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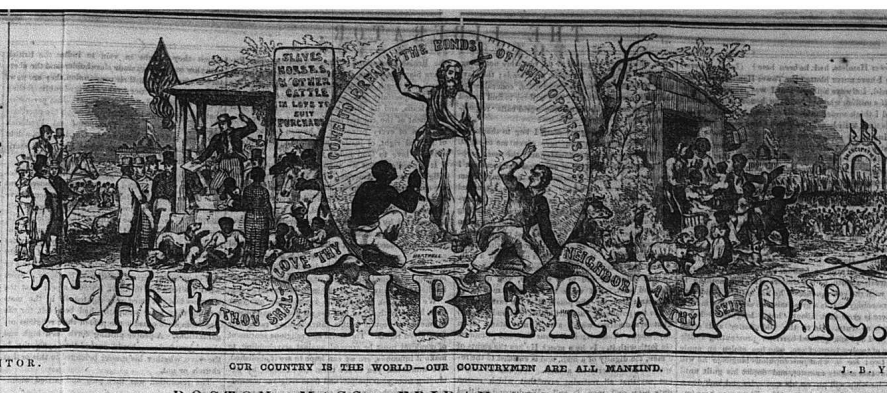

THE LIBERATOR.

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

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The Liberator.

CELEBRATION OF WEST INDIA NEGRO EMANCIPATION, AND WELCOME TO GEORGE THOMPSON, ESQ. M. P.

By fourteen Fugitive Slaves in the British Metropolis.

LONDON, August 8th, 1851.

MR DEAR SIR:

I have now the pleasure of redeeming my promise, by forwarding you a full report of the proceedings of one of the most interesting, and, in its anti-slavery aspect, most important, meetings ever held in the city of London, which took place on Friday last, August 1st, at the Hall of Commerce, Threadneedle street. The two objects for which the meeting was nominally convened were—the celebration of the most important event in modern British history—the liberation of 800,000 West India slaves,—and the public welcome, by representatives of the race then emancipated, of one through whose instrumentality, and to whose enduring labors and surpassing eloquence, those 800,000 human beings are so materially indebted for the enjoyment of Heaven's greatest blessing, Liberty, upon his return from a second heroic and triumphant crusade against the worse than Pagan barbarisms of the United States, who have so long defiled the holy Temple of Freedom, and trampled that which is most dear and sacred to the Christian world beneath their feet. Important as were these two objects as past events, the celebration of the sixteenth anniversary of the deliverance of the West India negroes from the house of colonial bondage and the paying of a tribute of admiration, respect and love to the great and living champion of their emancipation, for his past services, due care was moreover taken to render them subservient to the more practical purpose of the future emancipation of those unhappy beings to which you and your noble compeers are engaged—the deliverance of 3,200,000 of the same children of God from the grasp of the Republican Pharaohs of America, whose exodus from the Egypt of slavery, and whose celebration of the Canaan passover of freedom, I hope, will be the fervent prayer of all true-hearted men in this country, the oldest abolitionist in the United States may yet live to witness.

Unlike your 'Independence Day,' our first of August celebration was no empty glorification of great principles of a great men; no mere annual lip-worship of liberty, standing out in cold contrast with every-day acts of the most grinding tyranny. The retrospect of the past was used as an incentive for the future. The meeting not only recognised in theory the great doctrine of the natural equality of man, and his universal right to freedom throughout the earth, but they pledged themselves to exertion in order to give embodiment to that righteous principle, primarily in their most natural sphere of influence, among an apostate people, who, having the same origin, language, religion, and, to a great extent, customs and constitution as our own, their reclamation to virtue we are bound, by every tie of kindred and association, to seek with all our souls. There is reason to hope that its practical results will hereafter give ye to reflect with satisfaction upon the anti-slavery gathering at the Hall of Commerce, in the city of London, upon the first of August, 1851.

The time, place and circumstance of the meeting are deserving of special notice. Looked at in their combination, they furnish the most marked public demonstration ever made by British citizens against American colonophobia. The thousands of transatlantic visitors to the Great Exhibition have caused London to be fuller of representatives of the American Slave Power than at any previous period. Among the deficiencies of American character, inquisitiveness cannot be numbered. No sooner have they gone, alone with their eyes wider open than those same visitors from the United States. They have extolled themselves of every public meeting and all opportunities of hearing expressions of British feeling. The meeting on the first of August was not only a remarkable event, calculated above all others to catch the American eye, but it was a thing not done in former. The Hall of Commerce is the largest and public room in the city of London, within a stone's throw of the Bank of England, the Exchange, and other public buildings—the terminus for omnibuses from all parts of the metropolis—in the very centre of its trade and commerce. The meeting was not extensively advertised in the leading newspapers, and the walls of the metropolis, from end to end, were plastered with the announcement. The invitation to the meeting was not couched in the restrictive terms adopted by some societies, of 'the friends and supporters of the cause;' but the platform, as well as the hall, was open to all comers. Most prominent in the notification was the extraordinary and unprecedented circumstance, that the chair would be taken by a fugitive slave. It was publicly announced that the 'peculiar institution' of the United States would be openly impeached; and yet, although American citizens in shoals were walking the streets of London during the day, not half a dozen, with the exception of the fugitive slaves, were present at the meeting, and these who were present were the gentlemen favorable to its object. One of two inferences must inevitably be drawn from their absence; either the American citizens, notwithstanding their skill in bowie-knife and revolver, are naturally cowards, or they felt themselves placed in circumstances where they would be

'But naked, though locked up in steel,'

Their past history proves that Americans are not naturally cowards, and we are driven to the other alternative—that the cowardice they displayed on this occasion was the cowardice of conscious guilt. Their silence of the challenge arose not from any cowardice or moral courage, but from a consciousness that the manifest injustice of slavery, in the eyes of all men, in a free country, rendered them utterly powerless in its defence. They must have felt how despicable, since they had never before felt how contemptible their prejudice of colour had rendered them in the sight of all men; for notwithstanding the immense disadvantages under which the fugitive slaves labored, if the American statement was true, from natural inferiority of mental powers, superadded to the undoubted disadvantage of defective education, 'the chivalry of the South,' as Lord Carlisle ludicrously terms it, conjoined with the vaunted almightiness of the North, dared not enter into discussion upon a subject to the defence of which has been brought to bear all the argument and learning of the most profound statesmen, philosophers and doctors of divinity of the United States. The pusillanimity of Americans upon British soil has thus been brought out in marked contrast with the courage of Mr. George Thompson upon American soil. Beginning at the city of Boston, he denounced in unmeasured terms, for eight months, the national sin of the United States, in every part of the Northern States, as well as in Canada. He declared himself ready to meet any and every advocate and apologist for slavery. In the metropolis of his own country, he again meets them, and from the heart of the city of London, before the world's congregated representatives, he utters the same scathing denunciations against their peculiar institution. His accusations were conveyed the next morning, through the medium of the daily press, not merely to all parts of the metropolis, but to every portion of the kingdom. It was hardly possible for an American to take up a paper from his breakfast table, or in any public room in the country, without his eye resting upon the burning words of George Thompson in condemnation of this American's country—language, be it remembered, not uttered by an obscure private individual, but by the most popular member of the British Legislature, a man possessing not merely a Cis-Atlantic or Trans-Atlantic, but a world-wide reputation—a denunciation which it was known would go forth to every part of the globe where the English language is spoken. A week has now elapsed since this withering reprobation was uttered, but not a word of reply or remonstrance has escaped from any representative of the people thus publicly branded as the most guilty nation on the face of the earth. The same result must now follow in the public mind of Europe, as would ensue in ordinary judicial proceedings—that the indictment having been publicly preferred, and evidence adduced in support of it, against the United States, for the capital crime of slavery, and the defendants, although present at the place of trial, having refused to plead to that indictment, judgment must of necessity go by default, and the world must henceforth take it as an established fact, *res confessa* by Americans themselves, that they are verily the guilty people which Mr. Thompson charged them with being.

The price of admission to the Soirce was one shilling; and notwithstanding the occurrence of a Peace Congress gathering, and other important meetings on the same evening, nearly one thousand ladies and gentlemen were present.

After tea was concluded, Wm. Wells Brown, and his daughters, Alexander Duval, James Anderson, —— Benson, and a number of other fugitives and men of color, were accompanied to the platform by George Thompson, Esq., M. P., Sir Francis Knowles, Baronet, the Revs. Jabez Brown, D. D., T. Stevenson, M. A., and E. Matthews; R. Gosheil, R. Smith, J. Brooks, Harvey Powell, and Newman Hall, Esqrs, and a number of other gentlemen. Their appearance was greeted with loud and enthusiastic applause. The front row of the platform, and part of the second, was occupied by the fugitives and men of color; the distinguished gentlemen who accompanied them taking their seats in the rear. In the body of the meeting were many gentlemen of eminence, among whom were Robert Foster, Samuel Barclay (of Gloucester,) Andew Paton, (of Glasgow,) J. Linney, (of Preston,) W. Allen, W. E. Carver, Z. Hubbersts, J. F. Mollett, T. Manson, Robert Smith, (of Dalston,) T. Thomas, J. Bruce, —— Philpott, &c.

The meeting was also graced with the presence of several highly respectable ladies, pre-eminent among whom was Mrs. M. W. Chapman, Miss Chapman, and Miss Caroline Weston, from your side of the Atlantic; Mrs. George Thompson, Miss Thompson, and Miss Amelia Thompson, Miss Estlin, (of Bristol,) Miss Paton and Miss Anderson, (Mr. H. C. Wright's 'Wee Darling,') Mrs. Corner, Mrs. Mawson, Mrs. Bruce, &c.

Alexander Duval having moved, and James Anderson (both fugitive slaves) having seconded, a resolution that Wm. Wells Brown do take the chair, it was carried unanimously.

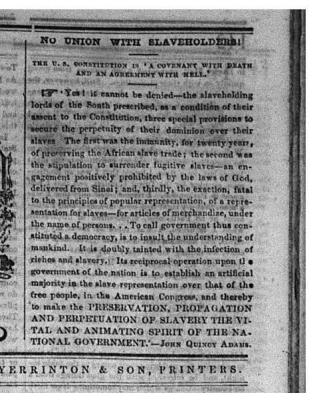
The Chairman, (who upon taking the chair was received with loud applause,) in opening the proceedings, remarked that, although the metropolis had of late been inundated with meetings of various characters, having reference to almost every variety of subject, yet that the subject they were called upon that evening to discuss differed from them all. Many of those by whom he was surrounded, like himself, had been victims to the inhuman institution of slavery, and were in consequence exiled from the land of their birth. They were fugitives from their native land, but not fugitives from justice, and they had not fled from a monarchical, but from a so-called republican government. They came from amongst a people who declared, as a part of their creed, that all men were born free, but who, while they did so, made slaves of every sixth man, woman and child in the country. (Hear, hear.) He must say, however, forget that one of the purposes for which they were met on that night was to commemorate the emancipation of their brethren and sisters in the isles of the sea. That act of the British Parliament, and he might add in this case with peculiar emphasis, of the British nation, passed on the 12th day of August, 1833, to take effect on the 1st day of August, 1834, and which enfranchised 800,000 West Indian slaves, was an event sublime in its nature, comprehensive and mighty in its immediate influences and remote consequences, precious beyond expression to the cause of freedom, and encouraging beyond the measure of any government in earth to the hearts of all enlightened and just men. This act was the commencement of a long course of philanthropic and Christian efforts on the part of some of the best men that the world ever produced. It was not his intention to go into a discussion or a calculation of the rise and fall of property, or whether sugar was worth more or less by the act of emancipation. But the emancipation of slavery in the West Indies was a blow struck in the right direction at that most inhuman of all trafficks, the slave trade—a trade which would never cease so long as slavery existed, for where there was a market there would be merchandise; where there was demand there would be a supply; where there were carcasses there would be vultures; and they might as well attempt to turn the water, and make it run up the Niagara river, as to change this law. It was often said by the Americans, that England was responsible for the existence of slavery there, because it was introduced into the country while the colonies were under the British Crown. If this was so, they must come to the conclusion that, as England abolished slavery in the West Indies, she would have done the same for the American States, if she had had the power to do so; and it that was so, they might safely say that the separation of the United States from the mother country was (to say the least) a great misfortune to one-fourth of the population of that land. England had set a noble example to America, and he would to Heaven that his countrymen would follow the example. The Americans boasted of their superior knowledge, but they need not boast of their superior guilt, for that was setting a hill-top, and that, too, so high that it required not the lantern of Diogenes to find it out. Every breeze from the western world brought upon its wings the groans and cries of the victims of this guilt. Nearly every month fixed the seal of disapprobation to slavery, and when, at some future age, this stain upon the page of history shall be pointed at, posterity will blush at the discrepancy between American profession and American practice. What was to be thought of a people boasting of their liberty, their humanity, their Christianity, their love of justice, and at the same time keeping in slavery more than three millions of God's children, and shutting out from them the light of the Gospel, by denying the Bible to the slave? (Hear, hear.) No education, no marriage, every thing done to keep the mind of the slave in darkness. There was a wish on the part of the people of the Northern States to which themselves from the charge of slaveholding, but as they shared in the guilt, he was not satisfied with letting them off without their share in the odium.

And now, a word about the Fugitive Slave Bill. That measure was in every respect an unconstitutional measure. It set aside the right formerly enjoyed by the fugitive of trial by jury—it annulled his claim to the writ of habeas corpus—it afforded to him no protection, no opportunity of proving his right to be free, and it placed every free colored person at the mercy of every unprincipled villain who might wish to lay claim to him. (Hear.) That law is opposed to the principles of Christianity—foreign alike to the laws of God and man; it had converted the whole population of the free States into a band of slave-catchers, and every road of territory is but so much hunting-ground, over which they might chase the fugitive. But while they were speaking of slavery in the United States, they must not omit to mention that there was a strong feeling in that land, not only against the Fugitive Slave Law, but also against the existence of slavery in any form. There was a band of fearless men who had fled from the city of Boston, whose labor for the slave had resulted in good beyond calculation. This noble and heroic class had caused the whole country to be in agitation, until their principles have taken root in almost every association in the land, and he (the Chairman) believed that, in the time cause the Americans to put in practice what they have so long professed. (Hear, hear.) He wished it to be constantly held up before the country, that the Northern States are as deeply implicated in the guilt of slavery as the South. The North had a population of 19,553,229; the South had a population of only 6,302,756 freemen; the North has 192 representatives in the House, the South only 81; and it would be seen by this that the balance of power was with the free States. Looking, therefore, at the question in all its aspects, he was sure that there was no one in this country but who would find out that the slavery of the United States of America was a system the most abandoned and the most tyrannical. (Hear, hear.)

With reference to Mr. Thompson's visit to America, the Chairman proceeded:—

I am glad that we have upon this platform one who has recently returned from America. (Cheers.) I am somewhat acquainted with the doings of the noble friend that I have alluded to. I had some acquaintance with his connection with the anti-slavery movement before I came to this country. I have had ample opportunity of judging of his zeal in the cause of the slave since I have been here. I have myself been a frequent guest at his table, where I have met many fugitives who have been entrusted to his care, and I know that they have received from him the most friendly advice, and more than that, substantial assistance, to help them on their way in this country. I was present at the farewell Soiree given to him before he embarked this second time for America. I was the last to shake hands with him as he left the railway station, and the first to welcome him on his return at the same place. I watched his movements in every direction. I gained information from every source, public and private, from slaveholders and abolitionists, respecting the course of Mr. Thompson through the country, and I am satisfied that he gave the impetus to the cause of freedom there which it had not received for years before. His tour through the States of Massachusetts and New York, the zeal with which the people came forth to welcome him at every meeting—the fact that when he left the city of Boston, the friends in Boston accompanied him a long distance in advance of the steamer was mooted, is enough to satisfy my mind as to the value placed upon his labors and talents by the friends of my oppressed race. I was anxious, in common with many other fugitives,—those who are present as well as numbers who cannot attend this meeting—to meet together here, not only to celebrate this, the anniversary of West India emancipation, but also to welcome our friend, and thank him for his labors in the United States within the past eight months. And now I will take my seat by welcoming Mr. Thompson, and expressing to him the thanks of the fugitives in this country for the labors, co-operation and noble zeal with which he has aided the cause of the slave in the U. States. I am sure that this audience will be better satisfied with hearing remarks from him than almost any one in the meeting. And now, Sir, (turning to Mr. Thompson,) I beg to thank you for your noble exertions in behalf of my oppressed people (shaking Mr. Thompson by the hand, amidst the loud applause of the meeting.) I had the assurance of William and Ellen Craft, two of the noblest fugitives from the United States of America, that they would be present at this meeting; but at a late hour, I received a letter from them, informing me that unfortunate circumstances beyond their control prevented their attendance. We have, I am happy to say, the presence of a noble man upon this platform, who has been lynched within the last year in the State of Kentucky, simply because he was a sharer in abolition feelings.

Mr. THOMPSON then rose and said:—As I am exceedingly desirous that you should receive all the information which those who are upon the platform are desirous of giving you respecting the working of slavery in America, I will take the liberty of recommending to your patient attention and your warm reception, my friend, the Rev. Edward Matthews, to whom the Chairman has referred; a gentleman who, either side of him additional evidence, that the Republic of America, as far as the whites are concerned, is one great and criminal conspiracy for the enslavement of an entire nation—(cheers)—a nation enslaved within a nation, and by men who dare to take the names of Franklin and Adams and Hancock upon their lips, not anticipating the time when, if they should come in view of those great men in that world of retribution in the rest beyond the grave, their shades would frown upon them, and see them, buried to that depth below the deepest, where a republican slaveholder will find his appropriate place. (Cheers.) O, America is an impious nation—an atheistical country. And yet, there are men in London, calling themselves abolitionists, who are busying themselves with drawing lines of theological distinction between man and man, going about with inveglved vision, with their noses to the earth, seeking to find any petty marks and distinctions between one man and another, on a matter with which they have nothing to do, and blind all the while to that gigantic superstructure—grand in its very guilt—sublime in its very atrocity—that stands in your nation as the most awful practical atheists of the nineteenth century. There is no atheism so bold as that which sanctions in one man the assumption to the right of property in another. Men and man are equal. True, phrenological distinctions may be drawn from the conformation of the limbs, and the contour of the features, may vary; but they do not constitute the man. It is not that of which we read in the words—'In the image of God created he man.' Measure the man by the standard of God's law, and the providence that watches over him, the destiny that awaits him, by faculties ever unfolding and seeking infinity to bring them forth; measure him by his capacity for punishment and reward, by his hopes, his fears, his joys, his sorrows, his hates—and then, here is a man; and when I have shaken hands with a man, and where I have shaken hands with a man, and where I have so eloquently declaimed—where the pictures upon the walls of Faneuil Hall looked down upon the caucuses of Democrats—there were two wretched beings charged, under the United States Constitution, with the deadly crime of having run away with themselves; with the simplicity of a child, and with the most pious and enlightened city in the world, they would be safe It was not only a crime, but a blunder. Well, under these circumstances they were hidden way. I sought them. It was on the Sabbath day. The bells were ringing. I saw the people in their Sabbath dress, and the multitudes filling the sanctuaries of that city. Its main streets were silent. With that being—whom I was taken to task here and in America for calling a glorious being, but who, with another year's acquaintance with his soul and his acts, I now pronounce, with deeper emphasis than I then spoke it, a being as ever trod the earth—guided by William Lloyd Garrison—(Loud cheers)—I found the refuge of William and Ellen Craft. There they were, hid away from the inquisition of the American gaoler; for America is a great prison-house, every one of its inhabitants being gaoler. Colored men are the game; and it is a (glorious) sight to see the hunters of men out. I once saw a hunt in this country, and thought it was a very foolish matter. A number of men in red coats, and others in all kinds of coats, riding on horses, good, bad, and indifferent, to hunt a poor fox, for a pastime that was hasting to get away from them. Well, I thought that a ridiculous sight; but, thank Heaven, that is the most ridiculous hunt we have in this country. But there is in another country, a noble hunting-ground, extending from the Atlantic of Fundy to the region of everlasting snow,—from the shores washed by the dark Atlantic to those on which the wild waves of the Pacific make their melancholy music—all hunting ground for free Republicans, with their President Fillmore at the head, and a regiment of chaplains, ready to pray for him, a few hundreds of thirty thousand ministers of religion. Well, my friends, under these circumstances, I landed in the city of Boston. I saw the Crafts. I recommended them to hasten to the land. I advised them to take the next steamer, which was the one on which I had myself arrived, and they made up their minds to do so. I proclaimed that I had done so, when they were safe on this side the Atlantic; and for proclaiming that I had thus aided and abetted them in their escape, I was threatened with pains and penalties, imprisonment a fine of a thousand dollars for each of the fugitives, as well as a thousand dollars as a punishment for having assisted them to get away. Under these circumstances, a large meeting was held to enable my friends to give me a welcome. The hall was filled by 2,500 persons, assembled within the walls of the Cradle of Liberty. Now, do not imagine from any thing—or, if you have imagined it from any thing you have seen in the London papers, dismiss the notion from your mind—that that was a meeting at which I was regarded by the majority of the persons there assembled. For more than half an-hour after I entered that hall, I was welcomed with the loudest plaudits, almost, I ever heard in a public meeting. An address was being read to me, and whenever my name occurred, the applause were renewed. The whole disturbance upon that occasion was created by some 150 or 200 individuals, who entered at the main door, forced their way into the hall underneath the chandelier, and there did, in Boston, what my 300 ruffians might do



NO UNION WITH SLAVEHOLDERS!

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

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

in Exeter Hall, prevented 3,000 persons from going quietly on with their proceedings. Still, however, the effect was the same. I was silenced, and it was announced through the country at large that I had been silenced: Boston—driven out of Faneuil Hall; and it was declared that I should not be heard in a single audience throughout the whole of the United States. Well, this was a singular and responsible position to be placed in; and, as I told my constituents the night before last, for a time, I forgot that I was an English man, member for the Tower Hamlets, and that I had a seat in Parliament. I remembered only that I was a man, that my right had been menaced, and, Parliament or no Parliament, approbation or displeasure when I returned, I was there to assert my own rights, and maintain that God had given me such a character, warranting me in every part of the world to speak out my thoughts; that He who gave me the power to think, gave me the right to speak; that the man who levels a blow at freedom of speech stabs truth itself and proclaims himself a coward and a villain. (Loud cheers.) I said, 'I will be heard.' (Hear.) My noble friend Garrison had made the same declaration more than twenty years ago, when he published the first number of his then small paper, the *Liberator*, which I recommend every body who is able to subscribe for, and bring their names to the table tonight, and be refreshed with the glad tidings from a far country—tidings which may sometimes draw forth their tears and agonize their souls, but he who would escape suffering in this world, and therefore shuns the exhibition of human misery, deprives himself of a place to suffer, that it is a luxury to suffer with those that do suffer, and that we shall have time enough to wipe away our tears and rest from our labors when the slave be even as his master, and heaven shall receive us all. (Loud cheers.)

Well, the history of three or the eight months I was in America, is simply a history of struggle and of the maintenance of a great right. I maintained successfully that right for myself and or my beloved friends about me. I maintained that right for my constituents—and in doing so, I remembered treason against them, they may make the most of it,—and I maintained it for the world. I entered fearlessly into the conflict, and I have come of victorious. I have spoken again and again in every place where I said I would speak. I spoke, I may be, to prejudiced audiences at the beginning; bit in every instance, I left appalauding multitudes behind me. The field was white unto the harvest, and I put in a sickle here, and gathered a sheaf, and lo! I saw it wave in the wind there. I went thitherward, too again. I was desirous in some other direction. The morning before my results, and thus, from day to day and week to week, I was hurried on by the force of circumstances, and was carried away by almost uncontrolable influences, until, at last, I broke away, and, leaving my heart behind me, I have come back to confess my faults to my constituents. Thrice have I done so, and thrice have they forgiven me. (Enthusiastic cheers, renewed again and again.) I believe, however, it may trouble some parties who are very anxious about my future position to hear of it, but I must announce the fact. I think, after all, that it has been but a lover's quarrel, and that me and my constituents shall henceforth be bound closer together; and that if those *friends* of mine think to make any political capital out of my eight months' absence in America, they will be woefully disappointed; especially, should we have the happiness, and it would be great happiness to me, to come face to face on the platform, and as they have asked what I was doing during the eight months I was in the United States, to allow me to ask my opponents what they were doing for the cause of human freedom during that period. (Cheers.)

Well, now, my friends, did I find no change when I returned this last year to the United States? Yes; a change that I cannot describe; a progress that I cannot measure. There is still hatred. The flames of persecution burn still. The legislation of the United States seems to be nothing better than a complete register of the sore passed by slaveocracism. It is an awful fact, that the general tendency of the legislation of the United States has been downwards from the day of the Declaration of Independence until now. That was a great and a noble document; a grand, a glorious document, if they declared the truth; —which was not then created, for it existed from the beginning—that all men are free and equal, and have a right to enjoy life, liberty, and happiness—when they put forth that great Declaration, which in its progress is evidenced, when it should be removed from declaration in America, to overthrow the despotism of the world. Yes, then the Americans did well; but when they assembled to frame their Constitution, they did not well. They compromised the rights of 600,000 human beings alive, and generations of lives thereafter. They did it for peace, it has brought them dishonor; they did it for honor, it has brought them dishonor; they did it for strength, it has engendered weakness; they did it for good unto themselves, it has turned to evil. Young men who hear me to-night, learn this lesson, if no other, from this history—under no circumstances ever compromise a principle! (Hear.) It is bad enough to do wrong personally and privately. The wrong I do myself and by example to society may be great; but the wrong which that man does who advocates a false principle, or compromises a true one—the wrong that he does by depositing on earth the seminal principles of evil to the end of the world, can never be measured. It is an eternal wrong. Stand, then, on principle; stand for right! Principle. Better that half the nations on the earth should perish, than that one principle should be compromised for any apparent good, or to accomplish any object, however in itself it may be noble and great. (Hear.) Well, sir, that was the first wrong step taken by the American nation. There are those who say the Constitution of the United States is not a pro-slavery document. Well, I never could account for the mental vision of such persons. I can just believe they are honest; but I am obliged to spare their hearts at the expense of their understandings. The Constitution of the United States not pro-slavery! Why, there are five portions so distinctly pro-slavery, avowedly pro-slavery, that they were known and declared to be pro-slavery at the time they were inserted. Why, that Constitution has been looked on as the foundation of slavery, from that time to this. It has been quoted as the bulwark of slavery, from that time to this. All the decisions under it of the only Courts of the United States competent to interpret it, have been to the effect that it is a pro-slavery document. It guarantees the security of slavery, as long as any State in the Union chooses to cherish it. Yes, that was a wrong step; and then came the evils in the train of it—the multiplication of slaves; the Fugitive Slave Law of 1793; the admission of Missouri in 1820; that bloody campaign upon the peninsular of Florida, which grew out of slavery, and led to only a war upon the Seminole Indians for the recovery of fugitive slaves; then the land pirates of Texas took possession of one of the fairest porflons of that continent, and plunged a nation, which was quite ready to act, into a war with Mexico. Then came the final climax of the infamy of that republican country, the Fugitive Slave Law, the effects of which are before your eyes.

Now, my friends, one word about the importance of doing what we can to free America from that dire curse. There is no disguising the fact, that America has a future the most grand and glorious of any nation in the world. It must be a mighty nation; shall it be a guilty one? It must be a nation all but omnipotent; shall it be omnipotent to bless, or omnipotent to curse? Electors of the Tower Hamlets, if any of you be here to-night, say whether the man who is seeking to rescue the true principles of political and personal liberty from the grasp of hypocritical, recreant Americans, is not doing more for the world, and something better than he could for the Tower Hamlets, had he been here? (Loud cheers.) As I have never blotted the Tower Hamlets out of my world, I always believed that I was laboring for the half a million whom I have the honor to represent; and I think some thousands of them have attested by their cheers their belief that I was doing so.

Inconcert with whom did I labor in the United States? Why, with those only with whom it was possible to labor in the anti-slavery cause in that country. I labored everywhere with the uncompromising, the consistent, the unflinching. (Cheers.) I hate 'management.' (Laughter.) I hate what men in comfortable Secretary's offices call 'prudence.' Prudence in the presence of American slavery!—Prudence as to when you are to speak upon such a topic, and when not! Who dare say that he dare conceal the truth for an instant? Has he a lease of his life? Has he the elixir of immortality? If he has not, and stifles a feeling, suppresses a thought, or conceals a truth, he is a traitor. He has nothing to do with the consequence; he has nothing to do with phraseology. It is a great mistake about this matter. There is great cant about 'harsh language.' Be as harsh as truth. Go to the Old Bailey and see a wigged and silk-gowned barrister prosecuting a little boy, who has stolen an apple, who has stolen an apple or two; see in what unscrupulous language he will paint this mighty monster, and depict his guilt until his lordship will put on his spectacles and look down upon the awful criminal; (Mr. Thompson here imitated the supposed judge, amidst loud laughter,) and the man who hears the recital of little-by-and-bye, bun-offenders, in terms of the highest reprehension, and think the Penitentiary too good for them, are your mealy-mouthed apologists for that ever-towering, indescribable, all-comprising, colossal ruffian, the American republican slaveocrat. (Loud cheers.) But, after all, you do not find the slaveholder complaining of the harshness of your *language*. It is not with the *terms* of the indictment that he quarrels, it is with the *substance* of the indictment. Place the indictment before him, and whether in the dulcet strains of one of your more polished divines or lawyers, or in the rougher voice or harsher tones of him now addressing you—you will find that he neither loves the one nor hates the other because they are harsh or because they musical; he hates the truth, and grinds his teeth at it, whether it be spoken, or a frail being in myself that tells him—either in bland phraseology, or in plain English—he is a felon of the first magnitude.

Well, to revert again to the question, with whom could I associate in the anti-slavery cause in the United States? To whose house did I go upon my landing in Liverpool? To the house of William Lloyd Garrison—(cheers)—a man whose name will go down to posterity over that great continent, and, when the valley of the Mississippi shall have its tens of millions and the shouts of freedom from millions on the shores of the Atlantic shall be echoed by free millions behind the Rocky Mountains, when that time shall come, it will go down to posterity hallowed and embalmed, long as virtue excites admiration, long as heroism is applauded, or disinterested devotion to the [meanest] of God's creation shall find a human being to esteem and lament. His associates were men of his principles mine; his plans mine; his purposes mine. I labored while in that country, although uncommissioned, technically, with that glorious band of men and women known there—and I want them known here—by the name of 'The Old Organizationists;' the members of the true 'American Anti-Slavery Society,' the only anti-slavery organization in that country.

Do you ask me the general result of my labors in the United States? I cannot tell you. If I thought they had been large, perhaps it would be impertinent for me to say so. If they have been small or if they have been nothing, I can only say—I did what I could.

And now, my friends, to come back again to London. Something must be done in this city to gather up, reorganize, and direct the anti-slavery feeling of this metropolis. It has no outlet, it has no expression, it has no organ, it has no centre. We were I connected with an anti-slavery society in London, I should penetrate every section, and find some anti-slavery element. It is in this hall to-night. (Hear, hear.) I found it in every audience, the most prejudiced and bigoted audience I ever addressed, in America. I commenced under withering frowns; I left off amidst approving plaudits. Yes, this element is all around us, and it must be gathered up; it must be concentrated; it must be directed. But the practical object to be accomplished by such organization—and I hope we shall have it to-night—the germ of it is, to take care of these fugitives. There is a beloved friend here, (pointing to Alexander Duval) who has a wife and child in a town where I recently lectured—New Bedford, in the State of Massachusetts. Here he is. Here is an anti-slavery organization in London, but this man is allowed, I fear, to say, to go sentencing about living upon alms. (Loud cries of 'Shame.') One kind friend gives him a day's work at gardening, and then has no more for him to do. He then comes to me, not willing to trouble others, asking what he shall do next to earn his next penny. O, it is a disgrace to the Anti-Slavery Society, that such men like him should have to go from door to door and beg their bread. (Loud cries of 'Hear.') Could he be safe from the fangs of the law, he need not have done this in any town or village in America. The people of the United States, with all their faults, are all events know what hospitality means. Well, we must have a Committee to take care of every fugitive. Let them be put to work, and while not at work, let them be kept from mischief. Let them not be beggars in our streets. While the priest and the Levite pass them by, let us pay the reckoning. Now, I want the gentlemen who are present to-night to come spontaneously forward and freely and cheerfully give their names, and say, 'We will, in the first instance, form a Committee, to guard and cherish the fugitive slaves in the Metropolis.' Mind, we are going to make gentlemen of them; that would be turning them to ye little and very low account. We want to make men of them, and teach them what they have not learned in slavery—the dignity and glory of honest and independent labor. We will have a Committee this very night, announce it, and say where subscriptions may be received, and by whom. We will send our fugitives to that Committee, that they may inquire into their circumstances, learn their characters, and find work for them to do. Well, they must wait till to-morrow, take care that they shall not starve in the meantime to-day. But we must also have an organization for the gathering up of the feelings and sentiments of the people of this country on American slavery. I mean to give, during the Parliamentary recess, a course of lectures, in some large theatre, on the subject of American slavery. I will give you the history of the movement in that country; I will unveil the shams there, and show you who are the real friends of the slave in the United States, and will endeavor to prevent your seeking graces in the wrong place and dig in thistles. But, in the mean time, we must have an organization; and, if I have said, we will commence it to-night. In addition to an organization, we must also have a publication, to disseminate truth in regard to American slavery. Is there not one, here, friends, for such a paper? Why, while I was in America, there came, week by week, to this country, and were laid upon the table of the Anti-Slavery Society Committee, papers, and piles of papers, detailing, as rapidly as minds and steam could bring the intelligence, accounts of every movement of mine; and there were those in London, calling themselves an Anti-Slavery Society, who knew just as well what I was doing a fortnight afterwards as I did myself, at the time, and yet they allowed the people of London to remain in ignorance upon the subject. (Loud cries of 'Shame.') They permitted my constituents to think that I might be digging in California, or going on a voyage of discovery after the sea-serpent, when I was doing the very work which they proposed to do, but were not doing, at home. This must be done, my friends; the slave must not suffer through compromises, concealments, and negligence elsewhere. We will try to find honest men, if we cannot find what the world calls 'respectable' men.

And now, in taking my seat, I beg to thank you for the kind reception you have given me to-night. I have come back to this country only the more deeply baptized into the spirit of universal freedom than I was, by the events. Freedom has been my dream from my earliest childhood. Often have I lodged along Cheapside on errands, as an errand-boy, fancying myself at the footstool of some tyrant, pleading the cause of some manacled captive. God has given me the opportunity now, for three hot twenty years, of proclaiming these great and immortal principles—that man is man; that no man is more than a man, and no man less; that to be a man owner, you must be God said man; and to be a slave, you must be man and beast. But while man is man, man never can own a man, for 'the potsherd of the earth cannot say to the potsherd, Thou art mine.' (Loud cheers.) That is a doctrine which a man may stand upon my where. Take it; it is your line and plumpet. Go forth with it. Is he a man? He has the rights of a man, he has the dignity of a man, and is entitled to the respect and the liberty of a man. We ask no more, but say that all restraint save that which reason puts upon evil men, is evil. We demand political freedom for our brethren at home, and we will have freedom for our brethren abroad. I have tried to put this principle in various ways. I have endeavored to prove at one time that man should be free; at another, to prove that food should be free; at another, to prove that religion should be free; and at another, to prove that Her Majesty's tax-paying subjects should be free. The cause is one, whether I plead for the famishing artizan that the golden harvest may come to our shores, or whether I try to break the clanking chains of the African enslaved in America, or whether I ask that the victim of bloated aristocracy may shall be free, and have a conscience of his own, a church of his own, and a God of his own. The cause is but one, and I live but to advocate it; and I will take whatever consequences may follow from the uncompromising vindication of these principles; and if I represent a constituency, as I did last night before last, that cannot not into these principles, I represent them no longer; for in bondage to 23,000 I will not be, for I have already refused to be in bondage to 23,000,000 elsewhere. But if these be your principles, as they are mine, then hand in hand and heart to heart let us labor in this holy cause, and, with God to bless us, we will 'make the world better yet.' (At the conclusion of this remarkably eloquent speech, the whole audience simultaneously rose, the ladies waving their handkerchiefs, and the gentlemen giving 'Three times three hearty cheers for George Thompson.')

Mr. Abner Goodale then came forward and said, that he should not have intended to have addressed the meeting had he not, many years ago, embraced the great and noble sentiments which had fallen from the honorable representative for the Tower Hamlets. Before that honorable gentleman was born, he (Mr. Goodale) had co-operated with the immortal Wilberforce for the abolition of slavery, at which period the largest public meeting they could convene would not amount to a hundred. Those principles, however, had spread, until they were enabled to gather together such a large assembly as the present, to plead the cause of the poor slave. He was in unchaining him, and giving him freedom and liberty. He had also been a coadjutor with Sir Thomas Fowell Buxton. He would not detain the meeting with any further remarks, as the Honorable Member from the Tower Hamlets had spoken so eloquently, so admirably, and so much to the purpose, that any thing further he could say would be repeating what Mr. Thompson had already said so beautifully.

Mr. Thompson then made a brief appeal to the audience for contributions towards the expenses of the meeting. Among others, he gave, a dollar and a half dollar, 'unstained by slavery,' which was handed up by two American gentlemen. Mr. Thompson also exhibited to the meeting some specimens of cotton unstained with slavery, which he trusted would be only the first fruits of a crop which should supersede the American slave-grown article.

Mr. Spencer T. Hall rommented upon the objection raised to the emancipation of the negro, on the ground of his being a mere animal, and not human, which objection the gentleman met by the old argument of the frightful guilt and infamy which the slaveholders incur in that part, by entitled upon themselves by their connection with their slaves.

Alexander Duval then moved the adoption of the following Appeal from Fugitive Slaves in this country to the meeting, and to the people of Great Britain and the World, which appeal was then adopted by a Committee of Fugitives, who then sought its ratification by the meeting:—

An Appeal to the People of Great Britain and the World.

We consider it just, both to the people of the United States and to ourselves, in making an appeal to the inhabitants of other countries against the laws which have exiled us from our country, to state the ground upon which we make our appeal, and the causes which impel us to do so. There are in the United States of America, at the present time, between three and four millions of persons who are held in a state of slavery which has no parallel in any other part of the world, and whose members have, within the past fifty years, increased to a fearful extent. These people are not only deprived of the rights to which the laws of Nature and of Nature's God entitle them, but every avenue to knowledge is closed against them, and the blessed influences of the Gospel denied them. The laws do not recognize the family relation of a slave, and extend to him no protection in the enjoyment of domestic endearments. Brothers, sisters, parents and children, husbands and wives, are torn asunder, not permitted to see each other no more. The shrieks and agonies of the slave are heard in the markets at the seat of government, and within hearing of the American Congress, as well as on the cotton, sugar and rice plantations of the far South.

The history of the negroes in America is but a history of repeated injuries and acts of oppression committed upon them by the whites. It was amongst this oppressed class that we were born and brought up, and, in all the years of our lives, we have which keep them in chains that we have escaped. It is not for ourselves that we make this appeal, but for those whom we have left behind.

In their Declaration of Independence, the Americans declare that 'all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.' Yet, one-sixth of the inhabitants of the great Republic are slaves. Thus they give the lie to their own professions. No one forfeits his or her character and standing in society by being engaged in holding, buying or selling a slave; the details of which, in all their horror, can scarcely be told.

Although the holding of slaves is confined to fifteen of the thirty-one States, yet we hold that the non-slaveholding States are equally guilty with the slaveholding. If any proof is needed on this point, it will be found in the passage of the inhuman Fugitive Slave Law, by Congress; a law which could never have been enacted without the votes of a portion of the representatives from the free States, and which is now being enforced, in many of the States, with the utmost alacrity. It was the passage of this law that exiled us from our native land, and it has driven thousands of our brothers and sisters from the free States, and compelled them to seek a refuge in the British possessions in North America. The Fugitive Slave Law has converted the entire country, North and South, into one vast hunting-ground. We would respectfully ask you to expostulate with the Americans, and let them know that you regard their treatment of the colored people of that country as a violation of the laws of God, a human birthright, of natural right, of justice, of humanity, of Christianity, of love to God and to man.

It is needless that we should remind you that the religious sects of America, with but few exceptions, fellowship with the sin of slavery—the South and North as well as South. We would have you tell the professed Christians of that land, that if they would be respected by you, they must separate themselves from the unholy alliance with men who are daily committing deeds which, if done in England, would cause the perpetrator to be sent to Botany Bay. We doubt that they must refuse the right hand of Christian fellowship, whether individually or collectively, to those implicated, in any way, in the guilt of slavery.

We do not ask for a forcible interference on your part, but only that you will use your moral and political means to restore to this much injured race their God-given rights. The moral and religious sentiment of mankind must be arrayed against slaveholding, to make it infamous, ere we can hope to see it abolished. We would ask you to set them the example, by excluding from your pulpits and from religious association, the slaveholding and pro-slavery ministers who may happen to visit this country. We would even go further, and ask you to shut your doors against either ministers or laymen who are at all guilty of upholding and sustaining this monster sin. By the cries of the slave, which come from the fields and swamps of the far South, we ask you to do this! By that spirit of liberty and equality which you all admire, we would ask you to do this! And by that still nobler, purer and holier spirit of our beloved Savior, we would ask you to stamp upon the forehead of the slaveholder, with a brand deeper than that which marks the victim of his wrongs, the infamy of theft, adultery, man-stealing, piracy and murder, and, by the force of public opinion, compel him to 'unloose the heavy burden, and let the oppressed go free'!

Benxan, (a fugitive slave,) seconded the adoption of the Address by a lengthened and some what eloquent speech, which the extent to which the report extends prevents insertion.

The question was put, and carried unanimously.

Mr. Thompson then rose and said—Sometimes a little anecdote will tell more than a hundred speeches any other means. I will give you an anecdote for the purpose of illustrating American prejudice of color. These two young ladies here to-night are the daughters of our friend and Chairman, Mr. Wm. Wells Brown. (Mr. Thompson here brought them to the front of the platform amidst loud cheering.) Now, these girls show you of what stuff $1,500,000,000 of the property of America consists. You see, this is very moveable property! (Laughter.) The sacred writer said that 'riches take unto themselves wings and fly away,' and there is a kind of property in America that taketh unto itself legs and runs away. Well, these two young ladies were my fellow-passengers on board the steamship America. We had only been a few days at sea, when the captain inquired of me whether I had observed an elderly lady and gentleman of respectable aspects and exceedingly reserved manners. I told him I had; and I asked him who they were—that they were two very religious persons from the town of Framingham, in the State of Massachusetts, and that they were extremely orthodox. The captain said he found the lady, two or three days after, crying in the corner of the narrow passage between the state rooms. He accosted her, and asked her if she was taking a walk. She replied that she was, because she could not go into the ladies' cabin. 'Why not?' said he. 'For many reasons,' she replied, 'but there are a couple of nosegays there I do not like to encounter.' The lady, understanding her literally, really thought there were some flowers there, and upon going there, singularly enough, he found a very handsome bouquet, belonging to a young lady, the parting gift to her of a friend, which she was taking with her as long as she could, as a memento of that friendship. He then found out the young lady, and obtained her permission to remove her favorite bouquet from the ladies' to the gentlemen's cabin, where it was accordingly taken and carefully treated. He went to the lady and told her he had found the objection to her going into the ladies' saloon, and that the offensive nosegay was then in the gentlemen's saloon. 'Oh,' said she, 'I did not mean those flowers; I meant those black girls.' (Laughter, and cries of 'Oh!') 'Black girls!' replied the captain, 'I have not seen any black girls!' 'Yes, I have,' said the lady. 'I mean those two runaway slaves Mr. Thompson is taking off with him.' (Hear, hear, and cheers.) Well, the captain was a British lieutenant, and the old lady's answer rather put his monkey up.—Said he, 'Black negro girls! Madam! There are two darkcomplexioned young ladies on board, and I am quite as much right to the cabin as you have, madam.' 'Well,' said she, 'I cannot go there. Why, one of them actually had the impudence to take up a piece of bread off the dish, and put it down again! Why think of that!' (Loud laughter.) Now, there you have a specimen, and a very good one, of the *pseudo* piety of the New England States. They are extremely rigid in taxing the tithes of cummin and anise, but exceedingly negligent of the weightier matters of the law, judgment, mercy and grruth. I thought I would just state this anecdote, as it would give me an opportunity of introducing these two estimable young girls, who have come to this country, not only to enjoy the security and liberty guaranteed to them here, but also to participate in those sources of information, which are not always accessible to them in America. I hope at some time, to have an opportunity of forwarding the views of an honorable and honest man like our friend, the President in the Chair, will do so.

Mr. Robert Smith then rose and said—I think, Sir, I shall be guilty of the intruding myself for two or three moments upon the attention of the meeting, in order to submit a resolution, which would have sprung from some individual in the meeting; but considering I have had, in past years, some little connection with the anti-slavery movement, and have a grateful remembrance of the pleasurable hours I have spent with the individual to whom I am about to refer, and remembering also the noble testimony which has been borne to his character by Mr. Thompson to-night, I cannot forbear bringing forward a resolution in commendation of the magnanimous and self-sacrificing efforts he is making in behalf of the slave. Mr. Thompson has just returned, for the abolition of slavery:—

Resolved, That this meeting has heard, with pleasure and satisfaction, the noble efforts which are being made by William Lloyd Garrison, and his faithful compeers, to free their country from that foul blot upon its escutcheon, the slave-trade, and pledges itself to aid, to the extent of its ability, the noble endeavors to free the oppressed slave.

It will be in the recollection of many persons present, that four years ago, a larger number of ministers were gathered together in the Metropolis than had ever been assembled on any previous occasion. Upon the attempt to form an Ecclesiastical Evangelical Alliance, the question of slavery was brought up in the body. The American ministers did every thing in their power to ignore the existence of that question. Mr. Garrison happened to arrive in this country at the peculiarly fortunate moment when this question was in agitation, and he, in conjunction with our friend, Mr. Thompson, and Frederick Douglass, went through the country, and placed before it the true character of American slavery. I am happy to say that their efforts have not been without ultimate good. That which they sought in vain to induce the British churches to do, to exclude slaveholders and the abettors of slavery from their communion they are now, no doubt, in deference to the enlarged public feeling on the subject, doing for themselves. I am persuaded that this result has been mainly owing to the exertions of Mr. Garrison, Mr. Thompson, and Frederick Douglass, in 1846. We owe Mr. Garrison, also, a debt of gratitude for his arduous labors and noble sacrifices for the last sixteen years in this cause.

Mr. Brooks, in seconding the resolution, said, Sir, I think that where we find men possessing transcendent talents and eminent piety, and those talents and piety have manifested devoting those talents with the greatest self-sacrifice, to such a cause as that of the abolition of slavery, they are entitled to the sympathy and consideration of every man who has any sympathy for human suffering about him. The question of the abolition of slavery should not be a question of this or that church, but a great question of humanity. From what has been said to-night, it would appear that the churches had not acted very righteously in the matter, but that more sympathy had been felt for the American slave outside the pale of these religious organizations. A publication denounced that the punishment, which the law authorized the magistrate to inflict, was too severe for the offender. In one instance, a little boy had committed the offence, yet the punishment was therefore the duty of the magistrate to pass the crime. We do not desire to make any invidious comments upon this unfeeling social affair. The people have watched the proceedings, and they will so have watched the proceedings, and they will so act in future as to give the American slave his rights.—*Buffalo Republic.*

THE SLAVE-HUNTING COMMISSIONERS.

We wish again to call especial attention to the recent course of Buffalo. There, Commissioner Sims has associated himself with the notorious infamy of Commissioner Loring of Boston,—the only magistrate who has sent a slave back to bondage since it was a crime, and liberty has been equally inviolate, and conspicuous, in Boston and Ingraham, this Smith of Buffalo will now always be remembered as the magistrate before whom the slave-hunter was brought, a victim, with his hands torn and bleeding, and stunned, and with his head nearly cleft open by the violence of the chase. By the Fugitive Slave Bill the slave-hunter and his ally, have this court, and now Curtis and Ingraham and Smith have all the same dirty quality. They have virtually secured a monopoly of the political business, each in his respective district. What slave-hunting in Boston will be, we know not. Whether Curtis will to do this dirty and cruel business in Philadelphia, but would apply to Ingraham? And now, at Buffalo, we have Sims, a College of Lawyers, comes Smith of Buffalo, and emulates to be the vilest, most cruel than either; ready and willing, as the first Commissioner, to have shown himself, to hold a trial over the senseless body of a human being, fainting, and bleeding, to hopeless slavery.—*Commonwealth.*

From the Massachusetts Spy.

APOLOGY FOR SLAVERY.

An Englishman named William Mountford, who resides in Gloucester, in this State, has recently written a letter to the editor of the London (Eng.) Inquirer, deprecating the rude criticisms of the religious societies of England against fellowship with slaveholders, and also declaiming against the propriety of not to admit into our country any honorable man favorable to the Fugitive Slave Law. Mr. Mountford's letter has been copied into the Boston Transcript, from the Philadelphia Ledger, which, of course, is *prima facie* evidence of its honorable character, and a perusal of it amply establishes the fact. This person, who we take to be a clergyman, by his character, has undertaken to lecture his countrymen upon the new rules of etiquette which have been adopted in relation to introductions; and he states, as an argument against the new rule, that it is 'unlikely' English men to appreciate or understand the question of slavery, as it exists in this country.

We have frequently been amused with this impudent declaration, when made by some of our own most ignorant pro-slavery countrymen; but it certainly increases our amusement, to see the same stale joke repeated by Mr. Mountford. It is true, that few men with any pretensions to conscience, and with the least degree of perception, can reconcile the preambles to the Declaration of Independence and the Constitution with the existence of slavery in any one of these United States; but we are certain the Englishmen have not yet been so far infatuated in admiration of the Southern States, and we know that they can appreciate the falsehood of that setrodile proclamation, that slaveholders are not in any one general government enacting a law which incorporates every foot of land to the slave-hunter and his bloodhounds, and that the people of the free, generous and virtuous countrymen to flee in terror, even from the sacred soil of Massachusetts. There is nothing complicated in the theory of slavery in America; the theory is, that it is entirely a State institution; the Englishman know this as well as anybody; the complicity is in the practice of our politicians, who have made it so, for as long as they can make it a national institution, and who have also made us to our chagrin, the subjects of such resolutions as Mr. Mountford quotes in commendation.

Mr. Mountford proposes a system of retaliation towards Englishmen. He would have us, before admitting one of the countrymen of Henry Ward, into our family circle, ask, 'Are you in favor of the abolition of political slavery in England? Are you in favor of the Charter?' and various other questions of a kindred nature; and he intimates that the answer to all those questions would be no! no! no!

We are willing to admit that political questions are more important than any of the rules of etiquette; also, that Mr. Mountford's queries, insinuate as they relate to principles, are very excellent and pertinent. Nevertheless, we are inclined to think, that the queries, by Englishmen who have any feeling in relation to slavery, would universally be yes, instead of no. On the other hand, admitting that it would be no, we ask, in the name of reason and in many of our Northern and Western States, could any sagacious politician, with any tolerable conscience, consent to condemnation? The Charter proposes universal suffrage, without any distinction of color or condition. Will Mr. Mountford mention any State, not in New England, where such suffrage is allowed? The question, we repeat, is between Slavery and Freedom, but between humanity and our countrymen. It is a question of ethics—of common virtue. We go hand in hand with a sublime sentiment of liberty, and we have no sympathy with any of our countrymen at home in bondage, subject to the most galling cruelty, and adjudicated to be the property of a fellow-man. Are we to be so blind to our most fearful penalties, if they are to exist, as to commend slavery? We do not wonder, then, if men should wish to discover if we participated sufficiently in the shameless hypocrisy?

So far from feeling our power and proud to disclaim any sympathy with such a state of public morals, we would hasten to repudiate it, without any qualification, and without any hesitation. Mr. Mountford's spirit may be judged, however, from the following specimen of pure hunker energy and spirit:

'Of the Unitarian clergymen I am not alluded to, so massive towards slavery, there are some whom I revere *for the soul that is in them*, for that is not all inactive on slavery, *but only the powerful and energetic advocate of the most beautiful, and perhaps most*.'

We hope that the people of Europe will not think of us, from the conduct of Mr. Mountford's letter as an exponent of American sentiment in relation to slavery.

He who truly loves America, never seeks to palliate slavery, or to conceal its enormity beneath the mantle of Religion. We do not pretend to have no sympathy to blush; our country has enough of good in it to stimulate the pride of all who really love her; but it is slavery, that throws a shade over the sun, and it is slavery, which is an insult to republicanism and a disgrace to civilization, that we ought to wash our hands, as a people, even though many men, like Mr. Mountford, have valorously thrown themselves between us and all legitimate modes of discussing and pancing it by the people amongst whom we may travel.

A TRUE HERO.

The Commonwealth, of Boston, recently published the following item in relation to Sims:—

'We learn that Sims had received one flogging of thirty-nine stripes, the extent allowed by the law, and was to receive another, for the crime of running away from Mr. James Potter. He was present at the last flogging should be remitted, he would ask Mr. Potter's forgiveness for the offence, but he refused.'

If this were told of some Hungarian refugee, who had been recaptured and put under the Austrian knout, the country would ring with admiration for the hero, and with execration of his tyrannical captors.

this offence. It is brought home to him beyond a shadow of doubt, and is proved to be wrongful in all its circumstances of human aggravation. The Hungarian, on receiving the knout, bares his back, strengthens upon the brutality and unprovoked violence of his assailant, and proves that the sentence is not excessive. It is not, it cannot be justice, necessitate the application of the knout. The economy, a trick in trade, in order to get rid of a cent, or some full of pennies, is injustice to see the law carried into effect, is a crime against humanity, and is to be visited with closed doors, the frown of a previous arrangement, in accordance with the rules and regulations of the Boston Transcript, and the sentence of the court, that is what we call excessive. A perfect mockery! And of fifty dollars—a very large amount, forsooth—for a trifling offence! Indicted upon him for his brutal assault upon an offence—is it believed to be so by the court? Why, it is well known that the slave owner whose agent he is will gladly pay the expenses attendant upon the recovery of so valuable a slave, were they four times that amount. The offender, it is well known, will not pay a farthing of the fine nor lose a day of his operation. Justice demanded that the punishment should be one that would deter the offender. Imprisonment, which the law authorized the magistrate to inflict, would be a reward for the offender, who had committed the offence, in the eyes of the slave, it would be a reward, and imprisonment, it was therefore the duty of the magistrate to pass the crime. We do not desire to make any invidious comments upon this shameful affair. The people have watched the proceedings, and they will so act in future as to give the American slave his rights.—*Buffalo Republic.*

THE SLAVE-HUNTING COMMISSIONERS.

We wish again to call especial attention to the recent course of Buffalo. There, Commissioner Sims has associated himself with the notorious infamy of Commissioner Loring of Boston,—the only magistrate who has sent a slave back to bondage since it was a crime, and liberty has been equally inviolate, and conspicuous, in Boston and Ingraham, this Smith of Buffalo will now always be remembered as the magistrate before whom the slave-hunter was brought, a victim, with his hands torn and bleeding, and stunned, and with his head nearly cleft open by the violence of the chase. By the Fugitive Slave Bill the slave-hunter and his ally, have this court, and now Curtis and Ingraham and Smith have all the same dirty quality. They have virtually secured a monopoly of the political business, each in his respective district. What slave-hunting in Boston will be, we know not. Whether Curtis will to do this dirty and cruel business in Philadelphia, but would apply to Ingraham? And now, at Buffalo, we have Sims, a College of Lawyers, comes Smith of Buffalo, and emulates to be the vilest, most cruel than either; ready and willing, as the first Commissioner, to have shown himself, to hold a trial over the senseless body of a human being, fainting, and bleeding, to hopeless slavery.—*Commonwealth.*

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The Liberator.

No Union with Slaveholders!

BOSTON, SEPT. 5, 1851.

BARNSTABLE COUNTY CONVENTION.

This Convention met at Harwich, in the Grove near Union Hall, on Friday morning, Aug. 29. Samuel May Jr., was chosen Chairman pro tem., and R. P. Robbins, Secretary.

Voted, That a Committee be now raised, whose duty it shall be, to report, at the opening of the afternoon session, a list of officers for the Convention.

Voted, That this Committee be nominated by the Chair.

The Chair nominated the following persons to serve as said Committee, and they were chosen:—Samuel Smith, of Harwich; Joshua H. Robbins, of Harwich; John Gorham, of Dennis; and Austin Bearse, of Boston.

An hour was spent in general consultation upon the cause.

Adjourned to 2 o'clock.

AFTERNOON SESSION. Met according to adjournment.

The Committee appointed in the morning, reported, as follows, the names of persons for officers of the meeting:—

For President,

EZEKIEL THATCHER, of Barnstable.

Vice Presidents,

Zebina H. Small, of	Harwich;
Cyrus Howes, "	East Dennis;
Pallander Paine, "	Brewster;
Samuel Smith, "	Harwich;
Prince S. Crowell, "	E. Dennis;
Alvan Howes, "	Barnstable;
Job Kelley, "	Dennis;
Doane Kelley, "	Dennis;
Sylvanus Jagger, "	Centreville.

Secretaries,

Samuel May, Jr., George W. Putnam.

Business Committee,

William L. Garrison,	Stephen S. Foster,
Gilbert Smith, "	Varanus Nickerson,
Elisha Robbins,	Hiram Bearse,
Sarah E. S. Robbins,	Caroline Hinckley,

Financial Committee,

Joshua H. Robbins,	Benj. F. Robbins,
John Gorham,	Nath'l Robbins,
Phineas Nickerson,	Benj. F. Small.

A hymn was sung.

Samuel May, Jr., read passages of Scripture appropriate to the objects of the Convention.

S. May, Jr., addressed the Convention, in some remarks, opening the subject which the Convention had assembled to consider.

Austin Bearse addressed the meeting.

Stephen S. Foster followed with some remarks upon the pro-slavery character of the churches of the land.

Adjourned, to meet at 7 1-2 o'clock, in Union Hall.

EVENING SESSION. Met at Union Hall. After singing, the time was mainly occupied by a speech from Stephen S. Foster, in which he showed, with great ability and clearness, that slavery could be more readily abolished without voting than with it; and that, on the other hand, voting under the United States Constitution is a hindrance to freedom, inasmuch as it is unto with the slaveholder to support a government, which is the actual slaveholding power, without whose aid it would be utterly impossible that a little knot of slave-owners should be able to hold three millions, and upwards, of men in slavery. Mr. Foster's speech was listened to with close attention and manifest interest.

Adjourned, to meet in the grove at 10, A. M., on Saturday.

The Convention met on Saturday morning. A goody number was present, and the day was fine. The Convention was called to order—a hymn sung. Mr. May read an appropriate passage of Scripture, and proceeded to justify the denunciation of the priesthood by the abolitionists, by comparing them to the "ravening wolves described by the prophet Ezekiel." The recreant priests of the present day, and the priests who devoured the flock of God in the olden time, he showed clearly to be of one blood and similar character.

Mr. Putnam then spoke of the great heartlessness of the age, as evinced in every direction. It is now considered manly and polite to sneer at the truth of God, and the suffering of the poor and oppressed. He insisted upon the duty of honoring the truth and relieving the oppressed.

Austin Bearse then took the stand. He denounced, that with all our boasts of civil and religious freedom, no man could go South and speak his honest sentiments upon oppression and sin. As long as you upholds the cause of war, intemperance and slavery, you may speak, and no longer.

Mr. May rose to the meeting the horrible account of the fugitive slave Bolding, and the meeting adjourned till the afternoon.

AFTERNOON SESSION. E. Thatcher, Esq., in the Chair. A large and most intelligent audience.

Mr. May dissected the Fugitive Slave Law, and showed the base motives of its authors. He proved that it was not simply to get back the few slaves that escaped, but it was passed to insult the anti-slavery sentiment of the North. He made a most convincing speech, developing the policy of the Slave Power.

Mr. Clark, of Sandwich, took the stand. He remarked that the anti-slavery question involved, in itself, the question of right politics, education and true religion—indeed, all the was dear to man was contained in the question of human freedom. There existed in this land a despotism over conscience which was tyranny of the gravest kinds. He said, he had ascertained that a deacon, in Dr. Spring's church, in New York, had an interest in slaves to the amount of thirty thousand dollars. So, the professed followers of Dr. Spring were accounted for; and a minister of his acquaintance had lately received a request to preach some reform sermons, but with the promise that the subject of slavery should not be touched! Reform, indeed! This was the despotism over the conscience of which he spoke, and the spell must be broken, or we must have a free religion, before we can be ourselves or give freedom to the slave. This short, but able address, by Mr. Clark, was listened to with the greatest satisfaction.

At the close of the speech of Mr. Clark, S. S. Foster took the stand, and made a powerful speech upon the sin of the denominations all of which are guilty of the bonds and the blood of the slave. "Let our duty, said Mr. F., 'to know no parties or denominations; we simply preach the truth of God, and let it cut its way; beyond this we have no responsibility of the slave, and we shall meet him in peace." Mr. Foster also explained the story in relation to Parker Pillsbury—commenting severely upon the libel so widely published—viz, that 'Parker Pillsbury, at Danvers, went through the ceremony of taking dogs into the church, in order to outrage the Christian religion,' &c. He explained the forcible illustrationised by Mr. Pillsbury, commenting upon the meanness of the *Yarmouth Register*, which, while it greedily published the falsehood, had neglected to publish the correction.

EVENING SESSION. The meeting was held in Union Hall, a fine building, built by the friends of humanity in Harwich, and by them dedicated to free discussion.

The exercises commenced by singing a song of Liberty.

Rev. Mr. May spoke of obedience to the laws of the land, and the hue and cry which was made against the men who, without violence, rescued Shadrach—by men who have openly violated all the temperance laws of Mass., and when all national law is violated at the South, when Cuba is invaded, when Northern men are mobbed and murdered by Southern slaveholders, these lovers of law rejoice, and never censure the deed, however mean, bloody, and wicked.

Austin Bearse next spoke upon the wickedness of the union, living as it does, by fraud and wrong. He spoke of its rank hypocrisy as a Christian nation, and also made some remarks upon the libel published so extensively upon Parker Pillsbury.

Mr. Putnam took the opportunity to contrast the meanness of lying Northern newspaper editors with the comparative honesty even of slaveholders—for while almost all the presses in the free States had published the lie in relation to P. Pillsbury, the Southern slaveholder, who was present at Danvers, and who was denounced to his face by speaker after speaker, on the occasion, yet had the honesty and manliness to write, from Richmond, a letter to the *N. Y. Journal of Commerce*, declaring the entire charge made against Mr. Pillsbury to be false. Mr. P. spoke also upon the growth of the anti-slavery cause, and the hopelessness of all attempts to 'stop the agitation.'

The meeting adjourned, to meet the next morning.

SUNDAY MORNING.

A large concourse of people had assembled in the grove. The bright summer sun and the gentle breeze made the day beautiful. Mr. Garrison had arrived, and the appearance of the great reformer gladdened the eyes and the hearts of the friends of freedom.

The meeting was called to order, and a hymn of liberty went upward on the breeze, and doubters was an acceptable offering, on that bright Sabbath morn, to the God of Freedom. Mr. Garrison, '*the Infidel*,' read an appropriate portion of Scripture. Rev. S. May, also an 'infidel,' then offered a solemn and impressive prayer for the bondman in his chains and degradation, and prayed also for the guilty nation who thus oppressed the children of God.

The song of the 'Poor Slave Mother' was then sung, and Mr. Garrison took the stand. He read some resolutions adapted to the occasion, and followed with a strong and searching speech. He examined the claims of the professed Christians of the day. 'Slaves,' said he, 'are held by Church members; slaves are sold by Church members; slaves are sold to advance the interests of theological institutions and the cause of missions to the heathen! They withhold the word of God from three millions of immortal men. Can these men be Christians, who thus withhold the word of God? We have no controversy with these churches, as churches, or with political parties, as such, but we claim that all men are bound to exert themselves for the immediate abolition of slavery. Yet we find the clergy and churches most active in the work of oppression, and the great political parties also.

Samuel May, Jr., followed Mr. Garrison, in a short speech. He remarked that the settlement of the slavery question determines whether we are entitled to be called, in any sense, a Christian people, or whether we stand up as infidels or atheists; and he called upon all to follow the example of the Apostles, and 'obey God rather than man.'

Mr. Nickerson, of Harwich, made a few sensible remarks upon the importance of doing duty individually, of being always alive to our individual responsibility. He read from the *Oberlin Evangelist* some account of the recent Anti-Slavery Convention, and the complaint of the writer that their opponents called them 'infidels.'

Mr. Garrison spoke of this wincing under the cry of 'Infidel' exhibited by the *Oberlin Evangelist*, and remarked that that paper had long been in the habit of making the same cry against the 'old organization.' He and his friends had been often branded by that paper as 'Infidels,' because of their devotion to the slave. Now, the poisoned chalice was commended to their own lips, and how they winced under it! Did the Chicago Convention dream that they could take *any* ground against slavery, and the churches and priesthood of the land *not* cry 'Infidel! Infidel!' You must be a positive friend of oppression, if you wish to escape the cry of 'Infidel!'—No man can be a true friend of the slave, and be held in the slightest regard by the friends of slavery. You must give up body and soul to it, or take the denunciations of the churches, priesthood, press, and politicians of the land.

Mr. Foster made some remarks to the same point, and the Convention adjourned to the afternoon.

AFTERNOON SESSION. The audience had much increased. It was a pleasant night. There, to hear the truth upon the great question of human freedom, were assembled hundreds of the men and women of the Cape. Breaking away from the thraldom of sect and party, they came to hear and think for themselves, to cultivate the sentiments of humanity. Hunkerdom sent a few representatives also, restless and wretched; scorning and hating. A few things, shaped like men, were there, to wound, to listen, and see, with dismay, growing brighter and brighter, that flame of humanity which shall consume them and the great system of wickedness which they seek to sustain. A hymn was sung.

Mr. GARRISON again took up the churches for examination, and gave the statistics showing their guilt, and alluded to the fact that the ministers and churches held this hour more than five hundred millions of dollars worth of slaves. Is it a matter of surprise, then, that these churches and ministers, and the churches who commune with them, should oppose the anti-slavery movement. He showed the guilt of the American people to transcend beyond comparison the guilt of the Jews who bound, in the murder of Jesus and the Prophets. Mr. Garrison also alluded to the libel upon Mr. Pillsbury, and explained the whole matter, commenting upon the wickedness of the American press, which so greedily published the slander, and said, with truth, 'Parker Pillsbury is a man of whom America is not worthy. If any man is making his mark upon the age, it is Parker Pillsbury. If any man is in this day raised above the fear of God which bringeth a snare and is faithful to God and humanity, it is the victim of this libel, Parker Pillsbury.' Mr. Garrison's speech was a very powerful exposition of the sad condition of the country, and the causes which have led to it.

Mr. Foster took the stand, and spoke at length upon the guilt of the American Government, as seen in the defenceless and utterly helpless condition of the female slave population, and the corruption which is consequent upon this state of things. He spoke of the clergymen of the South, who preach on the Sabbath, and sell their brother church members. He made also some touching remarks upon the horrible system of separating mothers from their children—husbands from their wives. Mr. Foster stated also a remark of Dr. Channing to Abby K. Foster, that he feared that the slaves might come when the Northern poor white working people might be sold as slaves to the aristocracy.' This was a startling announcation, coming from the lips of the cautious and far-seeing Channing.

Mr. GARRISON made a short, but effective speech, in which he compared Daniel Webster to Judas Iscariot, very much to the advantage of the latter.

Thanks, on behalf of the speakers and other visitors, were given by S. May, Jr., to the Harwich friends, for their kindness and hospitality, and the meeting adjourned. The large concourse exchanged farewells and separated to their homes. We felt that a strong blow for freedom had been struck, and that God would bless the efforts made for the redemption of the slave.

A collection of forty dollars, for expenses of meeting, and in aid of the cause, was taken up by the Financial Committee.

Among those to whose efficient labors and generous hospitality the success of this Convention is greatly owing, we must name JOSHUA H. ROBBINS, ZEBINA H. SMALL, NATHANIEL ROBBINS, GILBERT SMITH, ISAAC MAYO, and their respective families. We wish, too, to acknowledge the liberality of Mr. HIRAM BEARSE in giving the use of his carriage to convey the agents forward from Hyannis to Falmouth, twenty-two miles, on Monday morning. The kindness and aid of many others is not forgotten. Barnstable county has too much manliness and generosity of character to be an appendage and vassal of the slaveholders. May she soon wash her hands of the polluting connection!

EZEKIEL THATCHER, *President.*

SAMUEL MAY, JR., GEORGE W. PUTNAM, } *Secretaries.*

On Monday evening, Mr. Garrison and Mr. May held a meeting at Falmouth, and Mr. Foster and Mr. Putnam a meeting at Hyannis.

Messrs. May, Garrison, and Foster, have gone to Nantucket. G. W. P.

The following are the Resolutions referred to above as having been offered by Mr. Garrison and subsequently adopted:

1. Resolved, That with more than three millions of slaves in our midst, crying ceaselessly to God for deliverance—denied by law all the means of education and moral improvement, prohibited from all access to the Bible, deprived of every right which distinguishes man from the brute creation, and registered with cattle, swine, and household furniture—the pretence of this nation to reverence and observe the first day of the week as the Lord's day or the Christian Sabbath, is told effrontery and daring impiety.

2. Resolved, That until this nation abolishes its worse than heathenish slave system, its prayers, its praises, its rites and ceremonies, its public worship, its solemn assemblies, are all an abomination to Him, who, being no respecter of persons, requires mercy rather than sacrifice, and prefers obedience to the offering of fools.

3. Resolved, That the message which the faithful witness for God must bring to the people of this land is as direct and unqualified as was that which the prophets of old were commissioned to bring to the Jewish nation:—'the whole head is sick, and the whole political fabric is diseased; from the sole of the foot even to the crown of the head, there is no soundness in it; but wounds, and bruises, and putrifying sores'—none called to justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity; their feet run to evil, and they make haste to shed innocent blood; wasting and destruction are in their paths; judgment is turned backward, and justice standeth afar off; and he that departeth from evil maketh himself a prey.'

4. Resolved, That all objections to the principles and measures of the Abolitionists proceed either from ignorance, misconception, prejudice, selfishness, cowardice, hypocrisy, or knavery; that they demand nothing for the slave but what is reasonable and just, in exact accordance with the Bill of Rights of Massachusetts and the Declaration of Independence, and received, in return, only the cry, that the real difficulty is, hatred and contempt for an inferior race on account of their complexion, the great unpopularity of the anti-slavery cause, and the terrible supremacy of the slave power, by which religion and politics, public sentiment, public men, wealth, influence, commerce, and manufactures, have been so long bought and made subservient to its demoniacal purposes.

5. Resolved, That the struggle for the abolition of slavery in this country is a struggle for the preservation of our own liberties, as well as for the emancipation of our brethren in bonds—a struggle for the unobstructed circulation of the Bible, the existence and extension of the gospel, the prevalence of universal justice and purity, the sanctity of the marriage institution, the recognition of man as an equal and accountable being—a struggle for the peace, prosperity, safety, and true union of every portion of the republic.

6. Resolved, therefore, That no man has any claim to be regarded as either a patriot or a Christian, who is not an out-spoken and uncompromising Abolitionist.

FALMOUTH.

This town ought to be particularly noticed, for it possesses a reputation, in one respect, quite singular. It is said that no anti-slavery lecture had ever been given in it, and no meeting specially devoted to the anti-slavery question had ever been held in it, down to Monday last, the first day of September, A. D., 1851. The whole twenty years of the anti-slavery struggle had rolled over, with their thrilling excitement, various fortune, and many noble victories won, but Falmouth had never mingled in the contest for liberty. Satisfied with politics which sacrificed every thing good to the slaveholders forever, subject to a religion which taught them conformity to cruel and wicked laws, and which heaped reproach upon the friends of the slave, the people of Falmouth have sat still and been dumb, or far as the slavery of their own countrymen goes, and thought it enough to look out for their own aggrandizement, not too scrupulous whence their wealth came. Many years ago, a lecturer attempted to speak on slavery, but every hall and public place was closed against him, and a private house offered for the use, was surrounded by a mob, who threatened to tear it down, if the lecturer was allowed to speak in it.

On the evening above named, (Monday last,) an anti-slavery meeting was held in the Town Hall, Falmouth, by those representing the Massachusetts Anti-Slavery Society. The change which has come over the public mind in this town within the past fifteen years, had so far reached Falmouth, that the selectmen of the town granted the use of the Hall, to be occupied by Mr. Garrison and Mr. May, for an anti-slavery meeting, free of expense. For this courteous and obliging act, the speakers, in behalf of their cause, tender to the Falmouth selectmen their sincere thanks. The short space in which can be devoted to an evening meeting, we believe, was used in a most judicious, faithful, and useful manner. Mr. Garrison gave, to a very attentive audience of about one hundred persons, an admirably lucid sketch of the nature and working of slavery, and what the abolitionists have been doing, and what all the nation ought to be doing, to bring it to an end. It was a very complete unanswerable view of slavery and its enormities, and our duty in the premises. Samuel May, Jr., contrasted the position of the European monarchies, at the Malmoetan powers of Tunis and Turkey, or the Catholic country of Mexico, &c., in abolishing slavery and the slave-trade, while the *free, enlightened, Christian* United States of America are hugging it closer, extending it wider, and making its perpetuation, in the words of John Quincy Adams the wise and animating spirit of their national government! He showed how the Northern political parties, and the Northern churches (he could not show wing) justifying this wickedness, and making no compromises with it. He appealed to the audience to come forward to the aid of this struggling but most righteous cause.

During Mr. May's speech, WENDELL PHILLIPS most unexpectedly entered the Hall, and closed the meeting with some remarks in which he showed the worthy the American Anti-Slavery Society, with its branches, is of the respect and support of all. Its works are seen everywhere; it has aroused this sleeping and guilty land; it has triumphantly carried many important posts; and it is now the only body in the land distinctly carrying on a genuine, unadulterated anti-slavery work.

Falmouth is nearly dead, anti-slaverywise. But, with faithful labor, it may yet be resuscitated and made alive. Late to take up the anti-slavery cross—the only cross of Christ in this age and country—may she soon be among the foremost and most valiant of the anti-slavery host!

The friends were kindly received under the roof of Mr. Hewins.—M.

ANNIVERSARY OF THE WESTERN A. S. SOCIETY.

DEAR FRIEND GARRISON:

For the past three days, we have been holding the annual meeting of the W. A. S. Society, at Mount Union, in the county of Stark. I would give you readers some description of the scenes of this occasion were it in my power. I have attended two or three of these meetings before; but in point of numbers, interest, fidelity, boldness and ability, no one ever exceeded this. On Sunday, the concourse of people was greater than I ever witnessed at any anti-slavery meeting before. The immense pavilion under which it was held, more than 100 feet in diameter, was thronged in every part, while, as many estimated, not less than 2000 people stood around outside. I have attended meetings here before that were reported as having brought full 5000 people together—but it seemed to me they were over estimated. In this instance, however, I think we exceeded that number. And the meeting was held, too, in the midst of a population where houses are very few and far between. There was not a town that would, in New England, be called large, within almost fifty miles. It was interest in the cause that brought the people together on foot, on horseback, by rail road, steamboat, and canal packet, and in vehicles of almost every conceivable kind, some of them more than a hundred miles. It was good to be there.

The following are a part of the Resolutions:

Resolved, That we are not merely warring against the *extension* of slavery, nor against any Fugitive Slave Law, constitutional or unconstitutional—nor for the writ of Habeas Corpus, or the right of jury trial for recaptured slaves—but we are waging a warfare against the doctrine, that man can ever, under any possibility of circumstances, hold property in man.

Resolved, That any political party that will hold union with slaveholders at all, or recognize slave as having any rights whatever, more than felons or pirates, is an utter denial of the fundamental doctrines of justice and liberty, and a daring rebellion against the government of the universe.

Resolved, That the Free Soil party welcomes the slaveholder to the governmental platform, with all his crimes—it recognizes his right to enslave millions of his own equal brethren—it says to him, *we are bound to you by most sacred ties, which we will always respect and we will never interfere with your Union, 'however bounded,' and however extended by law, and fulfilment towards the Indians, or the wanton, wilful murder of thousands upon thousands of Mexicans—we will continue true and loyal to that Union, as we have ever been, though Cuba, St. Domingo, and all Mexico, swell its bloody triumphs, and all their soil be consecrated to the curse and crimes of slavery.*

Resolved, That though were joice in the changes of public opinion, which are seen in the partial success of the Free Soil party, we are still mindful that whoever holds office in the U. S. government, is a sworn supporter of the Constitutional rights and bond of the majority in this confederacy of plunderers and enslavers of their fellow-men—whatever that voice and action may be; whether it be to seize and subdue new spoils from Mexico or other nations, or to carve that already plundered into new and numerous slave States; and while that party is shouting over its occasional, though uncertain victories, we will still, over and above its triumphant exultations, continue to peal our all-conquering motto—'No Union with slaveholders nor slavery!'

I think the discussions on these resolutions will not soon be forgotten. James W. Gerard was in his best mood, and Charles C. Burleigh certainly at times outdid himself; while others, perhaps less known, catching the inspiration of the scene, were borne onward in strains of natural eloquence which reached the hearts of many, who from the words of truth before have been a savor of death unto death.

The Free Soil opposition came upon the ground in full strength, determined to give us battle. But the character of our resolutions was such as to commend themselves, unbiased, to the understanding and conscience of every unprejudiced man who heard them, and there was really no room for much argument on the other side. Rev. Mr. Brisbane was on the platform throughout, and though at times disenting, showed himself a man, in all the best senses of the word. It seemed to some of us that he could not much longer remain outside of our extreme anti-slavery doctrines. He instanced several contingencies, (very likely to happen, too,) which he said, sooner than they should come, he would see the Union dashed in a thousand pieces, and if he should see the Free Soil party in certain positions, which he think they must inevitably take,) he declared, with great emphasis, he would shake off the dust of his feet against them. He said he was indebted to the American Anti-Slavery Society and its champions for much, and he honored that Society. He said it had taught the ministers how to preach, and what to preach, and he rejoiced that he could co-operate with it so far as he could. You know he was a slaveholder once, and made himself poor by his repentance; and his demeanor on our platform is evidence of deep humility, and a readiness to labor any where, accomplish his object. His course contrasted singularly enough with most *Northern* men who at times have been reluctantly constrained to appear in our discussions.

I wish I could give you some idea of Western hospitality on these anniversary occasions. Henry C. Wright has made our mouths water a hundred times with descriptions and catalogues of the good things they have to eat, but he could not describe the way thing is done. Such a thing as going to a tavern is scarcely known. I have attended many of these thronging meetings, when there was not a tavern within half a dozen miles and more, nor, indeed, but few houses of any kind. At this meeting, I lodged at the house of a most worthy farmer by the name of Pierce Garretson. His house, though two stories high, was small; but on Sunday night, he entertained, with food and lodging over sixty persons, besides infants. There were more than twenty carriages, more than half of which had two horses each. A part of the rooms were occupied by men, the rest by women.—Straw beds and mattresses were laid on the floor, touching each other, on two sides of some of the rooms, and so made as to be beds (like some of the omnibusses) 'for twelve persons.' In this way, sixty persons and more, beside the family, were comfortably lodged, as well as most sumptuously fed, and all without any more apparent trouble than we are accustomed to see in families of more Eastern dimensions. It seems as if the houses were made of some charmed wand, capable of extending to receive all who come. The abundance and cheerfulness of welcome here make such an entertainment far less expensive than with us in New England; but the cause owes much to this hospitality, while the social and kindly feeling, and the opportunity for conversation from different and distant places, which arise from such a meeting, are the most desirable virtues to be encouraged and inculcated.

There is not so much money here as at the East, and contributions are not yet in proportion to the number attending the meetings. Still, in this respect, there is rapid improvement. Let but half the mighty works be done in Ohio and the West that have been done in Massachusetts, and there will be a harvest of both faith and works, such as would bear comparison with the most fruitful field in all the anti-slavery heritage.

Yours most truly,

PARKER PILLSBURY.

Salem, Ohio, Aug. 27th, 1851.

DISCHARGE OF THE SLAVE DANIEL DALTON.

The *Buffalo Commercial Advertiser*, of Saturday, confirms the telegraphic report of the discharge of the slave Daniel, who was brought before Judge Conkling on a writ of habeas corpus. The following are the principal points of Judge Conkling's argument:—

'The language of the 10th section of the act is this: '*And be it further enacted*, That when any person held to service or labor, in any State or Territory, shall escape into another State, or Territory, the party to whom such service or labor is due, his agent or attorney, may apply to any Court of record therein, or before a judge thereof in vacation, and make satisfactory proof,' &c.

Now, it is insisted that this provision is clearly prospective, and therefore applicable to the case of an escape from labor or service occurring before the passage of the act; and such I am constrained to say, appears to me to be the plain sense of the enactment. It was agreed by the Counsel for the claimant that this being a remedial act, it is to be so construed as to suppress the mischief, and advance the remedy; and that if it can be reasonably inferred from its whole tenor, that the provision in question was designed to act retrospectively, it is to be so interpreted. But when the language of a state is unambiguous, and it tends to no absurd or unjust consequence, it is to be interpreted according to its natural import.

It may be conceded that the legislative intent imported by the words used, would have been more explicitly declared, by the addition, immediately after the word 'shall,' of the word *hereafter*, or the words, *after the passage of this act*. But, I think, I think, I may be maintained that this intent is not unequivocally expressed by the word 'shall' alone. If I were permitted, however, to look beyond the terms of the provision itself, and to speculate upon its probable design, I am unable to perceive that the result would be varied. The end of the first part of the act, specifically referred to by the counsel for the claimant, for the purpose of shedding light upon that under consideration, is the beginning, of the sixth section, which provides for a different mode of establishing the facts of title and escape.

The words here are:—'That if a person held to service or labor in any State or Territory of the United States, has heretofore or shall hereafter escape,' &c. The argument is that it is manifest from this language that Congress intended to provide for cases of prior as well as subsequent escape. There can be no doubt of this, so far as the provision in this section is concerned. But it is to be considered that the 10th section introduces a substantial innovation upon the law, as it was before the passage of the act.

It authorizes an *ex parte* application to a court or judge to be made, in the first instance, in the absence of, and without notice to the party to be affected by the proceedings, to determine questions of fact, involving the freedom or servitude of a man, and declares the decisions of such court or judge to be full and conclusive evidence of the facts decided, and therefore binding upon the whole jurisdiction of the Court, Judge or Commissioner, in any other State, before whom the alleged fugitive may be reclaimed.

It is not my province to express any opinion upon the reasonableness of this great innovation. It must be conceded that there was not wanting strong and justifiable motives for its adoption. It was the opinion for those whose duty it is to execute it, that Congress have seen fit to adopt it.

But it may, I think, well be supposed, that in deference to the spirit of the great principle of natural jurisprudence, that no man shall be a judge in the adjustment of *ex post facto* rights, Congress was induced to cases of escape from servitude, thereafter to occur; and this supposition, if I am of opinion, is rather strengthened than weakened by the retrospective phraseology employed in the sixth section.

The liability of the party to be made a judge in obvious to escape notice, and it is worthy of observation that the present case, as it appears by the record of the Kentucky Court, instead of requiring the personal attendance of the witnesses of the claimant, the Court saw fit, in the discharge of the grave and responsible duty imposed upon it by the act, to receive affidavits, and to act upon them alone, although the depositions are described as residents of the city of Louisville, where the Court was held.

It may well be that these witnesses were credible persons, able from their own knowledge to attest to all the facts requisite fully to satisfy the conscience of the Court, and that a careful cross examination would have elicited no other fact favorable to the petitioner; but no matter, the Court saw fit to proceed, the Court might lawfully be held by it to constitute the 'satisfactory proof' required by the act, and the ordinary rules of procedure would, to say the least, have been more consonant with the established, and, as I had supposed, universally recognized principles of enlightened jurisprudence. I am therefore also of opinion, that it is my duty to apply to this enactment the same rule of construction that is applicable to penal statutes.

The result of this examination, then, is, that though the evidence on which some of the facts were found, ed his adjudication would have been sufficient and conclusive in a case arising after the passage of the act, it was wholly insufficient in a case like the present, arising before the passage of the act. In other words, it appears on the face of the certificate itself, the adjudication was upon insufficient evidence, and the only question is whether this great error, arising, I think, no doubt, from inadvertence, can be corrected on *habeas corpus*. I think I am satisfied that it is my duty to do it. If, as it has been said, 'a good warrant is a good cause of detention,' the converse of the proposition is not less true. A shall accordingly allow the writ.'

THE POUGHKEEPSIE SLAVE CASE.

The alleged Slave, John M. Bolding, arrived here on Monday—he brought with him an Appeal to the United States Judges.—As previously announced, Monday was the day of the alleged fugitive from South Carolina, John M. Bolding, was brought to a close by the decision of the Commissioner in favor of the claimants, and the transportation of the alleged fugitive to Georgia, by the officers of the United States officers. The court room was crowded with a very respectable, quiet audience, and nothing whatever occurred to create a supposition that any violent measures would be taken by those who were opposed to the taking away of the man. When the Court had been duly opened, the Commissioner proceeded to read his opinion, which was heard in respectful silence.

On its conclusion, Mr. Culver, one of Bolding's counsel, stated that he had received a telegraphic despatch from Buffalo, stating that Judge Conkling, of the U. S. Court there, had reversed the decision of the Commissioner in the case similar to that of Bolding, and asked Mr. Nelson, as a favor, to withhold the granting of the certificate for a few hours, so that they might be able to bring the question before the United States Judges.

Mr. Nelson said he would be exceedingly happy to do so, but he did not consider that he had any power—and that when application was made for the certificate, he should feel bound to grant it, if it comes were obtained from the claimant or his counsel not to claim, at present, the certificate, he should be very happy that it would come before older and wiser heads than his own.

Mr. Culver thought the Commissioner had mistaken the case cited at New Orleans, which was in relation to a mulatto person. Mr. Wood, the counsel for the claimant, he said was not present.

Mr. Goodman rose and said that Mr. Wood had gone out of town, but had requested him to attend and say he is desirous he should have the certificate *forthwith*.

Mr. C. then said, *they would appeal to the magnanimity of the gentlemen (claimant) themselves, to grant twenty-four hours to bring the case up, &c.* (As well appeal to the magnanimity of a wolf, when the lamb is already in his jaws.)

There was no answer, and the proceeding closed. Bolding and his friends appeared to be grieved at the result.

A certificate was almost immediately afterwards signed, and delivered to Mr. Culver. That portion of the understanding with the claimant by which he agreed to require the proposition not to require, on being paid $1720, that Bolding, I believe, should go back to South Carolina, was withdrawn, and he required that Bolding should first go back. The requisite money, it is said, had been raised, and his friends will probably go there and redeem him.

Anderson, the claimant, subsequently made an affidavit, agreeably to the law, that he had reason to apprehend an attempt at rescue, and claimed the assistance of the U. S. Marshal under the law, to convey Bolding to South Carolina.

Bolding remained, after the decision, in one of the rooms of the court-house building, his wife and her mother and friends being with him. Toward the time of the starting of the New Jersey and Southern railroad line, in the afternoon, Bolding was directed to bid adieu to his friends, and the parting showed that, even if a slave, the heart of a human being beat in his bosom, and deep sorrow was also exhibited by those from whom he parted. He was placed in a carriage, and, accompanied by Major Talmadge, the Deputy Marshal, Assistant Deputy Marshal Nash, Mr. Culver, Mr. Anderson, claimant, and one of his brothers-in-law, conveyed to the New Jersey railroad, where he was left in custody of Deputy Marshal Talmadge and officers De Angelis and Rakielewitz, and proceeded with South. The *Tribune* learns that no attempt has ever been manifested or threatened to rescue the fugitive by force.

ANTI-SLAVERY CONVENTIONS.

NEW SERIES.

BELLINGHAM, (Norfolk Co.)

Saturday Evening and Sunday, Sept. 6 and 7.

☞ To be attended by Lucy Stone, W. H. Fish, and George W. Putnam.

SOUTH DOUGLAS, (Worcester Co.)

Sunday, Sept. 14.

This Convention will be held in the South Douglas Meeting-House. To be attended by Stephen S. Foster, William H. Fish, and Samuel May, Jr.

A meeting on the evening previous, to be attended by the same speakers, will probably be held at PAR-COAG Village, Burrillville, R. I.

WEST MIDDLEBORO', (Plymouth Co.)

Sunday, Sept. 14.

☞ To be attended by Nathaniel H. Whiting and George W. Putnam.

☞ BOSTON FEMALE MEDICAL SCHOOL. Instruction in the Female Medical Education Society. The Seventh Semi-Annual Term will commence on the first WEDNESDAY of November, 1851, and continue three months. Tuition $25. The Society's Report, giving particulars, can be had of the Secretary.

TIMOTHY GILBERT, *President.*

SAMUEL GREGORY, *Secretary*, 17 Cornhill.

August 22. 3t

MEETINGS FOR THE DESTITUTE PRISONER IN MILLVILLE.

JOHN M. SPEAR will give discourses next Sunday, 7th instant, in MILLVILLE, at the usual hours of religious meetings, on Crime, its Causes, its Treatment, and the Duty of Society to the Discharged Prisoner. The meetings will be held in such place as the friends in Millville may appoint.

BOOKS.

DELIA MARSH, No. 25 Cornhill, has for sale the following valuable Books:	
The Auto-Biography of Henry C. Wright,	$1 00
Narrative of the Life of Frederick Douglass,	25cts.
Narrative of Henry Bibb,	50 cts
Despotism in America, by the Author of Archy Moore,	25
The Slave, or Memoirs of Archy Moore,	25
The Branded Hand, by Capt. Jonathan Walker,	25
Picture of Slavery for young persons, by do.,	6
History of the Mexican War, including 'Facts for the People,' by L. Moody,	20
Narrative of Henry Watson, a Fugitive Slave,	12 1-2
The Christian Slave, by Pennington,	15
Letter to the People of the United States on Slavery, by Theodore Parker,	25
Parker's Discourse occasioned by the death of John Quincy Adams,	20
Conscience and Law; or a Discussion of our comparative Responsibility with regard to Divine Government, by Rev Wm. W. Patton,	12
Spooner's Argument on the Unconstitutionality of Slavery,	50
Spooner's Defence for Fugitive Slaves against the Acts of Congress, by Fairfield 12, 1793, and September 18, 1850,	25
Three Chief Safeguards of Society, a Sermon by Theodore Parker,	10
Parker's Fast Day Sermon—The Chief Sins of the People,	20
Revelations, &c., by A. J. Davis, the Clairvoyant,	2 00
The Great Harmonia, vol. 1—The Physician,	1 00
The Great Harmonia, vol. 2—The Teacher, by A. J. Davis,	1 00
The Philosophy of Spiritual Intercourse,	50
do do do of Special Providences—A Vision,	15
Heat and Light for the Nineteenth Century,	12 1-2
Aug. 29.	tf

Miss H. Martineau's New Book!

LETTERS

ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT.

By HARRIET MARTINEAU and H. G. ATKINSON.

First American edition, just published and for sale by J. P. MENDUM, 35 Washington street, Boston, up stairs, 4th story.

August 29 1stf

NEW STORE,

NO. 17, : : CAMBRIDGE STREET,

LEWIS HAYDEN

HAS opened the above Store, and keeps a good assortment of

MEN'S AND BOY'S CLOTHING,

of superior quality. Formerly a slave in Kentucky, he knows that all who lend him a helping hand; as it will be his constant endeavor to keep for sale a good cheap article on hand.

September 5. tf

JOHN OLIVER,

CARPENTER,

No. 33, FRIEND STREET, (UP STAIRS,)

BOSTON.

☞ J. O. solicits Jobs in carpenters' work, such as repairing dwelling-houses, stores, &c., and putting up and altering all kinds of fixtures, &c., and will, by prompt attention to all orders, endeavor to give entire satisfaction to his patrons. March 14

Intelligence Office.

PERSONS wishing help, of either sex, or any color, can be supplied by applying to J. W. RANDOLPH, 1017 Tremont street.

September 5. tf

C. NEEDHAM,

PAINTER,

IMITATOR OF WOODS AND MARBLES,

RESPECTFULLY announces to the citizens of Massachusetts, generally, that he has had long experience in the exercise of his skill upon the interior of the dwellings of the aristocracy of Boston, and in the principal cities of Great Britain and Ireland,) he is prepared to execute Imitations of Woods and Marble in a superior style.

Orders also solicited from contractors, builders and painters in the city, State, or any part of the Union.

Work intended to per yard, per day, or per piece. Terms cash.

No. 11 *Fayette Court*, 401 *Washington street, Boston.*

August 1. 3m

PRENTISS & SAWYER,

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MARSTON & SAMPSON,

MERCANTILE WHARF, HEAD OF BALTIMORE, INDEX FIRE,

BOSTON.

POETRY.

For the Liberator.

DANIEL'S WARNING.

Wiseman.

Dar'lin! Daniel! beware of the day,
When reason shall rend thy patriotic sway!
For the day of the future full floods on my sight,
And the hosts of the Hunkers are scattered in flight.
They rally, they swagger from city to town,
And curse the bold freemen that argue them down.
But all insufficient the cause to sustain,
And these guilt-beaten bosoms are bowed to the plain.
But, hark! 'mid the wrestling of wild wordy war,
What wretch to the pole-star flies frantic and far?
'Tis the fugitive bondman, with Hell at his back,
Halloing her bloodhounds, his instinct is full pack,
On his death with the deeper damnation intent;
While the arch fiend approves, 'to the utmost extent.'
Weep, Hunkerdom, ere retribution begins;
O weep, but thy tears cannot number thy sins:
For righteousness over the country shall waive—
The land once redeemed by the blood of the brave.

Daniel.

Go, preach to the Quaker, thou blunt-spoken seer,
Or, if stark-naked truth so majestic appear,
Here, hold this gold eagle before thy sharp sight,
To bejuggle thy conscience, too keen of the right.

Wiseman.

Ha! try'st thou, Daniel, my warning to scorn?
Grim bird of ill-omen; thy crest shall be shorn!
Say, rushed the foul vulture exultingly forth
From his home in the dark-reeking stews of the North!
Outmatching the steps of old Bacchus, he strode,
Boon-companion nd, bearing corruption abroad:
But quick let him cease from his sims at the sky;
And home let him reel, for his judgment is high.
Why flames the far summit? Why shoot to the blast
Yon rockets, like stars to the firmament cast?
'Tis the fire-show of gladness, all joyfully given,
A grateful expression to merciful heaven,
For the victory won from the legions of night,
For the minions of Mammon despoiled of their might.
But wo to the heartless spectator, who sold
Truth, honor, consistency, freedom, and gold!
Hell's fires are about thee, to blast and to burn;
Return to thy dwelling, dishonored, return;
For Scorn's pointing finger shall mark where it stood,
O offspring the peerless of Infamy's brood!

Daniel.

Plain-spokesman, avaunt! I have marshalled my clan:
Their minds are a thousand—they vote as one man;
They spend to the last of their purse and their breath,
Of the latter, at least, till it ceases in death.
Of the twenty-three millions who people the land,
Full one in two hundred the slaveholders stand:—
They lead: the one hundred and ninety and nine
Must march to the step of the lord of the line.
We must bow to their nod, or the country divides,
They sever the Union, and whip us besides:
To hold fast their niggers, and pay as a grudge,
They sever, and then not a nigger can budge.
Such pluck have the doughfaces, and this my old tale
I still must repeat, if it smacks of the stale:
Let it serve till election—I hope that it may.

Wiseman.

Daniel, Daniel, beware of the day!
Dough-facing the matter, my lips I may seal,
Yet man cannot mother what time must reveal.
'Tis the sunrise of day gives prophetical lore—
The day long desired and predicted of yore.
I tell thee, the continent's valleys shall ring
With the welcome that heralds Messiah the King.
I'm anointed with wisdom and might from above,
Behold, where he flies on his errand of love!
Oppression relaxes: His banner unfurled,
Heads peace to the nations, and joy to the world.
Light, gentleness, goodness, prevail over wrath;
Corruption and sophistry fly from his path:
Nor lust, hate, luxury, ignorance, pride,
Man's heart from his fellow shall ever divide.
But where is the ivy-crowned bacchanal, where?
For Ambition's red eye closes dark in despair.
Say, mouths be the scaffold, there, bleeding and torn,
To die like a sheep for the slaughter-house born?
Ah, no! for a dreadier destiny 'n near—
The knell of his glory falls sad on his ear:
Life lingers relapsed in his faltering limbs,
And his head dull and doting in dizziness swims.
Cast out as a by-word, and Liberty's shame,
Humanity blushes at calling his name.
As if uttered, the breathing might poison the gale.

Daniel.

Hold, ruthless reprover, I wince at the tale,
My stake I have cast, and I cannot retreat;
My all I have ventured, to reach the high seat.
Be it mine to sit high, or in liquor lie low;
(By turns to do either were better, I know;)
But all is not lost, with my dory and jug,
If either by turns I may hug—sweetly hug.

W. W.

PUNCH TO LORD BROUGHAM.

It is well known that the great Lord Brougham is rapidly failing, both bodily and mentally. Punch publishes, in his last number, the following 'Palinode':—

'During the last five or six weeks he had, with the utmost difficulty, and against the opinion of his medical advisers, attended the service of their lordships' house. During the last ten days, the difficulty had increased, and become more severe. In the hope of assisting in this great measure, in a case to which his life had been devoted, he had struggled to the last, until he found he could struggle no more.—*Law Brougham's last speech on Law Reform in the House of Commons.*

And is the busy brain o'erwrought at last?
Has the sharp sword fretted the sheath so far?
Then, Henry Brougham, in spite of all that's past,
Our ten long years of all but weekly war,

Let *Punch* hold out to you a friendly hand,
And speak what haply he had left unspoken,
Had that sharp tongue been not so rough of tone,
That nervous frame still kept its spring unbroken.

Forgot the changes of thy later years,
No more he knows the Ishmael once he knew,
Drinking delight of battle 'mongst the peers,—
Your hand 'gainst all men, all men's hands 'gainst you.

He knows the orator, whose fearless tongue
Lashed into infamy and endless scorn
The wretches who their blackening scandal flung
Upon a Queen, of women most forlorn.

He knows the lover of his kind, who stood
Chief of the banded few that dared to brave
The accursed traffickers in negro blood,
And struck his heaviest fetter from the slave;

The statesman who, in a less happy hour
Than this, maintained man's fight to read and know,
And gave the keys of knowledge and of power
With equal hand alike to high and low;

The lawyer who, unwarped by private aims,
Denounced the law's abuse, chicane, delay;
The chancellor who settled century's claims,
And swept an age's dense arrears away;

The man whose name men read even as they run
On every landmark the world's course shall, long
That speaks to us of a great battle won
Over untruth, or prejudice, or wrong.

Remembering this, full sad I am to hear
That voice, which loudest in the combat rung,
Now weak and low, and sorrowful of cheer,
To see that arm of battle all unstrung.

And so, even as a warrior after fight
Thinks of a noble foe, now wounded sore,
I think of thee, and of thine earnest might,
And hold a hand out, armed for strife no more.

The Liberator.

FROM OUR LONDON CORRESPONDENT.

LONDON, August, 1851.

DEAR GARRISON:

Our Parliament will be prorogued this week. There were hopes, before it commenced, that the Whigs, who are justly called the 'Do-nothing Whigs,' would, nevertheless, do something, by which the popular element of the Constitution might be increased; but Lord John Russell had been for some years contemplating how he might endow the Catholic Church, and still keep the heavy State Church upon our shoulders. He thought he could put both into the saddle, and make the people carry double; and our aristocracy would probably have sanctioned him in it, but this has been blown up by the love of dominancy inherent in Catholicism, and hard John has been kicked by the steed he intended to stable and feed.

Just before the sitting of Parliament, the Pope undertook to create Bishops with what is termed territorial titles; that is, he called them Bishop of Westminster, or of any real or known place. Now, this alarmed the Bishops of the Establishment, who had got possession of the loaves and fishes, under the same titles, and they stirred Lord John up to become aggressive, and show fight, and he therefore wrote a letter, complaining of the Pope's course, and became pledged, as a consequence, to propose a law, prohibiting these new titles.

The introduction of that law stirred up the Irish members, who are mostly great talkers, and the result has been, that the session has been wasted in words; and a law, which is felt to be of trifling national value, and only intended to serve the priests of the Establishment, who are drones in the national hive, and consume fruit that they rear not, to the amount of nine millions per annum—and nearly every movement and topic of value has been postponed, and the year lost. The Ministry have got the fifty millions, which is the cost, including the interest of the national debt, for past wars and bloodguiltiness, which we are charged annually for what is called Government, that is, keeping up an immense army to protect us, it is said, from other nations—to secure us the power to misgovern our colonies—and to keep us obediently in that state of life, which, according to the catechism, it has pleased God to call us.

But for the national exposition, the year was said to be lost to progress; but that can only be said, when we confine our minds to the political aspect. All things are tending to make men see that nothing but education will give safety. That subject is now receiving attention with reference to the question of *mode*; for the *necessity* is admitted.

Within my recollection, the Established Clergy here, and large masses of the well-to-do, were afraid to educate, lest education should end in making people dissatisfied with their positions; and they opposed education, and were content with ignorance, for they had got the Catholics down, and the established hierarchy thought themselves perfectly safe in the possession of the Catholic churches—I mean the buildings and the people—and they thought only of enjoying the good things of this life, and were content to leave the immortal souls (which they said were committed to their charge) to grow up ignorant souls, and to go out with ideas little exceeding the minds of intelligent brutes. They were, in some measure, like your slave-owners, affecting to think the people incapable of elevation by teaching, and yet fearing to allow those to teach who were convinced of the duty of each generation to instruct the up-rising. The friends to education, which is progression, nevertheless worked on, under great discouragement, certainly,—but still, like you and your friends, they worked on; they established Sunday schools—then day schools, in which they taught the first instrumentalities of knowledge, reading, writing, and arithmetic. They were worthy Dissenters who did this.

Mr. Raikes was the founder of Sunday schools, and Joseph Lancaster, a Quaker, a most able and earnest teacher and simplifier of teaching. Such was their progress, that, as the children grew up, the parsons found they were losing their flocks, hence they came round to the conviction that they must establish schools themselves; whereupon, they started a system of teaching, which they called Dr. Bells, to rival the Quaker, and so we got a double set of schools—the Clergy taking care to have the catechism taught by rote to the children, making them repeat in words, as assured truths, the most difficult questions of religion and philosophy; and, unless the parents were willing that the dogma should be taught to the children, they could not have the elements of knowledge conveyed to them. Practically, with the Church of England, it was—'No Catechism, no school;' and with the Dissenters it was practically the same thing, for they taught the Assembly Catechism, or such other dogma as was deemed sufficiently important by the section to induce them to become sectaries. Thus you see, it was not so much that they loved education, as that they loved their creeds, that induced these parties to educational efforts. Now, however, there is a large party here, who contend that education should be wholly independent of dogma and any such kind. There are numbers here—great numbers among the thoughtful working classes, skilled laborers—who consider Christians, as Christians, a mere sect, as they were in the year one; and they argue that their children ought to be able to get instruction where they wish them to have it, without dogma of any kind. They want them to have science, and to take their religion from their parents, or from their community, as knowledge drawn upon and guides them; and it has become a parliamentary question, whether schools should not be opened for all, leaving religion to be taught, not in the school, but independently, by the minister to whom the parents or friends may send the children for the purpose. The progress that has been made in this—the question now, not whether children shall be educated, but which is the best mode—the necessity is admitted. Our aristocracy will throw all sorts of difficulty in the way—not that they are more prejudiced than other men in like circumstances would be, but their position and education lead them to think that that which works well for them is good for others. They look upon education, as they look to the titles, and they usually appoint their younger sons or relations to receive them; or they sell that right to those who will give them most money for it. But whatever the opposition may be, knowledge is increasing so fast that we must shortly change for the better. We have now and then shining forth from among the aristocracy, men like Lord Carlisle, proving and showing, by their efforts, that they are advancing, like all other classes, in knowledge and genial feeling; but certainly, if we may judge by their law-making, they are not advancing so fast as other classes, and if we may judge from their influence with other countries, they have not made progress in the right direction.

EDWARD SEARCH.

LETTER OF E. S. DUNCAN.

BOSTON, 16th August, 1851.

MR. GARRISON:

DEAR SIR,—If you can find room in your paper, I should like to call the attention of your readers to the various letters received from States' Commissioners, and other representatives of the 'peculiar institution,' who have visited, or are now visiting, England and the Exhibition.

It is important, in the struggle for emancipation, and it will be found, more so when the crisis arrives for the settlement of this question, that the people of this country, and of Europe, should know the true relations in which they stand to each other, and to the subject of slavery. I find an almost total want of information among the Americans, as to what England and the English people are, and I am sorry to see the attempts that are so often made to strengthen in the prejudices of this nation against the people of the old country. There is too little of friendly intercourse between the Americans and the English, but it is only necessary for them to understand each other, and they will find their sympathies are nearly allied, and national pride and prejudice only has caused them to think, almost, that they are two distinct races, never to be united for national aims, or to co-operate for the good of the world.

I wish, more particularly, to notice the letter of E. S. Duncan, re-published in a late number of the *Liberator*, because most of your readers have seen it, and it is a fair specimen of the spirit the slaveholding community would like to foster between the masses of the people on either side of the Atlantic. It is no wonder that the writer of that letter found the magnificent Exhibition 'unacceptable to his republican feelings.' Why was it so? Because, in the mighty mass of minds collected there, he found no one, from the Pagan idolater of the South Sea, to the bearded Mussulman of Turkey, that did not abhor such a detestable human paradox, as a *republican slaveholder*. But I do wonder that his poor soul should have been filled with emotions of thankfulness, that in his country there are no kings, or peers, or paid priests. Is there anything in those persons so utterly depraved, so entirely abhorrent to all human affections, as is to be found in the person of a black-hearted slaveholder? Is there aught in the system of kingcraft, or Aristocracy, or priest-craft, so infernal, so loathsome, as in that essence of all human depravities—the damnable system of slavery? It were better for him, his country, and the world, if the entire slave and slaveholding communities of America were kings, and peers, and paid priests, than what they are.

Well, after various severe trials of his patience by the unrefined Mr. Riddle, and that horrible disorganizer, Horace Greeley, E. S. Duncan is driven in disgust from the Exhibition, and goes for consolation to the American minister at Paris; after that, he returns with renewed courage to London, determined to be the champion of the South, and to denounce, if not to exterminate, all the negroes and abolitionists he can find. He makes a wholesale charge in his letter against the English people, and the popular sentiment of the English nation and the press, of a fixed determination to dissolve the American Union.

I am not prepared to vindicate any measures of the British government, but the charge against them is false, for they have taken no steps at present that can justify even the supposition of a desire on their part for the disunion of the States; and the only ground he has for making such a charge is, that he feels conscious the American minister can give some information on the subject. I am not prepared to defend the press; as a whole, it is as corrupt, or, perhaps, more so, than the servile, time-serving press, of America. Almost every one of the English Metropolitan newspapers, and with scarcely an exception, those in the provinces, are directly under the patronage, or influence, of the Aristocracy, or the Aristocracy; or else, which is almost as bad, under the control of mercantile and manufacturing interests. The English press, I have no doubt, would, like the American press, support their government in any scandalous measure of home, or colonial, or foreign policy. If the English government dared, in face of the people, to propose the re-establishment of the Slave trade, they, the press would support them in it; just as the degraded press of this country support their Congress, in the enactment and enforcement of such monstrous laws as the Fugitive Slave Bill. I think there is nothing in the shape of diabolical and infernal devilry that a Congress or an Aristocracy could enact, but it would meet with the crawling obedience and the fawning sycophancy of its respective presses. But, however the press of this country may stand affected, I know that the newspaper press of England is not the expression of the public sentiment. The people do not support it, or write for it. The higher and the middle classes hold it up. The compositions of liberal minded working men are almost universally excluded from the page of the English press. The English press is corrupt, and the government is corrupt, and it is impossible for me to tell what action they will take in reference to union or secession. They are an Aristocracy, and they hate Democracy. They love a Monarchy, and they dislike a Republic. The Aristocracy of England care not one jot whether American slavery is abolished or is perpetual, extending, seeming to turn men into villains, and teaching merchants to barter their souls as merchandise. If slavery contributes to the mercantile interests of North America, or of England, the merchants are with the slaveholders. If they could see the abolition of slavery to their advantage, they are with the abolitionists. The English Aristocracy, or any of the Aristocracies of Europe, I believe, would second South Carolina, or Massachusetts, if they proposed to secede from the Union, to establish a monarchy for themselves. The accursed and inhuman merchants of America and of England would sell their souls to the devil for a tariff, or vote for the re-enslavement of the Western World, or of every free colored man, woman, or child, in the United States, for a bale of cotton.

I give to the Aristocracy and the press, to the cottonocracy and the merchants their due. But I blame E. S. Duncan, or any American, for basely charging the British Government with intentions which they have never entertained.

I know, of the dreadful, but wise results of slavery, that the slaveholder is continually tortured by the suspicion, that everybody is malevolently conspiring against him. And this in some measure accounts for their charging the English people with designs that are only base enough to enter the mind of a slaveholder. E. S. Duncan says, that in sliding disunion, the English government is 'backed by the popular sentiment of the nation;' that 'the proceedings of the Charleston Convention were hailed by the people with the most extravagant joy.' They look now to the disunion of the Union as a fixed fact; that the disruption of the great Republic is at hand; that the fraternal antagonism will take place between the States; and that, whilst warring with each other, England will gather the spoils.' These, sir, are every one of them base, unmitigated falsehoods. They are not the result of mere mistaken observation. They are the deliberate calumnies of a lying and abandoned slaveholder. The writer of them knows nothing of English popular opinion; he makes only the assertions of a miserable impostor, whose glory, with the rest of them, is 'in slavery and everything we hold dear.'

The English government are not the people; they are not the people's true representatives. The press is not the people; God forbid that the devoted people of any country, should sell themselves as the press-men do! The people of England are to be counted by millions in the fields, and the workshops, and the factories; in the cities, building mansions for the rich, and churches for the priests; creating wealth, and luxuries for the capitalist; content themselves with a cottage, and food enough to keep life within them; I was born here, and know what they have suffered and have toiled among the English people. I have sympathized and associated with them much. I have learnt from them a noble lesson, which no other class would teach me—that it is a beautiful thing to be an honest man. I have seen and lamented their pride, and their crimes; but I have gloried in their virtues of sacrifice and self-denial, and in their great devotion to what they know of justice and human right. I know their aspirations are after political liberty. I know their nations' prejudices, and I can deny, with truth, that they are what the slaveholders would tell you they are. These men have not entered the thousands of English homes, or I think their iron souls would be too much softened to let them tell their country such accursed lies. There is, sir, among the masses of the people of England, an amount of fraternal regard for this country, of which you can hardly conceive. They look upon United America as the bright guiding star, which the nations must follow if they wish to become great. Deep down in the national heart of England is a love of right and of liberty, that makes them reverence the memory of the brave New England fathers, and of their no less devoted children, the heroes of the revolution. If there is one thing they are proud to see in America, it is that she is not a colony of Britain. And it is the conviction of my mind, that if the millions of England were polled this day, and voted under the influence of their own convictions, they would vote England a Republic. There is not an anti-American feeling to be found amongst them. They are, themselves, through the customs of long ages, subject to an Aristocracy, but an innate sense of justice is developing itself among them, and growing up with that, is the power that will seal the doom of their tyrants ere long. They hate slavery, and they abhor the infamy of this country in supporting it. They are proud enough to despise the slaveholder. And those gentlemen Southerners, now disgracing my native land by their foul presence, may thank the people of England that they have so much respect for this country, as to abstain from giving them more tangible proofs than they have done of the loathing and disgust they feel for slavery, and its demonized abettors.

The butcher of Austria, Haynau, might hide his head in a dust bin from the pursuit of the London brewers and draymen: but were it not for the respect and fraternal sympathy the people of England feel for all nations in this great world's representation the polluted carcass of a dealer in human flesh and blood would not find a dog-kennel or a dunghill to creep under, for protection from their just and stern indignation.

I have had ample opportunities for knowing what are the real sentiments of my countrymen respecting the United States. They look on this as a land of hope. From the sturdy peasant, who whistles his 'auld lang syne' at the tail of his plough, to the city artisan, who erects the pillars of the crystal palace, look at home, they are encouraged by their daily dream of a far distant America; she is their mistress—their sunshine in the time of poverty—their hope in the hour of oppression. She nerves their brawny arms for toil. She softens their rugged souls for love. And they smile with their children, as they talk of what their mistress has promised to do for the world.

The people of England, sir, look back with the Americans to a common ancestry, and they believe that their brothers here will soon rectify the mistakes they have made, and make restitution for the robberies they have committed, and ask pardon of the civilized world for the crimes they have perpetrated at the instigation of that prince of all devils—slavery! The people of England do not want to see the disruption of this great Republic, or the deadly antagonism of the States to gather the energies of great war in the meantime. The slaveholders would give this country a wrong understanding. England is not America's enemy. She is, nevertheless, the friend of the slave. She will fan abolition in the North or in the South. She will ask for Liberty everywhere. She will seek to hasten, by the influence of her people, the overthrow of slavery at the expense, if necessary, of the Union, of Commerce, of Constitutions, of individual disobedience to law, or civil war. And that is the most friendly action she can take towards this country. And this, I believe, is the true position the masses of my countrymen occupy in this world's question of slavery. We are, with the abolitionists, for no Union with slaveholders! but we are for a Union with them for Democracy, and for right. I hope these slaveholders will be looked upon in their true light. The slavery party fear that the expression of the popular sentiment of England will have some weight in aiding the cause of the slave, and they are taking this means, among others, of libelling and slandering the English government and people, to create the impression that a national and natural division exists between the two peoples. There is nothing of the kind. George Thompson has told you the same, and if all your readers had seen, as I have, the effect of that man's speeches, and of other popular friends of America, among the assembled multitudes of the veritable British people, they would not believe one line of the Democratic and Republican party in the character or sentiments of their brethren across the Atlantic.

I trust that all friends of freedom will make a note of such men as E. S. Duncan, and the slaveholding men who are with him in London, who are so earnestly expecting to have their revenge on the abolitionists there; and who, in the same breath, speak of the 'competency of man for self-government,' of the 'equal rights of man,' and of the virtues of the slavery supporting Union. I feel assured they will get the credit they deserve. And I cannot but express a hope that the Englishmen here in New England will do and say something to vindicate their country and countrymen from the fabricated slanders heaped upon them by the corrupt slavery press of this and other States.

Yours, for the right,

JAMES LOWE.

WM. LLOYD GARRISON.

The Sandwich Observer, a very readable weekly, has been discontinued, and its proprietor now publishes the *Gazette* at North Bridgewater.

THE RIGHTS OF THE NORTH.

The editor of the North Adams Sentinel has been guilty of talking a little common sense, and asking a few rather close questions, in relation to Northern Rights, a crime of which we have some reason to fear the editor is quite often guilty. Hear how he talks:—

Must the slaveholder enjoy the right to kidnap our colored freemen, and mob and lynch our white freeman also? Yes, he has this right. He can and does violate the Constitution when he pleases. He can stamp upon our rights and our freedom, and when we send agents to protect them, he drives them from the State. He can say what he chooses at the North, but we can speak only at the peril, at the risk of life. He can have the aid of the Union to help him to recover his slaves, and has the same aid to prevent us reclaiming our freemen, and on their motion stands, to pay the fees of unconstitutional imprisonment. The slaveholder rules the land. The great Whigs and Democrats are his tools. When his interests are at stake, they create Union panics for his benefit; issue proclamations; hatch compromises, in which slavery gets the lion's share. If the rights of freedom are periled, if the solemn exigencies of freedom and humanity call for a voice, they are silent. Where is Webster now? While Southern mobs are lynching his fellow-citizens in Georgia and Alabama, while New-Bedford seamen are being imprisoned, while the slave power is actively playing over again with Cuba the Texas game of annexation, he is at home at Marshfield, or listening at Newport to the flatterers who are 'feeding the famine of his ambition' with the delusive hope of the Presidency. Where is Fillmore? Where are all those ferocious and blatant law-and-order men?—all as still as death. Why do these men treat these Northern and Southern violators of the law so differently?

NOT TRUE—SORRY FOR IT.

The Ashtabula Sentinel says, the report that Mr. Giddings has withdrawn from the Presbyterian Church, on account of slavery, is not true. That he has not at any time thought of withdrawing from the Church. That at a quarterly meeting of the Presbytery, when it was proposed by the body to withdraw from the New School Assembly, Mr. Giddings opposed the measure, on the ground that the Church had not yet done with the sin of slavery in the South.

We can assure Mr. Giddings and his brethren, that the Church will never discharge her duty to the South until she treats slaveholders and slaveholding as she does other outrageous offenders against humanity and justice. The Church and its religion will be despised, and justly so, if they continue to fellowship slaveholders, and morality be no higher than that of slave-traders; men whom even the laws of Congress brand as pirates. Mr. Giddings and his church, after long delay, at last seem to say, 'recognize these men, by their church fellowship, as the representatives of the highest morality and the purest religion; and if their principles and practice be not approved, we are indeed sorry to see Mr. Giddings continue to give his influence to slavery, by taking sides with the conservatives of the Church. We meet certainly, in duty, to pray, then co-operating with the Chicago Convention, to purify the Church from her partnership in, and fellowship with, this system of human piracy. We commend the reports of Messrs. Boynton and Blanchard to his earnest consideration.—*Anti-Slavery Bugle.*

The following is taken from Frederick Douglass's paper. Can it be best? Now the Union will be dissolved and no mistake. We ought to have a proclamation.

AN INTERESTING INCIDENT.

We have just had a call from Mr. Francis, a venerable and intelligent colored man, who is now acting as the agent for the Dawn Institute, Canada West.

On his journey thither, he spent a few hours at Niagara Falls, where the incident we are about to relate occurred. One of our high-born slaveholders, accompanied by his wife and children, and having with him that almost indispensable appendage to such a family, a little 'chattel,' was spending a few days, merrily, no doubt, at that place. Wishing to have a view of the magnificent cataract from the British side, he crossed upon the ferry, for the purpose of taking his *chattel*, in company with his family, on British soil.

By some mysterious, but undeniable agency, whether the birds of the air, or the grass beneath her feet whispered it, we know not, the '*chattel*' became aware that she no longer breathed the '*free air of the much boasted republic*,' a secret which she kept with singular wisdom, until 'the time for action arrived; her master, desirous to visit the battle-ground, on the very spot where the brave Yankee flogged the English, dismissed his family, accompanied by the chattel, to the American side, while he went to the Table Rock Monument and other famous sites in that vicinity.

The slave safely deposited the family, it seems, at the 'Cataract;' this done, she made her way to the ferry, took the small boat, and a few noble strokes of the ferryman's oars brought her in safety over the turbid waters to the Canada shores; she speedily made her way to the door of a respectable colored man, where she was immediately received, sheltered and protected.

The master soon obtained intimation of her flight, and ascertained her new abode; and with all the brazen effrontery of a southern slave-driver, he proceeded to the house and demanded an interview with her. The woman very wisely preferred that the interview should be held with a partition between, he upon the ground beneath, she at the window above.

Slaveholder. 'Jane, what has prompted you to this behavior?'

Chattel. 'I wanted my freedom, sir.'

Slaveholder. 'Have I not always treated you well? What should induce you now to leave me?'

Chattel. 'I want to be free, sir.'

Slaveholder. 'Come, Jane, none of this foolishness, you must go back with me, and you might as well go back first as last, for go back you shall.'

Chattel. 'Well, indeed, I am going back; that's a fact.'

Slaveholder. What do you think will become of your children?'

Chattel. 'What will you do with my children? God only knows. I expect you'll do with 'em just what you've done with my other children—sell 'em. My going back won't make no difference, and I aint going back.'

Finding the woman wholly intractable, the slaveholder begged the woman to come and have a meal. He cursed the abolitionists, he cursed Canada, he cursed the British, and finally he cursed the Queen. The proof this woman had listened patiently to his cursing, until the profane wretch cursed the British Queen, when a burly Englishman stepped up, and seizing the man by the collar, said to the infuriated blasphemer, 'Say that again, and I'll knock your teeth down your throat.' It was fifty spoken and worked like a charm. The slaveholder came to his senses, and showed a little discretion the better part of valor, he smothered his rage, and like a naughty boy when snubbed effectually, shut his mouth and retired from the crowd, amidst peals of derision, leaving his '*chattel*' in the uncontested enjoyment of the rights and dignity of virtuous womanhood. We should mention the annexation of Canada to the United States for some time to come.

A BLIND PRESIDENT.

The following is an extract from Mr. Fillmore's speech at Buffalo:—

'There is no liberty, no security, without law. The law, whatever it is, must be enforced.' * * * My oath of office, taken upon the Holy Evangelists, I execute the laws, of all kinds. I have endeavored, to the best of my ability, to execute them. I intend to execute them, and, God helping me, I will execute them.'

We can tell the President it depends upon what the laws are. Laws to make slaves don't make *liberty or secure law*. Such laws men settle not in the Congress of Fathers settled such laws on the battle-field, and we will do so if there is occasion.—We are a nation of rebels against such laws.—*Exchange paper.*

DR. W. H. CLARK'S

Anti-Scrofula Panacea

COMPLETELY purifies the blood, equalizes its circulation, eradicates all morbid matter from the system, and, consequently, cures all diseases caused by the impurity of the blood, some of which are *Scrofula, Erysipelas, Mercurial Ulcers, Piles, Rheumatism, General Debility, Palpitations, Jaundice, Dyspepsia, Liver Complaint, Fever and Ague, Impure Blood, Sluggish Circulation*, and Humors of every description. It imparts vigor, purity and life to the whole system, from every pore, every aspect where the subsequent violence to the constitution. A single trial will convince any one of its superior efficacy. Be sure and read the following:

CERTIFICATE.

BOSTON, January 24th, 1851.

Last year, suffering much from a scrofulous disthesis, and also general bodily debility, I was induced to test the efficacy of the Anti-Scrofulous Panacea. Its renovating effect upon my system was very soon apparent in my restoration to a state of health not better than I had enjoyed for several years previous. I gained in flesh several pounds beyond the blight proved in every respect, being enabled to go through an unusual amount of mental labor and public business without difficulty. I have since had no symptoms of the disease, and I have known of its salutary effects in several cases of Scrofula, Salt Rheum, &c. I cheerfully give this certificate of the Liberator, and have ever given (without compensation, or any other inducement, but any medical preparation,) being desirous that the merits of the Panacea may be more extensively known, and its sale widely extended.

WM. LLOYD GARRISON.

Manufactured and sold by CLARK & CROOKER, No. 382 Washington street, Liberty Tree Block, opposite Boylston street, Boston. Sold also by Redding & Co., 8 State street, and by agents throughout the country. Beware of base imitations!

July 11. tf

DR. PORTER'S

Anti-Scrofulous Panacea,

ORIGINALLY made by Clark & Porter, and now prepared by the proprietor for the cure of Scrofula, Humors, and chronic diseases. Its superiority is more than formerly, at $1 per bottle, or $6 for six bottles. To those who are really poor, we will be thankful to give away a bottle or more. If they wish the medicine at a reasonable price, they will wish to encourage the good, and, consequently, give advice gratis. All diseases treated on Botanic or eclectic principles.

☞ Among the many certificates that have been given, the surprising efficacy of the Anti-Scrofulous Panacea is one from William Lloyd Garrison, Esq., the Editor of the Liberator, who has tested it in his own case, and known of its good effects in other instances, and who strongly commends it to public patronage.

Prepared and sold by DR. SKINNER & PORTER, No. 11 Washington street, East of Cornhill, Boston. Medical office in the same building. Office hours from 9, A. M. to 6, P. M.

June 11

Warren Street Chapel, Boston.

W. J. WHITAKER

INFORMS the citizens of Boston and vicinity, that he has opened classes for instruction in Penmanship, Drawing and Dancing.

The mode of instruction is entirely new; being a development of the natural powers of the pupil, instead of merely imitating copies, as heretofore practised. Music is founded, *Sacred* on Geometrical principles, and *Natural* Objects, as fruit, flowers, &c.—pupils can learn in much less time than by the old method, and from its simplicity insuring success to the learner.

SEPARATE CLASSES FOR THE SEXES.

TERMS PER QUARTER, $5, payable in advance. Hours of attendance from 10 till 12, A. M., and from 3 till 5, P. M.

☞ Instruction given in schools and private families on moderate terms. tf

July 25.

DR. W. F. COLLINS

WISHES to inform the readers of the Liberator, that he yet at the North Providence Water Cure Establishment, where (as formerly) he treats all manner of diseases Hydropathically, and warrants improvement.

May 30

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

THE RUSSIA SALVE

VEGETABLE OINTMENT,

INTRODUCED IN 1826,

TWENTY-FIVE YEARS EXPERIENCE

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RUSSIA SALVE

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CUTS,
BURNS,
SCALDS,
CHILBLAINS,
FLESH WOUNDS,
CHAPPED HANDS,
BOILS, FELONS, SORES,
INJURY BY SPLINTERS,
FROST-BITTEN PARTS OF THE BODY,
SORE EYES, OLD SORES,
PILES, &c.

TWENTY-FIVE CENTS PER BOX.

THE POOR MAN'S FRIEND.

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

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

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

Yours, very respectfully,

EDWARD YOUNG,
58 Carver street, Boston.

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

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

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