long years, his subscription list is not one hundred above a mere living number. Meanwhile, Mr. Douglass has labored without a salary, while every other editor of his school receives a compensation, independent of his subscription list. All the other editors of the white race, all this time, Mr. Douglass was busily engaged with his pen, his press, and his tongue, in a able and acceptable defence of the destinies of his class of abolitionists, as any man of his profession. Now that his views have changed, and he sympathizes with the Liberty Party in its views of the Constitution, we are not at all surprised that a very prominent gentleman of the American Anti-Slavery Society, should exclaim, '*There is roguery somewhere!*' A black man must cast out devils in his way, and he must *follow us*, and this he shan't be treated as a white man; but if he dares to show manliness enough to think for himself, as to his field and mode of labor, he must be denounced.' It is unmanly and untrue. The fact is, 'a black man' is to be criticised, rebuked and 'denounced' as well as a white man, according to his position, failings or errors; and it is very absurd to make any outcry about it. It is a complexional distinction not to be tolerated for a moment. 'A man's a man, for a that.' 'Let the *gilded* jade wince.'

However widely we may dissent from his present interpretation of the U. S. Constitution, we feel towards our friend DOUGLASS the same confidence for his talents, the same desire for the success of his paper, the same personal attachment, and the same confidence in his wish and determination to do all that in him lies for the speedy abolition of slavery, that we have felt from the beginning.

DEPARTURE OF GEORGE THOMPSON.

BY G. W. PUTNAM.

Our eyes and hearts are following,
Across the roaring waves,
The servant of the King of heaven,
Fleeing from the land of slaves;—
God keep thee safely on the way,
Make thee and thine his care,
And hourly let thy spirit hear
Our last greetings on the air.

Did the man-thief seek to gag thee,
Within old Faneuil Hall?
How have the PROPHETS thundered
Their scorn without the wall!
Lo! the giant of New England
Grovels in the dust to-day!
Dumb stand, beneath that fierce rebuke,
Robber, Priest and Silver Grey!

Unchecked by threats, thy clarion voice
Hath thrilled the spirits free,
By the waters of Ma'ni and Mohawk,
In the vale of Genesee!
Swept through the land triumphant,
From Maine's sea-cliffs, brown and bare,
Unto the pining bondman's home,
By the blue Delaware.

Gone, laden down with blessings,
To the land that gave thee birth!
But, close upon thy footsteps,
Hovering ever round thy hearth,
Follow the wretched captive's groan,
The sound of scourge and chain,
And voice of millions in their blood
Calling thee back again.

HEAR IT! and haste to aid us,
In the strife of coming time;
In the fierce battle which we wage
Against colossal crime!
Come! and again with mighty arm
Strike at the bondman's chain,
And let thy voice above the din
Give its rallying-word again!

Hope has been with us ever,
Through the long night of Wrong;
And our eyes now greet the dawning,
For which we watched so long;
Manhood and Woman rising
For Justice, Truth and Right—
Souls, casting off their shackles,
Spring to Liberty and Light!

Where Slavery's gloomy battlements
Their blackened shadows cast,
The army of the living God
In strength is moving past:
The pitchers have been broken,
Trumpet to trumpet calls,
And with the sword of Freedom
We are compassing the walls!

Yet shall he given us to hear,
By Heaven's high behest,
From the Nueces to the Aroostook,
The name of Freedom blest;
To see, while her proud anthem
Echoes from the Northern pine,
Her banners wave through olive groves,
Along the Mexic line.

Yet shall her hand, so gentle, gird
In love and duty's band,
The dwellers by the Northern Lake,
And in the Southern land;
And not be found one heart to hate,
Not one fierce tongue to scold,
Even from the rising of the sun
To the going down thereof!

Lynn, June 27, 1851.

ESSEX COUNTY A. S. SOCIETY.

The annual meeting of this Society was held in the Universalist meeting-house, in South Danvers, on Saturday evening, and Sunday forenoon, afternoon and evening, June 28 and 29—the President, JAMES N. BUFFUM, in the chair. Excepting the last session, the attendance was not as numerous as was anticipated, though the extreme heat of the weather doubtless prevented the attendance of some from a distance; but those who were present were of an intelligent and high moral stamp, such as it is ever both pleasurable and profitable to address. In the absence of the Secretary, GEORGE W. PUTNAM, of Lynn, acted as Secretary pro tem., from whom we expect a sketch of the proceedings for our next number. Unusual interest was imparted to the occasion by the constant attendance of a person, formerly of Salem, but now a manufacturer in Virginia, who avowed himself to be a slaveholder, and repeatedly declared that he was 'proud of being one'—affirming that slavery could be defended from the Bible, and on the grounds of morality and sound political economy. He furnished a text for the most scathing comments we have ever listened to, but maintained a cool self-possession to the end. As he earnestly desired that his name should not be given to the public, (for what reason he did not say,) we comply with his request. There appeared to be but one feeling prevailing the assembly, in regard to him—a mingled feeling of pity, surprise, disgust, indignation and horror. The following resolutions were offered by WM. LLOYD GARRISON:—

1. Resolved, That every slave in this country is a stolen human being, whether held in captivity by inheritance, purchase or conquest; whose right to liberty is inalienable; whose claim for justice and appeal for deliverance are paramount in extent and urgency to those of any other sufferer; and whose immediate liberation should be demanded as the first recognition of his common humanity, as the first step towards his physical, intellectual and moral elevation, and as an act in the highest degree safe, expedient and just.

2. Resolved, That every slaveholder is a man-stealer, and ought to be dealt with as such—to be denied the Christian name, to be excluded from the Christian church, to be treated as a felon of the highest grade and a sinner of the first rank, and to be excommunicated from all virtuous society.

3. Resolved, That in this conflict of Right with Wrong, those who are the most to be feared and detested are not those who glory in their shame as slaveholders, and unblushingly defend the practice of tearing human beings into slavery, but those, who, while pretending to deplore and abhor slavery, are ever denouncing the anti-slavery movement, impeaching the motives and maligning the efforts of the abolitionists, and inventing excuses, and seeking to find sanctions in the Bible, for the awful crime of holding property in man.

Whereas, the anniversary of American Independence is approaching, to be widely celebrated in the customary manner, with bonfires, illuminations, ringing of bells, the discharge of cannon, military displays, civic processions, fulsome orations, convivial dinners, fireworks, &c. &c.; and

Whereas, all such demonstrations of reverence for liberty and independence, while three millions of the inhabitants of this country are held in the galling chains of chattel slavery, are an abomination in the sight of God, and indicate the extreme of national effrontery and hypocrisy; therefore,

Resolved, That the fourth of July is a day, not for boasting or exultation, but the deepest humiliation and shame; and that it should be specially consecrated to the task of completing the work of freedom which our revolutionary fathers began, by the speedy abolition of slavery, and thus causing liberty to be proclaimed throughout the land unto all the inhabitants thereof; and we earnestly invoke all those who claim to be on the side of the manacled slave to beware how they compromise their principles by participating in any of the festivities alluded to, and to see that they register their testimony against them.

Resolved, That this Society is gratified to learn, that a mass meeting of the friends of impartial liberty is to be held in the beautiful and spacious Grove at Abington, on the 4th of July, under the auspices of the Massachusetts Anti-Slavery Society; and would express the hope that Essex County will be strongly represented on the occasion, and that the occasion may be made memorable in the history of Massachusetts.

Resolved, That no religious, political or governmental alliance can exist between the North and the South, without involving the whole country in the guilt, shame, danger and degradation of the slave system; and that while such an alliance continues, there can be no freedom for the slave, no safety for enjoyed in common; that it is by the combined power of the nation that three millions of slaves are kept in their chains; and, therefore, no other ground is tenable in this struggle with the Slave Power than that occupied by the Massachusetts Anti-Slavery Society—'No Union with Slaveholders!'

Those who participated in the discussion were W. L. Garrison, Parker Pillsbury, C. L. Remond, G. W. Putnam, J. N. Buffum, Loring Moody, J. A. Innes, and Messrs. Harriman and Merrill, of Danvers. The following resolution was offered by Loring Moody:

Resolved, That the recent 'rescue trials' in Boston furnish unmistakable evidence that the Judges of the country have 'sold themselves to work iniquity'—and that the Courts of the nation are engines of oppression, from which the people of freedom has every thing to fear, and nothing to hope.

The resolutions were all unanimously adopted.

A deep and salutary impression, we trust, was made upon many a mind present. It is manifest that the time is approaching when the act of holding human beings in slavery will be generally regarded as a far more heinous crime than that of highway robbery or piracy.

☞ The following candid expression of feeling and sentiment is from the pen of an accomplished and excellent transatlantic friend, now sojourning here, with the intention of making this his adopted country,—who, at home, was on the side of Progress and Reform, and who, among us, will not be found recreant to the cause of suffering Humanity. In suggesting, in his communication, a method for the gradual abolition of slavery, it is only to prove those who pretend that they desire to see the system abolished in a safe and practicable manner, while they are doing nothing to effect its overthrow at any period, however remote; but *he* is an immediatist, on principle.

HOW AN ENGLISHMAN REGARDS SLAVERY IN AMERICA.

PHILADELPHIA, June 22, 1851.

MY DEAR SIR:

As I think it important that the opinion of every individual, who views slavery as an evil, or who wishes its extinction should be freely expressed,—I send you my own upon the subject. *How an Englishman views Slavery in America.*

In England we are taught that slavery is an abomination, and the outcry is strong against it; yet I regret to say, that I have met with Englishmen since my arrival in this country, who scarcely deem it an evil, and are certainly willing to compromise the matter. Such is not my own view. I have ever looked on slavery as degrading alike to the enslaver and the enslaved; and it is not so much the apparent existence of slavery, (for we seem in the Southern States,) as the influence this infamous institution spreads over society in all its varied phases, that attracts the attention of a stranger to a consideration of the subject. Its influence on the moral atmosphere of society strikes me as singular.

At home we are accustomed to express, freely and fearlessly, our opinions on this or any other matter, without fear of being marked for singularity; and to speak of *abolition* is rather a virtue than a crime.—Here, in Republican America, how different! To advocate abolition, is to be held up to scorn! to be shut out, to a certain extent, from society; to place a barrier between yourself and your progression; to almost unfit you for the society of some, who would have been among the first and noblest of the land, but who have become tainted by this system. Of all the institutions, this one alone, pandered to vice, misery, sensuality and incest, this tainter of female purity, this destroyer of manly virtue and nobleness.

Its influence on Religion is still more apparent.—To hear men professing Christianity, compromising (if not advocating) the enslavement of their fellow-men—whose only crime is that of having received from their Maker and God, a skin darker in hue than their own—appears to me a solemn mockery of religion, a libel on the great Founder of our faith, and a shameful perversion of the awful commonwealth He taught. Scripture passages of Scripture may be quoted to support the horrible system; but even allowing their application to be correct, shall we, at the end of four thousand years of progression and experience, practise the dark deeds of the past? Shall we conjure up crime to rain and perpetuate it? Shall we search through the pages of history for the degrading licentiousness of by-gone days, with all its attendant evils, to renew, in our day, its influences on the world?—If there were evils in the olden days, let them be turned to account to prevent the recurrence in our time—If there was good, let us seek it out, that we may be made wiser and better for our acquaintance with it. If slavery were a blessing, as some would have us believe—I, for one, would have it abolished, as it destroys the universal brotherhood of mankind, and puts the strongest races in a conflicting position towards the other. But I firmly believe it to be a curse to society, to America, to the world, and the Republic must either consummate its immolation on the altar of Freedom, or with all her boasted power and resources, she will be trampled by the proud and jealous of the earth, and be pointed as by all men as a liberty professing nation, but in reality the most bloody and infamous of all tyrants.

Men who are for the eventual enfranchisement of the slaves say, 'It would be dangerous to give immediate and unqualified freedom to them, as they are not fit for the exercise of it.' Of such I ask, if being held in degrading bondage, the tool, the chattel, the saleable commodity of other men, who will take care they are not educated, is the way to fit them for exercise of freedom? If the bitter, the lash, the wholesale prostitution of the marriage vow, the separation of parent from child, the tearing asunder of the mother and her infant babe, are likely means to fit them for it? They will answer, No! Then why withhold it?

Another reason put forth is, that 'the negroes are an inferior race.' Does God say so? Is it written in the awful book of Revelation, that the white man shall have dominion over the black? I think not; but when the Master taught his fellow-Brotherhood, he said—

'Then shalt love thy neighbor as thyself,'—without distinction or provision, 'Thy neighbor.'

'Do unto others as you would that others should do unto you.' Without stipulation, or regard to color, country, or clime.

'Our Father who art in Heaven.' Not the Father of the white man only, but the universal God and Father of Mankind. I look through the Bible teachings of Christ, and find the same awful consistency throughout; no exception, no condition, but that

'All men are equal in their birth,
Heirs of the earth and skies.'

I think of this, and wonder how the oppressor still holds out; wonder how man can so trifle with the sacred, so shamelessly pervert God's Holy Word; shudder to think those who profess themselves Christians can hold their fellows in bondage; and I pity them,—from my soul I pity them—for the only way I can see of upholding these iniquities is the suffocation of that still small voice within.

But, sir, one thing puzzles me more than this,—that mothers can stand by and give countenance to such atrocities. How would the mothers of New England feel, to see the partners of their lives torn from their sides, and offered for sale to the highest bidder, with as little remorse as the beast? How feel, to see their little ones sold to the vile dealers in 'God's own image'? How feel, to have their manly sons lashed by the cruel tyrants, because they dared look up to God and proclaim themselves free? What is life worth without freedom?

Again. There is one thing in which all with whom I have conversed agree. I mean, that slavery is an evil. Now if it is so, the sooner we are rid of evils, the better; and to try and meet the views of those who are fearful of immediate emancipation, I would suggest a measure for their deep and earnest consideration. I know not whether the idea is new or old. It is, that the slave markets should be closed. That the importation or exportation of slaves should be prohibited. That they should be made free to use the laws as their owners. That their property should be protected. That a price should be fixed at which they might free themselves from bondage; and that whenever such price is tendered by their friends or themselves, they shall receive immediate and unconditional liberty. That their children shall be free from their birth. And, lastly, that neither man, woman nor child shall be imprisoned, punished, or in any way maltreated. Such measures, I think, would soon bring slavery and all its attendant evils to a close. But, if you have the courage to do the work with you, you will not hesitate to perform the more righteous act of giving present and immediate freedom to all.

America, wiping out this foul leprosy, will yet become the foremost nation of the whole earth; may become such a nation and such a people as have never lived from the foundations of the earth. But she must cease to vaunt her greatness and her freedom, until she is truly, nobly free.

I am told that my feeling about slavery will change. Well, I do not vaunt my strength; but with my growth has the love of Freedom grown, not for myself only, but for the whole race of man; and I pray God, that when a thought, or dream of change shall pass even as a shadow through my mind, to gather me to the homes of my fathers, to take me to Himself.

In a future letter, I shall review the position of my countrymen in America, with regard to the stand so many of them take with respect to slavery, and shall endeavor to show that, while I do not like to see Americans upholding it, I like less to see *them* so doing.

To you, as the parent of abolitionism in America, I address myself, and firmly trust that you may live to see the realization of your fondest wishes.

With much respect, I remain,

Yours, very faithfully, W. J. W.

To Wm. Lloyd Garrison.

THE IRISH IN AMERICA—GEORGE THOMPSON.

PHILADELPHIA, June 22d, 1851.

TO JAMES HAUGHTON, DUBLIN, IRELAND:—

DEAR JAMES—It is a singular and most humiliating fact, that the emigrants from Europe, especially from your own dear Green Isle, escaping from despotism in the old world, at once join the ranks of slave-breeders and slave-hunters, to help to support their power to oppress, the moment they land upon these shores. Yesterday appeared in the city papers the following advertisement:—

☞ FRANKLIN HALL.—Meetings at 10 A. M., 3 P. M., and at 8 P. M., for the working of immortalities the policy of G. Thompson, the English Firebrand. A Victim, made so by Thompson's friends, the English Cotton Lords, will speak and expose the cant and hypocrisy of sham philanthropists, who come over to play the negro, while they are blind to white men's slavery in the British Isles. Turner, Turner, Rieder, Power, Challenger, Forrel, Jones, O'Brynn, Mench, Peckworth, Campbell, and others will speak. Collections will be taken to assist this victim of Thompson's friends.

At 10 o'clock, this morning, I was in the Hall, prepared to hear what these *Irish-American* Democrats had to say on the subject set forth. The people gathered soon. Jones from Dublin, mounted, as he announced himself, and a true, dyed-in-the-wool democrat, entered, mounted the platform after some talk with a tube friend of the slave, and took the chair. He soon rose, and announced himself as the '*God-father and chairman of the meeting*,' and in the true style of American democracy, proceeded to tell his fellow-men—whose only crime is that of having received from their Maker and God, a skin darker in hue than their own—appears to me a solemn mockery of religion, a libel on the great Founder of our faith, and a shameful perversion of the awful commonwealth He taught. Scripture passages of Scripture may be quoted to support the horrible system; but even allowing their application to be correct, shall we, at the end of four thousand years of progression and experience, practise the dark deeds of the past? Shall we conjure up crime to rain and perpetuate it? Shall we search through the pages of history for the degrading licentiousness of by-gone days, with all its attendant evils, to renew, in our day, its influences on the world?—If there were evils in the olden days, let them be turned to account to prevent the recurrence in our time—If there was good, let us seek it out, that we may be made wiser and better for our acquaintance with it. If slavery were a blessing, as some would have us believe—I, for one, would have it abolished, as it destroys the universal brotherhood of mankind, and puts the strongest races in a conflicting position towards the other. But I firmly believe it to be a curse to society, to America, to the world, and the Republic must either consummate its immolation on the altar of Freedom, or with all her boasted power and resources, she will be trampled by the proud and jealous of the earth, and be pointed as by all men as a liberty professing nation, but in reality the most bloody and infamous of all tyrants.

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'Then shalt love thy neighbor as thyself,'—without distinction or provision, 'Thy neighbor.'

'Do unto others as you would that others should do unto you.' Without stipulation, or regard to color, country, or clime.

'Our Father who art in Heaven.' Not the Father of the white man only, but the universal God and Father of Mankind. I look through the

POETRY.

From the Anti-Slavery Bugle.

FOR THE WOMAN'S RIGHTS CONVENTION.

A POEM.

BY GEORGE W. PUTNAM.

God made all equal; guilty man
Hath placed his foot on woman's neck,
And bade her tremble 'neath his ban,
And follow at his beck.
To-day, on European ground,
She lives, companion of the beast,
With hardened hands and brow sun-browned,
First at Toil's never-ceasing round,
And latest at the feast.
Among the countless tribes that toam,
In Christian temple—Arab tent—
In Russian hut or wigwam home,
Her neck unto the yoke is bent,
Man with his ruthless foot hath trod
Careless upon the treasure given,
Annulled the equal law of God,
The good decree of Heaven.
For this we summon here to-day,
Amid the scorner's taunts and mirth,
The host of Freedom's bright array,
The purest, warmest hearts of earth.
Come ye to us with spotless hands,
With thoughts of flame, with fearless tongues;
Speak the stern words which truth demands
Of Woman's rights and wrongs.
Come from New England's rocky shore,
Where the Pilgrim hundred pledged,
Come from the settler's cabin door,
Beneath the Western wood;
Come forth from out the rich man's mill,
Where Want's poor daughters toil for bread,
Where life hath lost its power to thrill
The sickened heart and aching head;
Where Avarice freely may despoil
All that God's mercy designed to give,
Where Woman liveth but to toil,
And toileth but to live.
Ye spirits of the wearied hands,
Come from your pleasant dwellings forth,
And point with pale and shadowy hands
To the full graveyards of the North,
Where lie the forms uncounted yet,
Poor murdered victims of the loom!
Whose sun in early morning set
Between the factory and the tomb.
Speak for our sisters sad, who now
In city garrets, dark and dim,
With trembling hands and pallid brow,
With weary heart and aching limb,
Are toiling for their scanty bread.
With horror's midnight hanging o'er them,
Or hasting the dark path to tread
Of guilt and shame before them.
In pity let us seek each den
Where sin in foulest work hath wrought,
The sad and guilty Magdalen,
Like Jesus Christ, forgetting not;
And pray the mercy of high Heaven
On guilt before *starvation* driven!
Hark! from the slave land cometh up
The cry of sisters bruised and chained,
Whose lips still drain the bitter cup
Of woman's lot, and woman's land.
God heal their wounds! let their poor hands
Take hold on Mercy's garment hem;
Our souls are heavy with their bands—
O, heart of hearts, remember them!
Often to base Ambition's call,
The sister, of Power hath turn away
Husbands and children, brothers—all
That lighted up life's wintry day;
And battle-ground and foaming flood
Been crimsoned with their priceless blood;
The prowling wolf and vulture fed
Sweetly upon the butchered dead.
The surface of the sunlit earth
Is whitened with their bleaching bones,
And children weep beside the hearth,
And slurve in desolated homes,
E'en now the widowed mother's cry
Upon the air is passing by.
Oh! all ye sad of the departed,
Oh! blighted, wronged, and trodden down—
Bear ye your witness here to-day!
To God we make our stern appeal
Against Oppression's boundless sway,
And Mammon's heart of steel!
Yet, courage! though mid shadows going,
The world moves darkly on its way,
On the far hills a light is glowing,
Bright herald of a better day.
We trust in Truth, and yet shall see
Proud Wrong into oblivion hurled;
The human race shall *all* be free,
War's bloody banner shall be furled,
Where sorrow dwelt, there shall be light,
The Earth, like Heaven, shall know no night,
And God shall rule the world!

WATER.

BY ELIZA COOK.

Wine, wine, thy power and praise
Have ever been echoed in minstrel lays;
But water, I deem, hath a mightier claim
To fill up a niche in the temple of Fame.
Ye who are bred in America's school
May sneer at my strain as the song of a fool:
Ye are wise, no doubt, but have yet to learn
How the tongue can cleave and the veins can burn.
Should ye ever be one of a fainting band,
With your brow to the sun and your feet to the sand,
I would wager the thing I'm made both to spare,
Than your Bacchanal cheers would never ring there:
Traverse the desert, and then ye can tell
What treasures exist in the cold deep well;
Sink in despair on the red, parch'd earth,
And then ye may reckon what Water is worth.
Famine is laying her hand of bone
On a ship becalmed in a torrid zone;
The prayers of a dying man are past,
But fiery thirst lives on to the last.
The stoutest one of the gallant crew
Hath a cheek and lips of ghastly hue;
The hot blood stands in each glassy eye,
And 'Water, oh God!' is the cry.
There's drought in the hand, and the herbage is dead,
No zephyr is heard in the sky of lead;
The herd's low bleat and the sick man's pant
Are mournfully telling the boon we want.
Let Heaven this one rich gift withhold,
How soon we find it is better than gold;
And water, I say, hath a right to claim
The minstrel's song and a tithe of fame.

THE TRULY GREAT.

Within themselves the Great must ever seek
Both impulse and reward; all else is weak
To what their own calm soul and conscience speak.
And thou—world'st thou, Columbus-like, aspire
To walk new worlds of thought, and high and higher
Exalt thy fallen soul on wings of fire—
Go God and self. As thou rely aright!
And through the dayllis cloud shall cheer thy sight,
Guide thy steps by night,
of ter—

Reformatory.

LETTER OF AN ENGLISH LADY.

DEAR MR. GARRISON:

I am not at liberty to make public the name of the writer of the letter from which the following is an extract. Could I do so, there are many in Boston, and elsewhere in this country, who would fully sustain me when I say, that she is one not accustomed to write with asperity—but altogether the reverse. The indignant tone of the following is, therefore, all the more to be regarded.

Yours truly, S. MAY, JR.

BRISTOL, MAY 29, 1851.

You have been much and often in my thoughts since the last atrocious act of your Congress, and I know that with all your heart of the warm much do I wish that I feel for you and your fellow-workers could have reached you; but I will not delay any longer to give you a faint and feeble expression of some of the deep and inexpressible thoughts and feelings that sometimes nearly overpower me. Indeed, I feel obliged to put a strong curb upon myself when speaking on this subject, so awful an offence does it appear to me is being committed by your nation against humanity, against *itself*, against God.

By your *nation!* We need not cross the Atlantic to find crushing oppression, cruelty, offences against God and man, that make the blood curdle, and arouse even the men of peace to forget themselves for a moment, and to cry aloud for once vengeance may be theirs; but these are acts of individuals, or of governments; and we know too well that no act of perfidy to sacred rights, no vice however loathsome, is too bad to be perpetrated by cruel and false governors. But your States have now acquired a pre-eminence which I trust they will never have; they stand alone, in the annals of history, and I hope will always do so; they have reached a *climax* of black wickedness, not of ignorant sin, but of daring and unblushing defiance of the laws of God, with their eyes open, with the voice of the civilized world against them, with the Bible before them. It is *the nation* that has done this; not the general government, not the State legislatures, not the rabble, the *proletarians*, but the *free, educated people*, who hold themselves up as examples before the world, whose *ministers of religion* tell Europe to admire and copy the fair proportions, the glorious freedom of their adored Union!

When I heard that the Bill had passed through Congress, I thought that this was the beginning of the end of slavery. It revealed no new wickedness, it only put forth that which is in its true light, so that men might see it, know it, and detest it. I felt sure that many would now feel *bound* to declare themselves for the oppressed; that *New England*, who had spent her heart's blood, and severed the nearest ties of mother and daughter, for *freedom*, would be true to her trust; I had often been assured by Americans, that no slave could be captured in Boston,—that none of her officers could lawfully hold him, or any prison receive him. This trust seemed at first likely to be realized; yet I discovered in the opposition of the Bostonians to the Bill more of wounded pride than of genuine devotion to the rights of man. When your city functionaries refused their public hall for a lawful meeting, my mind misgave me; for a municipal hall belongs not to the mayor, but to the *bulk* of the citizens. Yet I could not have anticipated the intense disgrace which that body would lay upon the city, the cowardly endurance of it by the people! Sims is to be envied, rather than one of the judges and officers who enslaved him. I rejoice that he was enabled to walk on with a firm and dignified step, though serpents slouthered, and that the faithful few, who were plunged into despair and grief, were able to take refuge with Him who is alone the Rock of Ages, and to support not only their own souls, but his, with the words of prayer and the songs of praise. May God's spirit be with you. * * * I am just now reading a new life of William Penn, by W. H. Dixon, and have been struck with the similarity of his position under the Conventicle Act, and that of the Abolitionists under the Fugitive Slave Law. The two laws were not very dissimilar in their intention; ours, in the *dark* ages of our history, being intended to enslave the mind, yours in an *enlightened* period, attempting to hold in Egyptian bondage both body and soul. Penn determined to rest his defence on the illegality of the act, as being absolutely opposed to the spirit of the Charter. But he was gagged. The jury were firm to their trust, refused to bring him in guilty of disorder, were famished two days, and imprisoned. They appealed to the Court of Common Pleas, the Mayor and Recorder were condemned; they came out of Newgate conquerors. Truly remarks the historian, that *unjust laws are powerless weapons, when used against an upright people.*'

POSITION OF FREDERICK DOUGLASS.

DEAR MR. GARRISON:

Mr. Douglass virtually charges me with *suppressing* what he has written in reply to my one or two brief articles, touching his sojourn and sojourn abroad. He writes as if I had the control of a press. I freely admit that, had I requested you to republish his articles in the Liberator, you would have made some sacrifice to do it. Knowing how you are pressed already with matter of the deepest moment, I could not request this; and was the more content not to ask it, having reason to believe that the *North Star* circulated extensively in New England, and would be seen by those generally who feel an especial interest in Mr. Douglass's course. I trust I need not say that I have no objection to all that he has written being laid before every New England abolitionist; and had I the control of a press, it should all be copied, and in the hands of every New England reader. It would be a strange thing, indeed, if a mind so acute as that of Mr. D. could not find plausible reasons for the change he has made. Doubtless he has such reasons. I have read his replies to the *Freeman* somewhat attentively, and can scarce say that I have found what seems to me a plausible argument. The main point appears to be avoided. In becoming a voter in this Union, Mr. Douglass becomes a party to the Union *as it exists*—does he not? He makes himself a partner in it, for its good and for its evil also, at least until it can be amended; and that may not be till long after he is in his grave. He *unites* with slaveholders and slave-traders as voluntary supporters of the Constitution and Government. To suppose that he *intends* to support a Union which he acknowledges to be cemented with the blood of the enslaved is impossible. Does he then enter it, and seem to support it, that he may more effectually subvert it? Is this a manly and honorable warfare? If it be not, (and I contend that it is not,) it is a weak position, and a just man should not be in it. Mr. Douglass evidently thinks he can do more good in his new position. Let him be warned of his danger. The idea of saving and enlarging his influence is a rock upon which many a reformer has suffered shipwreck, and will again. 'He who would save his life, shall lose it.' I have not thought or written of Mr. Douglass's change with any unfriendly purpose. It is in sorrow, not in anger, that I see it. He knows that, according to my opportunity, I have been his friend. I might use, with strictest truth, a much warmer name; as many can testify, on both sides the Atlantic. I have no motive to be unfriendly now. But, with my present light, it is impossible that I should have the same confidence in his judgment and intellectual stability that I once held. To him this may be of no consequence. He will, of course, follow out his new path. May it honorably lead him to the highest success. I can, at least, wish this; and surely shall never hear of any true success of his, but with the highest satisfaction. I know not that I have anything more to add.

Yours, &c., SAMUEL MAY, JR.

Leicester, June 23d.

NORTH BROOKFIELD.

An anti-slavery meeting, of an interesting and encouraging character, was held in this beautiful and thriving town, on Saturday afternoon and Sunday, June 14 and 15. A much larger number of persons attended this meeting, than has usually been the case in this town; indicating a growth of anti-slavery interest, which we trust will ripen soon into a deep-rooted, conscientious and effective anti-slavery life. Four several meetings were held; addressed by Stephen S. Foster, Lucy Stone, and Stephen May, Jr. Resolutions on the true Christian character of the anti-slavery movement, and the rightful and legitimate appropriation of the first day of the week to the anti-slavery meetings, were fully discussed. On Sunday morning, LUCY STONE (formerly a resident of the place) expressed her great satisfaction at the number of the men and women of North Brookfield present at the meeting; when she first learned that a meeting was to be held here, she thought it must be very thinly attended, knowing the strong sectarian influences which prevailed in the place.—Although pretty well acquainted in North Brookfield, she had not believed it possible that so many could be found to dare to come to this meeting, held at such a unfashionable hour. She was *delighted* by the majority of the town, by a minister who voted for the slaveholder Zachary Taylor, and many of whose church members did the same. I never, said she, felt so hopeful for North Brookfield as I do this morning. There are enough here, if faithful, to regenerate and save the town; a twentieth part of those here would have saved Sodom, of old. Miss Stone proceeded to show the fearful wrongs which are inflicted on the slaves of this land;—all in the name of the Bible, of religion, and of Christ himself, and his most loving precepts. Her entire remarks were very touching and impressive.

In the afternoon, Mr. May introduced the following resolution, and it was duly discussed:

Resolved, That immediate, unremitting and concentrated effort is now put forth to enlist sympathy and support in behalf of the Colonization Society, we would recall attention to the array of proof which exists against it as the organ and ally of slavery, and would warn every one against its deceptive and cruel spirit, and its wicked schemes.

Stephen S. Foster showed the way in which we propose to overthrow the system of slavery,—to form an honest, just and correct public sentiment,—to aid in giving the American people a new heart. And the way to effect this is by *the truth*—by speaking it fully and continually, and by agitating the discussion of the subject, constantly. Slavery has its existence in the American heart. Whatever tends to dislodge the evil there, and to plant something good in its place, is doing anti-slavery work of the purest and most thorough sort, and is furthering the anti-slavery cause in the surest manner. Mr. Foster went into a close and severe scrutiny of the 'religious' influences to which the people of North Brookfield have so long been subjected.

Our best thanks are due to Mr. James Duncan and his wife for their kind and liberal hospitality.—*ac.*

'ONE OF THE FINEST OF MEN.'

MR. GARRISON:

DEAR SIR—A few days ago, while at the house of a lady relative, who is perhaps a fair representative of a certain portion of our community, the conversation chanced to fall on the 'all-absorbing question of the day.' My relative has a nephew, who is an owner of slaves, now on a visit at the North, and, of course, she has learned many arguments in favor of American kidnapping. 'Why,' said she, making a revolving gesture, which at once demonstrated the earth's rotation, 'my nephew hates slavery just as much as you do.' I signified my approval of her declaration, knowing that this was an argument at which older heads than mine had been puzzled.—'The facts,' remarked my commonsense friend, 'they don't treat the slaves at the South half so bad as they tell of.' I again nodded assent, remarking that there was a great difference in the characters of masters. 'Difference! why, he gives his slaves the very best of every thing, and he would no more think of whipping them, than—than I should of whipping you now. I didn't think this a very strong comparison; for her upraised arm and indignant countenance did not, to me, look averse to the use of the rod. 'He says,' she continued in a subdued tone, 'when he goes back to Georgia, we would be astonished to see how cordially the slaves will receive him. They almost suffocate him with their embraces, and welcome him as warmly as you would a brother.' Ah, that is a noble truth! Those few words have a meaning.—Does any one doubt the good feelings and warm emotions that fill the heart of the oppressed Southern slave, let him read the testimony of a slaveholder. If a slave can thus receive his oppressor, and greatest enemy on earth, does he not possess affectional powers even stronger than our own? A word more from 'lady relative.' 'I am abolitionist,' she continued, 'say that the marriage institution is done away with. This is not true, for my nephew informed me that he had often united his slaves in marriage. The couple desiring marriage consult the planter, and if he deems it expedient, he appoints a day for the consummation of their wishes. When once closed the contract, neither party, and all is ready. He calls them forth, and says to the man, 'you promise to take her as your lawful and wedded wife,' and after a similar ceremony with the woman, he pronounces them man and wife. 'But,' she added, 'he does not say, 'What God has joined together, let not man put asunder.' And that important sentence closed the description of the slave's marriage as performed by a slaveholder. The members of men study well to avoid every thing that shall lead their 'chattel' to consider himself a man—to consider his marriage a permanent union, that man cannot rend in twain. Even *Professor* Stuart's Bible is discarded, when it does not answer their base designs. I left my apologist for slavery, but that idea did not leave me. Her last request was for me to call when her nephew, the man-stealer, was in; she was sure that I would like him, for he is 'one of the *finest* of men.'

Yours, &c., PARVUS JULUS.

From the Pennsylvania Freeman.

MEETING AT FRANKLIN HALL.

In response to a previous call, a large assembly convened on Sunday afternoon at Franklin Hall' to consider the course of the Press and some of the people of this city in reference to George Thompson.' The great body of the audience that crowded the hall had evidently come from a real interest in the subject. The meeting was opened with an appropriate prayer by Rev. Mr. Grew, and the subject introduced by remarks from C. M. Burleigh. He alluded to the struggle for freedom of speech through which we had passed in the early days of the Anti-Slavery cause; and its transition at length from a cause to the revival of that struggle at the present time; in the desperate efforts of slaveholders and their Northern abettors, by proscribing the right of free speech, in the pulpit, in defence of the institution, showing that in the success of the anti-slavery cause are involved not only the rights and interests of the bondmen of America, but the highest welfare of the very manhood of every Northern freeman. He alluded to the visit of Mr. Thompson to this country, glancing at his career as a philanthropist, a reformer and a statesman in Europe, and his claims upon the American people for sympathy and respect, and a fraternal recognition. He contrasted the treatment of Mr. T— by politicians and clergy, in denouncing and libelling him, and attempting to enkindle the spirit of violence against him, with the signal failure of their evil designs, and Mr. Thompson's successful labors in New England and New York, were briefly noticed. He also referred to the unanimous and fervent sympathy of the popular press and fashionable circles, to Englishmen who had either flattered our vanity or were expected to do so, and the malignity or obstinate prejudice manifested by Mr. T— though a truer friend of America than any of her detterers. This was the reward he had encountered for his fidelity to our cause; for loving its slaves more than its fashion; for loving its souls more than its praise, truth more than ease and honor; for loving men and reverencing God above laws, customs and religious rites.

E. Rush Plumly followed at some length, and in eloquent and earnest language, denouncing evidently the enormities of slavery, and the fearful moral depravity it has wrought throughout the nation, vindicating the right of free discussion, and earnestly deprecating the violence attempted. George Thompson, by the pro-slavery and servile press, and venal politicians. It was the misrepresentation and malicious prejudice of these parties that had induced the people against their true friend and benefactor.

Lucretia Mott thought the remarks of the last speaker most sufficient, as he had given new evidences of the progress of truth, even in the desperate efforts of corrupt politicians and presses to stir up the passions of the ignorant. Truth, he said, could not now excite the wicked and murderous spirit which characterized the mobs of fifteen years ago. In his present tour through the country, Mr. Thompson had held more large and crowded meetings, addressed by crowds of the people, and was everywhere heard gladly by the common people. Only twice had his meeting been disturbed, and in both these places (Boston and Springfield) had he afterwards addressed large audiences without the slightest difficulty. In the last place, he had received unanimous votes of confidence, though some of the papers had attempted to excite it. The crowd gathered in Arch street on last First day, were mostly those who had come to hear. But, if the attempt to excite the people had succeeded, he would doubtless have had a peaceable and successful meeting.

Dr. Elder rose to speak, and John Campbell, an Irishman, who has gained some notoriety by his abusive scurility toward the anti-slavery men, the colored people generally, and Mr. Thompson, asked permission to ask a question; under this pretence, he took the stand and poured out a violent tirade against Mr. Thompson, denying his right to speak here, and declaiming against the "licentiousness" of free speech.' He was loudly cheered by certain rude fellows of his own kind, but the naked impudence of the fellow in pushing himself upon the platform of an anti-slavery meeting, and using the liberty granted him by courtesy, to deny the *right* of speech to Mr. Thompson—a foreigner, invited here by the call especially for him, naturally excited the disgust and indignation of the audience, especially those who best knew Mr. C's previous course. Some little confusion ensued which added immediately, however, and Dr. Elder spoke at length without interruption.

His defence of the right of full and free speech was eloquent and powerful. We regret that we perceive the relevancy of some of his remarks to the subject of the meeting; nor either the necessity or appropriateness of his introducing, at length, many of his sympathy with the peculiar opinions in reference to the Union, held by those who had called the meeting and invited him to speak. The meeting had no connection with the Colonization Society, or any other speaker alluded to them, nor had Dr. Elder's previous relations to us and the cause had him liable to an unfavorable construction of the sentiments of his speech, widely as we differed from some of them.

Mary Grew spoke briefly and impressively in defence of Mr. Thompson against the slanderous charges of his enemies, and in rebuke of the Philadelphia press for its course toward him, concluding with a touching appeal in behalf of the slave mother.

After a few additional remarks from Henry Grew, and further explanations of Mr. Thompson's course in England by B. R. Plumly, the meeting quietly separated.

TELEGRAPHIC FRAUDS.

It is much to be regretted that so potent a means of happiness and good as the Telegraph should be made, as it now is, in reference to the anti-slavery cause and its friends, the most effectual instrument of falsehood and injustice. Yet the slightest confidence can be placed in the telegraphic despatches of the associated press concerning anti-slavery meetings or any subject connected with abolitionists. The following, published by the Tribune and other New York papers of Monday, is an illustration:—

MOB LAW IN PHILADELPHIA.

PHILADELPHIA, Sunday, June 15. An abolition meeting held here in Franklin Hall was broken up by a mob. Miss Mary Green and Lucretia Mott had addressed the audience, when a colored gentleman attempted to speak, but was prevented by noise from the hall. There is great excitement here in consequence.

—It is hardly necessary to say that the *only truth* contained in the last sentence is, the fact that a meeting was held, and that Lucretia Mott was one of the speakers. The rest is all the coinage of some venal scribbler, employed by the New York press to furnish its despatches. The lie thus travels literally 'from Maine to Georgia before Truth can get her boots on.' We have no remedy, for no correction will be published in the papers of the papers which circulate the falsehood, and in those which publish it, it will not be read by a third of the readers who read the first false statement.

We are surprised that such papers as the *New York Tribune* and the *New York Evening Post*, employ these lying reports, after the proofs they have had of their character.—*Penn. Freeman.*

PENNSYLVANIA QUAKERISM.

The Editor of the 'Impartial Citizen'—Samuel R. Ward—in giving an account of his recent visit to Pennsylvania, says:

A friend invited me to spend a Sunday in Williston, at the residence of my good friend, David Evans. I spoke in that town, on the Sunday I was there, to a people of intelligence, in a school house. The neighborhood is a pretty pro-slavery Quaker settlement. Many a Quaker there would not go to an anti-slavery meeting under any circumstances. They have got a notion, I suppose, that if a prominent Quaker in Philadelphia will 'disown' her own daughter for being an abolitionist; some of the William Lloyd Garrison stamp, or even a Friend, there is about as much of the spirit of Woolman, Penn and Benezet in them, as there is in an empty Quaker bonnet. They are Quakers in the flesh and blood as they can endure. I know of Quakers who ridicule 'niggers' as much as any street rowdies; and they seem to think that God has a decree to them to be more or less accordant with their 'testimony' and the 'weight of the meeting.' Indeed, from what I saw of them in and about Philadelphia, I should think the majority of them by birth, are relentless negro despisers. Yet, strange to say, the black people, many, too many of them, will run mad, almost, after a Quaker! Ah, if one Quaker out of one hundred thousand were like Esther Moore, there would be some sense in this. But that venerable disciple of Jesus, she was bereaved of husband while living, hated by almost all the meeting for her devotion to the poor and the needy. God save us from Quaker pro-slaveryism, and Quaker negrophobia!

New Haven is the head quarters of Connecticut Religion, Literature, Politics, Colonization, Aristocracy, and Negro-hate. It is one of the most beautiful, and, at the same time, one of the most hopelessly pro-slavery places in New England. There is no more abolition in that city than there is in Baltimore. The black man is no more esteemed an equal, than he is in the Protestant Episcopal Church in New York and Philadelphia. There is a sort of a 'people' pity, sympathy or pity, or a kind of commingling of contempt and pity, which will hold you at arm's length, and say, 'God help poor dear, poor, benighted dark man, equality and brotherhood is as foreign to them as the island of Borneo. That Colonization should flourish in such a soil is to be expected. Rev. Mr. Orcutt, the agent for that region, justifies negrophobia from what he deems would be the expense of the Colonization Society. Perhaps he thinks Christ, the Redeemer whom he preaches as the Saviour from sin, and the Exemplar of the human race, and the friend of human action, would prefer not to have a family of respectable colored people live in the same house with Him! And though it is quite evident that some blacks, as well as many whites, will go *Father* says, he does not seem to say what the accommodations will be for outside and inside, forward deck and cabin passengers, after their arrival. Perhaps the spirit of Christianity, or universal philanthropy, in and out of New Haven, would be highly dissatisfied with any location, in another world, where progress should be admitted to an equality with themselves. The beauty of it is, they can't control the matter.

I spent Sabbath and Monday, 25th and 26th of May, with Brother Beman, speaking three times, to as respectable and intelligent audiences of colored people as are to be found in the free States. The living pretensions of the Presbyterian church are where so abundantly lived down as in the city of elms. Such progress, such improvement, such growing refinement, such elevation of tastes, are not to be found among any class of people in the country, in the same circumstances. Irish, Dutch, Poles, Scotch, Swedes Hay, Sweet Nightingales, of Sweden that are *not* Nightingales, have made the same upward tendencies during the last twenty years, that the black people have made in New Haven during that time. They are manifesting a growing power in intelligence, increasing their comforts, acquiring character—in a word, they are doing anything and everything that any class of people are able to do for the bettering of their condition. The impossibility of improvement, and coming up to equality with the whites here, is the strongest, powerful, and, too overwhelmingly in New Haven, by the brave blacks of that pro-slavery city.

That there are vices among our people there, I do not, of course, deny. Rum is doing its work among them, as among the whites. Gambling is practiced, I fear, by some few of the young. Among these vices also is the licentious, which finds a place too conspicuous. In these things there, as elsewhere, our people suffer much from the corrupt and corrupting example of the whites, as well as from temptation among themselves. Yes, we are the victims of a sort of double devilitry, external and internal. One of the meanest forms of licentiousness, among professed Christians, is the prostitution of black females to the gratification of white men's lusts. I know nothing, in slavery, more perfectly degrading than this. We pity the enthralled and prostituted slave girl. We execrate her brutal ravisher! We press the claims of the former for sympathy, and of the latter for condemnation, and call the attention of our fellow-citizens, with some degree of effect. We make parents, wives, husbands, saints and sinners, feel the damnable nature of the accursed system, as well as the guilt of the voluntary, hireling, degradation of black young women, who, seem to be the paramours of black men, solicit the embraces of white ruffians, and so sell themselves to infamy, we certainly see them sink to depths which slave women know not how to reach. I do not say that this vice, and this infernal species of self-degradation, abounds in one place more than in another. But I do say, that the painful evidences of it are too pregnantly presented to our eyes, in too many communities of our people.

I may as well close this letter by asking you, my dear R., how much white men of the character alluded to above, really deserve our sympathy? If we are the degraded, half brutes they say we are, why are we, now and then, with too fatal a frequency, made the grandfathers of our children, while our daughters are unmarried! O, we are subject to a threefold damnation. We have the corrupt example of the whites, we have their abominable embraces amongst us, and our own temptations, besides. Let me tell you, the work of elevating our people, viewed in all its aspects, is the most arduous and most difficult work. I will add, the most hopeful and most glorious work now presented to the American philanthropist. S. R. W.

'THE ANCIENT AND HONORABLE'

A few very ordinary persons, tricked out in red cloth and feathers—and who, together, style themselves 'The Ancient and Honorable Artillery Company,' paraded the streets of Boston, on Monday last, with horns and drums, and other sonorous instruments, effer the manner of boys. They marched to the State House, and were there joined by His Excellency, after the manner of ancient times, when there was some significance in the display, and by Gen. Wool, who, after a life of above sixty years, is just beginning to learn that for nearly half a century, he has been one of the greatest heroes and statesmen that the world has ever seen. With these important additions the procession proceeded, not by the most direct route, to a church—a building very hypocritically dedicated to the worship of the 'Prince of Peace'—and there listened to an address on 'Patriotism,' as if there was something in red cloth and feathers which necessarily suggested the idea of patriotism. The preacher was Starr King, a star divine, who we are told by the reporters, from the criticisms upon his discourse, managed to preach so as to please God without offending the Devil—an achievement which has come to be regarded as first among the priestly arts of modern time.

After the company had been duly sanctified in the temple of peace and muskets, they proceeded to Faneuil Hall, to satisfy those cravings, which seem to pervade, in an almost equal degree, the bosoms of both saint and sinner. Isaac H. Wright, Esquire—formerly a noted radical Locofoco, now a veteran officer in the Mexican robbery, (where he saw no blood except what was shed in the American cause,) and now a faithful Tyler Democrat, and now an office-holder under an Administration which makes kidnapping the test of friendship and fidelity manifested both in the mouth and at the table. Such a man would, of course, have a fine spread, a fine gourgeul; and his fulsome toast, extolling Daniel Webster for his services in behalf of negro-breeding and stealing, was but a fitting offering upon the altars of thrift and good living. The sentiments were, for the most part, such as would become a company of Christian Democrats; and, of course, abundance and the purse-holders of a slave-driving Administration are those alone who are expected to admire and applaud. The sentiment of such a company very appropriately closed by the electrifying, if not celebrated Mexican hero, and purely unsuspected and patriotic statesman—Caleb Cushing—to be commander of them, very ordinary persons with red cloth and feathers, for the next year.

It may serve to afford an illustration of the character of Boston, in the nineteenth century, to consider that the same churches and the same Faneuil Hall, whose portals open wide for such red cloth and feathered companies as we have described, are closed imperviously to the friends of humanity and liberty.—*Dedham Gazette.*

LETTER FROM MR. WEBSTER.

The Hon. John M. Botts has communicated the following letter from Mr. Webster for publication in the Richmond papers:

WASHINGTON, June 4, 1851.

MY DEAR SIR:—When I arrived at New York, my attention was drawn to a paragraph in the telegraphic report of my speech at Buffalo. Under the circumstances, it is wonderful that the accomplished reporter performed the service as well as he did; but a mistake occurred, of some importance, which I be corrected as soon as it met his eye. Toward the end of the speech, I am represented as having said, 'Gentlemen, I repeat, believing that slavery exists in the Southern States, *and that* Congress has no power over it.' This is so entirely in opposition to the whole tenor of the speech, that it might have been hoped that all would have regarded it as a misprint or an error. It appears, however, that this was not universally the case, and therefore the reporter very promptly caused the following correction to be inserted in the Herald, the paper in which the report first appeared: 'Gentlemen, I regret exceedingly that slavery exists in the Southern States, but Congress has no power to act upon it. It may be, however, that in the dispensation of Providence, some remedy for this evil may occur, or may be hoped for hereafter.'

It must be obvious to every intelligent person that if Congress possessed power over slavery as it exists in the Southern States, any attempt to exercise such power would shake up the Union just as surely as Mount Vesuvius shakes up its ribs, when it pleases to do so. These subjects of slavery, and State rights and State authority, intended originally to be left still, if we wish to preserve the Union.

You are at liberty to make any use of this letter which you may think necessary to remove false impressions.

I am, dear sir, with the truest regard, your obedient servant, DANIEL WEBSTER.

Hon. John M. Botts, Richmond, Virginia.

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DR. W. R. COLLINS

WISHES to inform the readers of the Liberator, that he is still in the city, 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

TO WOMEN.

JUST published, and for sale by CROSBY & NICHOLS, 111 Washington street, THOUGHTS ON SELF-CULTIVATION addressed to Women. By Marie G. Grey, and her sister, Emily Sherriff. Authors of 'Passion and Principle,' and 'Letters from Spain and Barbary'. An admirable work.

'They (women) have nothing serious to do; is that a reason why they should do nothing but what is trifling? They are exposed to greater dangers; is that a reason why their faculties are to be purposely and industriously weakened? They are to form the characters of future men; is that a cause why their own characters are to be broken and frittered away? Are they now are?'—SYDNEY SMITH, *Living on Female Education.* May 23.