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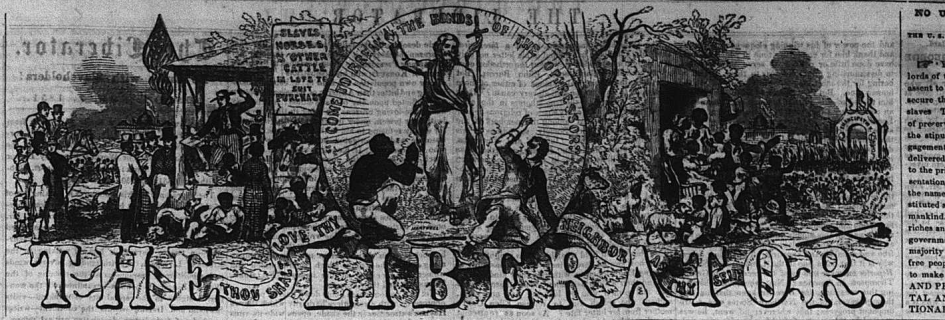

Refuge of Oppression.

From the Syracuse (N. Y.) Star.

"LAW AND ORDER!"

Pursuant to a call signed by eight hundred citizens of Syracuse, and the County of Onondaga, a meeting was held in the City Hall of this city, at 2 P. M. on Saturday, Oct. 25th, to express a proper condemnation of the late infamous outrage perpetrated by an armed mob, on the 1st of October.

The Hon. Harvey Baldwin then addressed the meeting in an eloquent and patriotic speech, a full report of which will appear hereafter.

The Hon. James M. Brooks, M. C. from New York, being loudly called for, rose and addressed the meeting in a grand, eloquent, and impressive speech.

The following officers were appointed:—

President—M. D. Burnet.

Vice Presidents—B. Davis Noxon, John G. Forbes, Johnson Hall, Thomas Spencer, Pharez Gould, Rufus Saxton, M. W. Bennett, Otis Bigelow, Jas. Lynch, Elijah Rhodes, Joseph C. Spencer, Thomas Kellogg, E. L. Phillips, Harvey Loomis, John Sandford, I. H. Redfield.

Secretaries—Winslow M. Watson, Cornelius L. Alord, Stephen D. Dillaye, Benj. L. Higgins, Elisha C. Adams.

The Chairman appointed the following Committee on an Address and Resolutions:—Geo. F. Comstock, W. M. Watson, S. D. Dillaye, H. Baldwin, Thomas T. Davis, and John P. Wyman.

This Committee reported an address, and the following resolutions, which were adopted:—

Whereas, a rigid observance of the Constitution and the laws, and a proper and vigorous enforcement of all attempts at their violation, have ever been justly regarded as essential to the maintenance of public liberty; and

Whereas, on the first of October inst., a law of the U. S. enacted in strict conformity with a requirement of the Constitution, and subsequently affirmed by proper judicial tribunals, was deliberately insulted by a mob assembled for that purpose in this city—the officers of the U. S. Government assaulted and maimed, and their prisoner rescued by violence from their custody—whereby the power of the Federal Government was set at defiance, the sanctity of the Court of Justice invaded by armed ruffians, and the peace and order of the city temporarily subverted,

Therefore—Be it Resolved, That we, citizens of Syracuse and the County of Onondaga, do hereby express the commission of the aforesaid outrage upon the law, and would express our unqualified abhorrence of the infamous transaction.

Resolved, That while we unreservedly condemn the conduct of those who actually participated in the riot of the 1st October, we repel the accusation that any large number of the citizens of Onondaga, were engaged in that disgraceful affair.

Resolved, That we will steadfastly adhere to the obligations assumed upon all the citizens of the United States of America, by their adoption of the Constitution—that we will yield obedience to all laws Constitutionally enacted—and faithfully abide by the decision of all legally constituted judicial tribunals.

Resolved, That we regard with extreme abhorrence the counsels of those misguided, misled, and seditious persons, who have repeatedly within the past year, in their conventions in this city and elsewhere in this section of the State, promulgated the most rebellious and treasonable doctrines—blasphemous, in many cases, both in language and sentiment—their tendency promotive of hostility to the Constitution and the laws—subversive of the Union, and destructive of the glorious heritage of a free government, which our fathers bequeathed, as they hoped, to the American people, for a possession, forever and ever.

Resolved, That the recent resistance to the law in this city, is the natural consequence of the teachings of those preachers of sedition; that they should therefore be held morally responsible as accessories before the act, and in consequence of such participation, as morally guilty of a violation of the law, and as such deserving of the severe reprobation of all good men.

The meeting then adjourned, with three cheers for the Constitution and the Laws.

A CHIVALRIC EPISTLE.

MAYS' Lick., Ky., Aug. 21, 1851.

MR. HENRY C. WRIGHT—*Dear Sir*—I read some days ago an extract of a speech or a letter you were lately delivered of, on the 11th of July, on that glorious Union. And I must say, that your sentiments, unpatriotic, illiberal, ungenerous, unmanly, and Anti-Christian sentiments, are not becoming a gentleman, much less, one who calls himself a benevolent, philanthropic Christian.

You are an abolitionist, and as such your enemies excite your prudence. You ought to know you talk about the glorious Union. You ought to recollect that Kentucky has raised enough bump to make ropes to hang all such traitors, and other limited spirits of Ohio; and also that North Carolina has manufactured enough hemp, and Missouri has raised enough of *feathers*, to tar and feather all such detestable, villainous characters.

I would advised ur present pleasure to give you a *coat of tar and feathers*, and if you will show your detestable and villanous countenance over Kentucky, we shall be anything you have not seen for some time, and I, D. D. never have seen it in your life.

Come over, and I'll warrant you a real Kentucky welcome.

Yours truly,

RICHARD B. LOMAX.

ARMING OF YOUNG AFRICA!

A correspondent writes us, that 'for a few days past, it has been observed that colored persons are picking and laying fire-arms, such as pistols, revolvers, &c., with the avowed intention of use against the ministers of the law, and our orderly citizens, should they be called upon to aid in executing the Fugitive Law in this city.' And the writer suggests that some measures should be adopted to put a stop to these premonitory symptoms of treason.

Whether that our correspondent apprehends be fully justified by the facts of the case, we are unable to say. But we have no apprehensions of the sort. Let the negroes buy as many revolvers as they please; but they may not reasonably fear that they will be used by them against our citizens will be the signal for the extermination of the whole negro race from our midst. If they wish to provoke a war of races, by re-enacting the bloody scenes of Christiana, they will find our civil and military authorities, and our citizens at large, prepared to defend themselves, and to put down their murderous assaults, with avenging arm that will carry retributive justice home to such vile traitors and assassins. If the white races are to be forced upon us, to decide, whether the black races are to maintain their rights and their position, or whether negro *rule or law* is to govern and be paramount over our laws, constitution and liberties, it is to be known at once, that our people may be prepared for the emergency.—*Rochester Adv.*

Selections.

From the New Bedford Standard.

REPLY.

To 'a Portion of the Citizens' of Newbern, in Council.

TO M. A. OUTTEN, CHAIRMAN, WM. G. BRYAN, Secretary, and the GENTLEMEN comprising the meeting held in the Court-House, in Newbern, North Carolina, Sept. 1851, and their sympathizers.

GENTLEMEN—I have the honor to acknowledge that I am not in the receipt of 'a copy of the proceedings' of your meeting furnished me by your 'Secretary.' Either I have failed to comply with the vote of the meeting, as published in your papers, or it has been miscarried. It may be he could not get it delivered to me, and hence, I have not, by notice of it has been delayed already, in consequence of its not coming to hand, quite too long. But having received from an unknown hand, the 'Republican and Patriot,' printed in Goldsboro', in your State, September 25th, last past, in which I find what purports to be said proceedings, I take it for granted that it is correct, as she appears to be one of the papers requested to publish the same, to wit:

MEETING OF THE CITIZENS OF NEWBERN.

'It being made known to the citizens of the town of Newbern, that a resolute, determined property of Rodney French, of Massachusetts, had arrived at our port, soliciting employment; a portion of the citizens of the town assembled in public meeting at the Court-house, on the 17th inst.—

'When Matthew W. Outten was called to the Chair, and Wm. G. Bryan appointed Secretary. After the meeting was organized, the following preamble and resolutions were reported, read, and unanimously adopted:—

'Whereas, in the late attempts to reclaim fugitive slaves in the States of Massachusetts, which slaves had escaped from their lawful owners in the Southern States, Rodney French, a citizen of the town of New Bedford, in the aforesaid State of Massachusetts, was foremost in the least of the opposition to the execution of the law under which said slaves were claimed to be restored to their owners, and the said Rodney French did, by his acts and public speeches, endeavor to influence and excite the abolition party of his town to resist the execution of the laws of the United States, and in said speeches he called on the fugitive slaves and free negroes to arm themselves, and prevent the taking away runaway slaves; and whereas, the said Rodney French has arrived now in our port soliciting Southern men for employment; and, in view of these facts, be it

'Resolved, That we, the citizens of the town of Newbern, in public meeting assembled, do pledge ourselves to give the said French no support, aid, or employment, whereby he may receive *one cent* from us, in portion of the people of the South, of whom he has been so liberal in his abuse and calumny, that all our sympathies shall be used with our fellow-citizens to influence them from patronizing the said vessel, so that she shall go away without a cargo of freight.

'Resolved, That the masters and owners of lighters be requested not to lighter said vessel over the Swash.

'Resolved, That the Intendant be requested to have the said vessel searched, and place a watch over her until she leaves the port.

'Resolved, That our sister towns in the State be requested not to employ said vessel or any other owned by said French, nor countenance any individual connected with said French in any way whatever.

'Resolved, That to that portion of the North who have manifested a disposition to carry out to good effect the Fugitive Slave Law, we extend the hand of fellowship, and we shall always greet them with a hearty welcome.

'Resolved, That the Secretary be requested to send a copy of these proceedings to said Rodney French.

'Resolved, That the Editors of the Newbern State Whig, Republican and Patriot, and Wilmington papers, be requested to publish these proceedings.

M. A. OUTTEN, *Chairman.*

WM. G. BRYAN, *Secretary.*

The vessel in question was not in your harbor by any orders of mine. She was ordered to Bay River and vicinity for a cargo of lumber, contracted for by parties, which, she was prevented loading to heavy rains, was not quite ready. Captain Pratt being one of the owners of the vessel, upon his 'own mere notion,' concluded in the mean time to go to your place, and take a freight to New York.

I became interested in the vessel with Capt. Pratt, after the loss of his schooner, the CASSIUS, for the principally of 'a portion of the citizens of the town of Newbern, by SOLICITING SOUTHERN MEN FOR EMPLOYMENT.'

To me, however, this is no new thing. I have received similar treatment before, and bore it cheerfully. In New England—in Massachusetts; yes, in the city of New Bedford, I have been proscribed for opinion sake, and compelled by a sense of duty to others, to dissolve with my partner in business. I am getting accustomed to these things. As the boy said of his cole, 'It don't hurt them at all to skin them, after they get used to it.' So it is with me. Being so accustomed to such treatment, it produces no pain whatever.

He (my partner) was told by those who had the power,—commercial as well as political,—'Dissolve with Freeman, and we will give you a share of fellowship' commercially; but if you do not, we will give you no support, no aid, no employment,' whereupon I was immediately dismissed. In less than ten minutes after his desire to separate was announced to me, a dissolution was decided upon, and before the sun set in the same night, my relation to the concern was dissolved. In this case, I shall be as prompt as the circumstances will admit. That Captain Pratt and others may not suffer, I shall continue my relation to the concern, for some of his friends, on her arrival—*no matter the sacrifice*; and my business in your State will be closed forthwith.

Why all this? What have I done to bring down in so much haste, after the arrival of the A. in your waters, the indignation of 'a PORTION OF the citizens of the town of Newbern?

In the first place, you say, 'Whereas, in the late attempts to reclaim fugitive slaves in the State of Massachusetts, which slaves had escaped from their LAWFUL OWNERS, of the Southern States, Rodney French * * was foremost in the least of the opposition to the execution of the law under which slaves were claimed to be returned to their owners.' The high distinction you award to me here will be dispated by all impartial readers of the history. On the most occasions where my sympathies have been enlisted, I have been content to fill some humble place in the ranks, rather than aspire to be '*foremost in the least*.'

But, gentlemen, are you sure that your premises are correct in another regard? You speak of slaves who had 'escaped from their lawful owners.' I was not aware that there was a slave upon this continent who had escaped from his '*lawful* owner.' Is it not impossible for one man to be the lawful owner of another, in this 'LAND OF THE FREE AND HOME OF THE BRAVE,' under the Declaration of Independence and Constitution of these United States? The former of which declares, '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.' And the latter declares, that it was adopted to 'establish JUSTICE, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of LIBERTY to ourselves and our posterity.'

Tell me, if you can, how one man being the lawful owner of another man, under such circumstances! Is it not preposterous? Besides, I have yet to learn that you have any law upon your statute-books making any class of *persons* SLAVES.—We have been told by high authority that you have none.

Mr. Mason of Virginia, in his place in the Senate of the United States, a short time since, told the Senate, the country, and the WORLD, that to his knowledge there were no laws in the slaveholding States making any class of PERSONS, SLAVES. Hence, can a lawful claim be established by one man to the bones and muscles, body and soul (as it were) of another man?

We have been taught, at the NORTH, and most of us believe it to be true, that the three millions of human beings, made in the image of God, but a little lower than the ANGELS, that you assume have lawful owners down South, are held in a relentless, cruel, inhuman and unjust bondage, 'have souls of which *a fiend* will *make more misery than equal of that which our fathers rose in* REBELLION TO OPPOSE'; and that those who assume to be their masters work them without pay, and sell them at pleasure—have no more right to do so than the slaves would have, could they obtain the power, to make slaves of their present masters—work them without compensation, and sell them upon the auction-block to the highest bidder.

It is one, by virtue of JUSTICE, of RIGHT, or of LAW, then, but by virtue of Power, which enables men to assume the relation of 'lawful owners'; which power, sooner or later, will certainly cease to occupy the present seat, unless God ceases to be just. We have long ago been told by a distinguished Southron, '*There is no attribute of the* ALMIGHTY, *that can possibly take side with* SLAVERY'; and, in view of the enormity of the system, 'I tremble for my COUNTRY when I reflect that GOD is JUST.'

Gentlemen, we hold, or rather most of us, this way; that there is not a slave in his chains down South, who has not a right to his immediate, unconditional liberty. *Who can successfully deny this?*

Why, gentlemen, the Chief Justice of the Supreme Court of this Commonwealth, at a public dinner table, soon after the passage of the Fugitive Slave Law, when that was the uppermost topic of conversation, remarked (in substance and nearly verbatim) as follows: 'There is not a slave upon a southern plantation, who has not a God-given right, God-given right to demand his immediate liberty of his master at any moment, and if it is denied him, to take it over all opposition, at any expense of blood or life.'

When our Chief Justices put forth sentiments like these, you must not be surprised if they are quite numerous.

Do such men often get in advance of public sentiment upon such questions?

Suppose, for argument's sake, that it were so, (which, by the way, is not admitted, and you produce no proof) did any but tyrants and traitors think of trampling upon the statute-book, that law was? And is not 'resistance to tyrants obedience to God?' Are men to be blamed for acting in obedience to God?

This (so-called) Fugitive Slave Law, what is it, that I am called upon to obey it, and assist in its execution?

It is the most disgraceful, atrocious, unjust, detestable, heathenish, barbarous, diabolical, tyrannical, man-degrading, woman-murdering, demon-pleasing, God-defying act ever perpetrated in any age of the world by persons claiming to have consciences and a belief in a just God. In one word, it is the *law of all villainies!*

How came it upon the statute-books of this nation? It was put there, not by the will of the people, but it found its way there through the instrumentality of the darkest, vile, the most blackest and most treachery to professions, principles, constitutions, humanity, LIBERTY and *Independence*, since Judas betrayed his Master; or even since the morning stars sang together.

But for Daniel Webster's 7th of March speech, this 'venomous, pestiferous serpent' never had been conceived. Without his vote, it never would have been born. All bad voted but that EARCH TRAITOR, and it lacked one vote to give it life. His name was called once, and no response. Again, and again, no reply; when a number of Southern gentlemen, to whom he had undoubtedly pledged himself, repaired to his seat, and in earnest whispers, urged him to be addressed him thus:—'Mr. Webster, don't let your course cose out at your fingers' ends; come up like a man, vote to raise the committee, and redeem your pledge.' There was undoubtedly a mighty struggle between the 'God-like' and DEMON-like feelings of the mind of the great expounder, at that time, the latter of which finally prevailed. His name was called a third time, and he got out a faint 'Yes'. The work was done. His constituents, the country, humanity, 'God and Liberty' betrayed! Judas, it said, actually received thirty pieces of silver for his treachery; Mr. Webster, only the promise of thirty votes in prospective over; if he could cheat them into the arrangement.

Had there been half as much of the divine spirit manifested in the Saviour of mankind, as there was in Judas Iscariot, he would, upon reflection, have gone out of the Senate chamber, and shared the fate of Judas. Instead of doing this, he sneered at the *Arnold type*, doomed to have the finger of scorn pointed at him up and down the earth.

He has his reward. He has got out of Faneuil Hall, the ancient CRADLE OF LIBERTY, until its' doors turn upon golden hinges'—repudiated by the Massachusetts Whig State Convention, as a candidate for the Presidency, and compelled to fall back upon his subscription list, for that high distinction. And then, how about his Southern friends, who promised him their support, as soon as he should turn his back upon North? How is he rewarded in that quarter? As Arnold was in Great Britain, 'They love the treason, but despise the traitor.' They cast him out. Are the Southern presses out for Mr. W. for the Presidency? The only allusion to him from that quarter that I have seen, was in the Richmond Enquirer, the most occasions where my sympathies have been enlisted, I have been content to fill some humble place in the ranks, rather than aspire to be '*foremost in the least*.'

You may think I attach too much importance to the influence of one man in this transaction. But let me ask you, had the great 'expounder' in his 7th of March speech ranged himself on the side of freedom, instead of slavery, and declared in the language of his land, commanded upon Massachusetts soil, and elsewhere, viz: 'The Wilmot Proviso is my thunder—The Whig party is the only true *free soil* party—No more SLAVE REPRESENTATION in CONGRESS—No more SLAVE STATES—NOT ANOTHER INCH OF SLAVE TERRITORY,' would the Omnibus Committee have been conceived in sin?

Again, had he, on that occasion, presented the following extracts from the Resolutions of the Legislature of Massachusetts, passed in 1838, 1847, 1849, and 1850, to wit:

'Congress ought to take measures to effect the ABOLITION OF SLAVERY in the DISTRICT OF COLUMBIA.—Congress has by the Constitution power to abolish slavery in the territories,—Congress has by the Constitution power to *abolish the traffic* in SLAVES BETWEEN DIFFERENT STATES of the Union.—That the exercise of this power is demanded by the principles of HUMANITY and JUSTICE.—That the Legislature of Massachusetts views the existence of SLAVERY in SLAVERY within the limits of the United States, as a great calamity and an immense moral and political evil which ought to be speedily, peacefully, and effectually, should be uniformly and earnestly opposed by all good and patriotic men throughout the Union; Congress has full power to legislate upon the subject of slavery in the territories, and that it is the duty of Congress to exercise the power for the perpetual exclusion of the institution from the territories that are free, and for the extinction of the same in territories where it is extant. The people of the State of Massachusetts, acting under a solemn sense of duty, have deliberately and repeatedly expressed their purpose, to resist the extension of slavery into the national territories, or the admission of new slave States into the Union, and for these ends to apply, in every practicable mode, the principles of the ordinance of 1787; also to seek the abolition of slavery and the slave trade in the District of Columbia, and the withdrawal of the power and influence of the general Government from the support of slavery, so far as the same may be constitutionally done; and

Whereas, This important question before the country make it desirable that these resolutions should be reaffirmed; therefore,

Resolved, That the people of Massachusetts earnestly insist upon the application by Congress of the ordinance of 1787, with all possible sanctions and sanctities of law, to the national territories of the Union, in all parts of the continent for all coming time. It is the duty of Congress to pass such laws only in regard to the returning up of fugitive slaves, as will be sustained by the spirit and letter of the Federal Constitution, where such laws are to be enforced, and which shall especially secure to all persons claimed as fugitives from labor or service, the right of having the validity of such claim determined by a jury in the State where such claim is made.'

Then, had Mr. W. added, these are the sentiments of my constituents—of the free North—they are my sentiments, and the sentiments of my Hon. colleague (meaning Mr. Mann, who had just left the chair) in the acceptance of the trusts reposed in us by the people of Massachusetts, 'HOW AND FOREVER,' would Daniel Webster, in the very likely to express backwards at a alarming rate. How these 'worthless pests upon the community' would aid in civilizing Africa is more than we can understand. It does not matter that the neighbors of these pests contradict the statement of the Patriot, and say they are as orderly and industrious as any other part of the community. We know, that they are; and, that neither the other account, and, believing it, want these pests ordained Christian missionaries, and folks to contribute funds to send them off to the land of their fathers' nation? We cannot understand either the Christianity or the statesmanship of the *Christian Statesman*; but the sinning Israelites, who had left their fathers' land, received a whole class of people into ignorant beasts of burden and 'useless pests,' appealing to the benevolent Christians of their fathers' land, in their behalf, very enough to understand and appreciate. Southern statesmen have forcibly kept their entire laboring population in the most degrading, brutalizing ignorance; in order that they might produce a much rude brute force as possible, without intelligence to dispute a master ruling will; and now, when the supply has become troublesome, they make Judas's bite unbearable, and greatly ask for alms to rid themselves of the nuisance they have themselves created, and with a hypocrisy which would make Judas's bite unbearable, they ask it in the name of Christ, that these ignorant, brutified 'pests' may receive Bibles, and carry His gospel to a people who are less heathen than themselves. It is my conclusion, decidedly, and we trust the success of the *Statesman* may be commensurate with its Christianity and benevolence. The Reverend editors can surely ask no more.

From the Portland Inquirer.

THE MAINE CONGREGATIONAL CONFERENCE AND ANTI-SLAVERY.

For some years, anti-slavery men in the Congregational churches in Maine have complained that the Conference withdraw fellowship from the General Assemblies of Presbyterian churches in the United States, for the reason that these Assemblies, both Old School and New School, are composed, in part of slaveholders, and consequently are important bulwarks of the 'patriarchal institution.'

This year, in the place, the Committee of Arrangements rejected the Connecticut resolution, affirming 'the supreme rights of God and of conscience, and brought forward the subject of Slaveholding, and time was set apart for its introduction by one of its advocates from Princeton, N. J., who was allowed to speak nearly twice the time of any other speaker, and favor not granted to other speakers; although, for several years past, in deference to the anti-slavery sentiment in the Conference, a resolution of the kind has been introduced.

The great argument used to oppose anti-slavery action in the Maine Conference has been, that it was cease sending delegates to the General Assemblies of the Presbyterian Church, we deprive ourselves of any opportunity of fellowship with them as Christians for their reformation on this subject.

This year, they have shown their insincerity in the use of this argument, by voting to send delegates to blinded many conscientious Christians, by electing as their delegate to the Old School General Assembly, Rev. J. D. Fisk, of Bangor, who has proved his loyalty, to the interests of slavery, or rather, his subservi-ency to the ship owners of his congregation, by preaching a sermon in defence of the infamous Fugitive Slave Law, which, if I recollect rightly, was reported as one of the speakers at the Union, also the Fugitive Slave Law meeting, held in Faneuil Hall, and spoke in favor of the Law, as part of the Constitution, but *really*, it is presumed, to sustain Daniel Webster, and to secure cotton freights.

This is the man they select as the organ of the Congregational churches of Maine, to deal in Christian faithfulness with that embodiment of the conservatism of the Old School General Assembly of the Presbyterian church.

While this was going on, there were scores of ministers and laymen, members of the Conference, who have repeatedly proved themselves the devoted friends of the slave, who listened to these proceedings with the subdued spirit they have so often seen and so severely rebuked in their representatives in Congress.

It was evident throughout the meetings, that pro-slavery was in the ascendency. From all I heard of the speeches and reports, the last two days of the meeting, I should not have imagined that there was a slave in the land.

Anti-slavery men have labored in years past with some faithfulness with that body, but they seem to have given up the case as hopeless. Will anti-slavery churches retain their connection with a conference which *paralyzes* all action, and, to the great extent, expresses sympathy for the crushed slave?

CONSISTENCY.

South Berwick, Oct. 13, 1851.

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 proscribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation 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, as for the name of persons. . . . To call government that constituted a democracy, is to insult the understanding of mankind. It is but to insult with the lights, the 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.

From the Pittsburgh Saturday Evening Visitor.

'CHRISTIAN STATESMAN'.

In the misnomer of a handsome new weekly, of the size and much the appearance of 'The National Era.' It has been started in Washington City, by Rev. R. R. Gurley and David R. Goodloe, editors. The paper is dedicated to African Colonization and Civilization, to Literature and General Intelligence. 'It may be statesmanlike for Christians to colonize free blacks in Africa, in order to enhance the value of slaves; but, the Christianity of expatriating our native-born citizens, because we make them a most unchristian hired, is another matter. The *Christian Statesman* of sending 'the heathen of this country' to civilize and Christianize the heathen of another country is somewhat doubtful; and even the sanctimonious of the selling so much of 'Virginia's best blood' might be questioned, so long as our millions of acres lie untilled, calling to the laborers of the land to come and redeem them from the wilderness. We are not so very much crowded in this country, that Messrs. Gurley and Goodloe need dedicate their energies to the support of expensive schemes for relieving us of our surplus population; and their 'zeal for the Lord' among them mightily in the cause of African invasion, they should begin at the beginning—and educate their powers to the education and preparation of their missionaries. To what other country do we send missionaries to Christ, who have not a thorough Christian and mental training? Where are the schools and colleges for preparing the messengers who are to carry the civilization and the light of the gospels, gospel, of sciences and the arts, to the poor benighted Africans? In looking all over their columns, we can find no account of these schools, or who are the professors there. It cannot be possible they intend to choose their Christian missionaries out of that institution—the common school of Africa? 'Pugilists' are the principal preceptors, and the law is with fine and imprisonment the offence of teaching any of the pupils to read! We are a little dull of comprehension, and can understand not how these their benevolent intentions towards Africa are to be carried out. The account they copy from the Baltimore Patriot of the Liberian Colonization, is a part of the missionaries they propose to send over, would lead us to fear that any civilizing process contracted to be carried out, would be very likely to progress backwards at a alarming rate. How these 'worthless pests upon the community' would aid in civilizing Africa is more than we can understand. It does not matter that the neighbors of these pests contradict the statement of the Patriot, and say they are as orderly and industrious as any other part of the community. We know they are; and, believing it, want these pests ordained Christian missionaries, and folks to contribute funds to send them off to the land of their nation? We cannot understand either the Christianity or the statesmanship of the *Christian Statesman*; but the sinning Israelites, who had left their fathers' land, received a whole class of people into ignorant beasts of burden and 'useless pests,' appealing to the benevolent Christians of their fathers' land, in their behalf, very enough to understand and appreciate. Southern statesmen have forcibly kept their entire laboring population in the most degrading, brutalizing ignorance; in order that they might produce a much rude brute force as possible, without intelligence to dispute a master ruling will; and now, when the supply has become troublesome, they make Judas's bite unbearable, and greatly ask for alms to rid themselves of the nuisance they have themselves created, and with a hypocrisy which would make Judas's bite unbearable, they ask it in the name of Christ, that these ignorant, brutified 'pests' may receive Bibles, and carry His gospel to a people who are less heathen than themselves. It is my conclusion, decidedly, and we trust the success of the *Statesman* may be commensurate with its Christianity and benevolence. The Reverend editors can surely ask no more.

From the National Anti-Slavery Standard.

THE REV. JOHN SCOBLE AND GEORGE THOMPSON.

Mr. Scoble, known, the world over, by all who have been interested for the colored race, will give at the Plymouth Church, Brooklyn, this evening, an account of the position of British Philanthropists in regard to slavery. The ultra views put forth by such men as George Thompson have had a great many to prejudice the American mind against anything an Englishman may say on the subject, and it is but fair that we occasionally should be spoken to from other views—one who has something else than mere invective to offer us.—*New York Tribune.*

☞ We notice the presence in our city of Mr. John Scoble, of London, formerly Secretary, and one of the best-informed and most prudent of British anti-slavery men. The visit of Mr. George Thompson has had such an effect in blinding the public mind as to the real sentiments and feelings of Englishmen, that it is desirable that such men as Mr. Scoble should, in some measure, repair the indiscretions of his own countryman. We are glad to know that Mr. Scoble has been invited, and has consented, to speak to-morrow in the Plymouth Church, Brooklyn. It is an opportunity seldom to be enjoyed, of procuring accurate information from a gentleman who has visited almost the whole world upon this errand of mercy, and who is a Christian, temperate, kind, and fair-minded.—*New York Times.*

Lecture by Mr. Scoble. We are gratified to learn that Mr. John Scoble, the Secretary of the British and Foreign Anti-Slavery Society, who has been making a brief tour of the Canadas, for his health, combining with that object a reconsidering of the condition of the free colored people there, will address the public this evening (Thursday, Oct. 23,) at the Plymouth Church, Brooklyn.

Mr. Scoble is of a different school from George Thompson, and those who were prejudiced by the extreme statements of that versatile but imprudent man, should take the opportunity of hearing the real position of British Christians on the subject of slavery.—*New York Independent.*

The Rev. John Scoble, of London, Secretary of the British and Foreign Anti-Slavery Society, and Editor of the *British Anti-Slavery Reporter*—we give him, we believe, the benefit of all his titles—was thus announced in the public of New York and Brooklyn in two morning papers and one weekly paper, of the city, on Thursday last. The weekly sheet, *The Independent*, is under the editorial supervision of Mr. Henry Ludlow Ward, and is a witness to sacrifice Anti-Slavery to any motive that might happen to be uppermost, for the time being; in this case, it quite commended to the public the conduct of that gentleman, for a dozen years past, there is nothing surprising in his attempt to propitiate public favor in behalf of Mr. Scoble, by pandering to public prejudice against George Thompson.

But how comes it that there is this remarkable unanimity in the *Independent*, the *Tribune*, and the *Times*? Are the editors of these two last named papers so familiar with the history of the Anti-Slavery cause and the character of its advocates, both at home and abroad, that they can safely predicate of this man that he will advocate certain principles in a certain way, and of another man that he will advocate certain other principles in a certain other way? Did they carefully watch the course of George Thompson during his recent tour in this country, and so attentively read the reports of his various speeches, that they can conscientiously bear witness to the fact that his language was so violent, his conduct so rash, his manner so overbearing, and his measures so unscrupulous, that judicious and prudent men, who readily admitted his right to attempt to influence public opinion here on the subject of Slavery, could not but grieve that a cause so holy and so near their hearts should have fallen into such bad hands? And, if, knowing this of Thompson, and really than to set aside all fear of the reprobation on him, do they also know that another Englishman, somewhat notorious as an Abolitionist at home, comes to our shores with quite other motives than those which impelled his predecessor? will he governed in his public course by quite another spirit? will appeal to the sympathies and not to the prejudices, to the good sense and not to the passions of his American hearers? will temper his eloquence with gentleness and forbearance, and his enthusiasm with the mild and forgiving spirit of a Christian Missionary? Do the editors of the *Times* and the *Tribune* know all this? and knowing it, do they therefore bespeak for him a fair hearing at the hands of American citizens, which George Thompson forfeited by his outrageous conduct?

We presume that the simple fact is, that those gentlemen know nothing at all about the matter, and have never intended to say any of these things which are so distinctly implied in the paragraphs which we have quoted above. Nay, Mr. Greeley of the *Tribune*, we have no doubt, would declare that so far as he has watched the course of Mr. Thompson, and so far as he knew anything of the spirit of the large body of that gentleman in this country, they were what he in the main approved of, and, on the whole, assented to most cordially; but that John Scoble, the author or owner of or saw but once, and that was at the last Anniversary of the British and Foreign Anti-Slavery Society, in London, when he had the misfortune of rubbing on their own platform the pharisaism and self-righteousness of the sleek Quakers and moonfaced Presbyterian clergy who counse that Society, who are so alive to the sins of other nations, but quite insensible to those of their own. We presume, moreover, that the paragraphs in question never met the eyes of these two editors until they saw them, in common with other readers, in their papers of Thursday morning. How, then, did such appeals to popular prejudice against George Thompson, and such premonition in favor of John Scoble, come to be written and to find a place in the columns of their papers? These very paragraphs sometimes nobody, probably, except Lewis Tappan, can answer with perfect exactness, but as he, on that principle of law which exempts a man from saying anything to criminate himself, will be very careful to say nothing, we are left to get at the truth from internal evidence.

We presume, therefore, that Mr. Scoble was his own trumpeter. Perhaps, indeed, these paragraphs, written with the double purpose of rendering his countryman still more obnoxious to the pro-slavery prejudice of the American people, and of gaining popular applause for himself by commending and justifying that prejudice, were not absolutely written by his own reviewed hand—he inserted in the newspapers through his own personal application to some subordinate in the editorial offices of the *Tribune* and *Times*. The fertile brain of Mr. Lewis Tappan, doubtless, aided in the perpetration of a scheme as cunning as it is base, and its merely mechanical execution may have been trusted solely to his skill; but we are persuaded that the honor of its inception belongs to Mr. Scoble. We remember that no man was more active than he in excluding American delegates from the World's Convention in London, in 1840; he, we remember, afterward traversed England in company with his friend, Henry B. Stanton, now Lieut.-Colonel in the New York Senate—*par nobile fratrum*—disseminating slanders against Garrison and his coadjutors in this country; and when subsequently agents of the American Society were sent to England in search of the truth, he, we believe, we remember, used his official and personal influence to circulate secretly, among the Abolitionists of Great Britain, falsehood, calumny, and misrepresentation, against these agents, and those they served; and, in short, so tortuous has been his course, as an Abolitionist, so familiar has he been with plots and stratagems, and so devoted and untiring in his loyalty to the Anti-Slavery Cause as represented in this country by the American Society, that the course he has taken here is precisely that which should have been looked for; and the more baseness it could include in its method, the more safe should we be in attributing that method to him.

That Mr. Thompson is a friend of the American Anti-Slavery Society is reason enough why he should be considered by Mr. Scoble as his enemy; but there are some reasons personal why he should endeavor to use Anti-Slavery as an instrument whereby to damage the influence with which Mr. Thompson is looked upon here, and to, at least, attempt to lessen the influence which he has gained over many minds in this country. Mr. Scoble, it is said, is travelling in this country for the sake of his health. We know nothing of the condition of his body, but the condition of his reputation at home, we know, made it advisable for him to leave London just at this juncture. Mr. Thompson, as we need not remind our readers, has recently been holding a series of meetings among the constituents of the Tower Hamlets, moved thereto by the whispers of his enemies, and the inquiries of his friends, as to the cause of his absence from his post in Parliament. How triumphant the result of those meetings has been is already known. His friends only needed to be told in how great a work he had been engaged, and to understand the good he had achieved by his self-devotion and the power of his winning eloquence, to justify and thank him for employing time in which he could have done little or nothing to serve their interests, in disseminating principles dear to them, and in laboring for the most long-suffering people of all the human race. But they wondered that it was left for him to tell of this work. Why, then, should he, as an anti-slavery paper here in this our own city of London, professedly devoted to the cause of the slave, thus become the bearer of tidings to them that a member of Parliament—a member from London itself, had been received by a mob on his landing in the second city of the Kingdom, and that other places his life was endangered by an infuriated populace; that he was threatened with assassination; that he was abused, insulted, and hooted at by the public press; that the pulpit hurled at him its anathematices; that even in the Chief Assembly of the National Councils, statesmen, the highest in legislation and popular regard, denounced him by name; and all this simply and solely because he was an abolitionist, and proclaimed that all men are free and equal? And knowing all this, they asked, why is it that not a line in the (London) *Anti-Slavery Reporter* has ever told us of the reception of George Thompson in America? Nay, when, notwithstanding this reception, the *Reporter* knew that his tour through several of the Northern States was a triumphant progress, wherever he went, he was greeted by thousands of faithful hearts, who welcomed such a champion for the Right; that for months his lectures were crowded, that the result was such an impression upon the popular mind of the American people, and such a turning of their hearts away from their god of whip and chattel, that one man had actually believed; and that it was their own beloved George Thompson who had done this thing, and had thus, in a far off land, justified their confidence in him, and proved him to be one whose life was a service to humanity—then, they asked indignantly, why has it been kept from us? Why has not the Anti-Slavery Reporter borne testimony to the cause of the slave, bid us be of good cheer, and assured us that he against whom his enemies were whispering, was showing that he was faithful to those principles which we cherish in another field of action? To all this there was a ready answer, and we trust we are not giving John Scoble credit for more generosity than he deserves for desiring to escape, for a season, from the notoriety which was awarded him, from the calumniations which were set upon his character, and from the inquiries which were instituted into the character of the Society which he represents. He defended himself as well as he could from these inquiries in private, we learn, to have written, or to have caused to be written, certain articles which appeared in the *London Advertiser* on the anti-slavery cause in this country? but on the authority of a known liar, they, in utterly without foundation, and that falsehood had only increased rather than diminished the double which had arisen, in his character as a clergyman and an abolitionist, he suddenly left for this country, perhaps for the purpose of mending his health, but certainly with a sympathetic whisper when conditions needed something of the healing virtues of time and oblivion to cover. It is not strange that such circumstances should have intensified his malignity towards George Thompson, if for now detected dishonorable and dishonest actions are not apt to show a forgiving spirit, even toward those who have been the innocent instruments of revealing their baseness.

We regret that our limits this week will not permit us to follow Mr. Scoble from his arrival, and his lecture to the lecture itself at Brooklyn. A few brief words upon that we must defer till our next number.

From the Bristol (Eng.) Mercury, of Oct. 4th.

THE AMERICAN ANTI-SLAVERY SOCIETY.

Sir—Having been concerned in the preparations for the late anti-slavery meeting, to which Mr. Charleton refers in the last *Mercury*, and having seconded the resolution in which he could not fully accord, may I be allowed to address a few words in reply to his correspondence?

As Mr. Charleton kindly consented to preside at the meeting on Thursday, the 4th of September, it was much to be regretted that he felt himself under the necessity of declining the invitation presented to him to meet Mr. G. Thompson and some of the American abolitionists on the preceding evening, and that on the day of the meeting he had no communication with those who had arranged the public business. A little previous conversation with Mr. Thompson, on the resolutions, on the resolutions, (which were ready for his inspection on Wednesday evening,) would have prepared him for what was to be brought forward, and he would have obviated some remarks of Mr. Thompson at the meeting, of which, I understand, complaint has been made. All this, however, is a matter of trivial import, compared with the serious consequences of Mr. Charleton's absence, indicated by his letter to you, is calculated (unintentionally I hope) to produce on the anti-slavery cause, a calamity equal to the loss of the services of a leader, how he can with innocence exert that influence which his benevolent character has given him over many minds, in aiding the propagandism of Southern friends of the slave, from that Society in the United States on whom the slave's hope of deliverance rests, by holding up the religious opinions of a few of their members, as a sufficient reason for a Christian philanthropist's refraining to unite with them in their ardous struggle to abolish slavery.

Mr. Charleton refers to a particular published by nine ladies of Glasgow, certain portions of letters by H. C. Wright, taken from the *Liberator*, and adds the assertion of Mr. Garrison, supported by any testimony, that Mr. Garrison approves of the sentiments put forth by Mr. Wright, and had made speeches at public meetings in harmony with them. Upon the disingenuousness of the Glasgow circular, I plead the liberty of animadverting at the anti-slavery meeting held in Bristol on the 9th of April last, and on that occasion I stated that I (who have spent all my furnishing any person desirous of perusing it with a "Reply" to it written by myself; and yet Mr. Charleton cannot refrain from the condemnation of these vague charges, the Society of Friends feel warranted to refuse their support to the only consistent and uncompromising Anti-Slavery Society in America—founded in 1833, and guided to the present hour by the Boston Abolitionists.

The extracts quoted by Mr. Charleton from Mr. Wright's two letters to Mr. Wendell Phillips, which, however, relate to the peace and capital punishment questions, and not to the anti-slavery movement) as well as many other views and sentiments put forth by Mr. W. in his numerous effusions, are at variance to my taste, and as opposed to my convictions, as they can be to Mr. Charleton's. I have met with no English or American abolitionist who is willing to endorse them without discrimination. I am satisfied Mr. Garrison has never done so, either in his speeches or his papers. It is the conviction that the cause of truth will eventually be promoted by free discussion, and therefore he admits into the *Liberator* dissertations which are diametrically opposed to his views, and not unfrequently to himself. These, however, usually elicit important replies; and in the same Liberator which contains H. C. Wright's letters will be found communications from eminent believers in divine revelation, controverting the views he expresses.

But since that journal is not the organ of the Anti-Slavery Society, and is conducted solely by friends, and since Mr. Garrison is ever watchful to exclude all the extraneous subjects which may appear in its columns from the main object, which, it is injurious to the cause, and cruelty to those laboring in it, to make it responsible for the errors of judgment, or the peculiarities of the individuals who form any of its earnest supporters. That Mr. H. C. Wright is ever been a most indefatigable, disinterested advocate of the rights of the slave, no one denies; and while he continues so, the friends of the cause could not, in consistency with the catholicity of their principles, pass a sentence of condemnation on his speculative theories, or exclude him from their ranks. Mr. Charleton would think it unfair in me to call upon the public to withdraw their support from that object to which he is generously devoted so much time and money, because they may have to associate at temperance meetings and committees with infidels, or with persons of immoral characters, (which last is a charge never made in America against the Abolitionists.) Were Mr. Charleton required by his orthodox friends not to engage in any political or sectarian teetotal instrumentality, because Unitarian ministers were exerting an important influence in the same direction, would he consider the friends of Christian cause, and feel compelled to obey it? Did he consider it his duty to warn Mr. Joseph Sturge against acting in concert, not only with infidels, but with atheists, Catholics, deists, and some of the most licentious character, even with some who had plotted against his army to bombard Rome, at the Peace Congress in Paris, in 1849?

The anti-slavery movement is not a *theological* one. Mr. Charleton has quoted in his letter not only Mr. Wright's heterodox letter, but the sentiments of the usually pious philanthropist, Elihu Burritt. But what have the theological opinions of either of these gentlemen to do with the question before us? Mr. Mr. Charleton, I hope, is the true laborer in the anti-slavery vineyard hold every shade of religious belief? Does he not know that among the members of the American Anti-Slavery Society, there are those who hate, there are besides 'Infidels' and Unitarians, men and women, and even 'Friends,' as orthodox as himself? Does he not know that there are those with those who are devoting their lives and their substance to the cause of the slave, because all of them profess orthodoxy and infidelity?

Had he a beloved mother passing her days in slavery under a cruel mistress, would he call upon the Society of Friends and the infidel at large to abstain from giving any countenance, sympathy or aid to those who were engaged in the hallowed work of freeing his endeared relative? Do he, bonds, be together Hayman dwindle into utter insignificance along side of the wrongs which American men and women are receiving at the hands of Fillmore, Webster, and their associates?

Yet this nation which hunts down its own poor and oppressed, with a relentless barbarity which Haynes Hayman dwindle into utter insignificance, wide its arms to the refugees of foreign despotism, and sings welcome to those who resisted Austrian tyranny unto blood. Shall we, Christian Britons, who have received the refugees with a burning reproach upon herself. In every word of condemnation of Austrian tyranny, does she speak her own condemnation? Shall we, who have in our own land in upon the dungeons of the Philadelphia prison, where Lewis and Hayward are incarcerated under the charge of treason, for refusing to be a hunting hound to the slave-hunter, and, if he is the man we take him to be, his soul would shrink with unutterable loathing from the hollow pagan-tine got up at opinion favor of Kossuth, in the idolatrous despotism of Austria and Russia.

From the Lowell American.

WEBSTER MOVEMENT.

Two hundred and twenty-seven eminent Whig flunkies have issued a call for a Webster Convention at Faneuil Hall. They say—

'The undersigned, believing that the time has arrived when Massachusetts should give strong expression of her opinion in favor of the distinguished Statesman, and fairly present his name before the people of the Union as the man, in their judgment, of all others who can most contribute to the strength and union, do hereby invite their fellow citizens, who agree with them in the opinion, that Daniel Webster should be the next President of these United States, to meet in Convention at Faneuil Hall, on Tuesday, the 25th day of November next, for the purpose of adopting such measures as may best tend to produce this result.

And the friends of this movement in every city and town in the Commonwealth, are requested to send delegates to said Convention.'

There are thirty signers of this call in Middlesex county, among whom are Edward Everett and Mayor Green, of Lowell; Hiram Fitz, Nelson of Woburn, (one of the original Instigators of the Free Soil State Convention in 1848,) Oliver M. Whipple, Linus Child, Tappan Wentworth and Deacon Mack of Lowell, Ezra Sheriff Chandler of Lexington, Benjamin Thompson of Charlestown, Dr. Hobbs of Waltham, and a few other antiquated fellows. The signers in the other counties are of a similar character—old fogies, like Amos Abbott, Myron Lawrence, Sum. A. Eliot, Robert G. Shaw, Nathan Hale, William Boyden, Chris Strong, &c. &c., men of no weight of influence among the people, and men who, however fast they may accumulate money, never learn anything or forget anything, in politics. Their zeal in Webster's cause, is as dead as his. If they had even the smallest modicum of political knowledge, they would know that Daniel Webster's chance of reaching the Presidency is as hopeless as that of Henry Clay, the man who runs his back when he has the fumbago.

CHARLES C. BURLEIGH.

This eloquent and indefatigable laborer has left his Maine home by way of Pittsburgh and Philadelphia. For the last six weeks, he has been instant in season and out of season, as thousands can testify, in pleading the cause of the slave. Hundreds by a single day has passed in which he has not spoken once, often twice or thrice,—sometimes lasting over a great extent of territory. Wherever he has been, he has, in his unpretending way, of his inexhaustible logic and unsurpassed eloquence, but also of his kind and loving heart, and of a spirit of self-sacrifice, which is rare in this age. The effects of his labors will long remain, as will the kind remembrance he has secured in the hearts of Western Abolitionists.

We are sorry to say that the exhausted treasury of the Committee would not permit them now, to do more than *promise* him the pecuniary remuneration his services deserve. We know, however, he is are delinquent on their last year's pledges, and those who have not yet pledged and paid for this campaign, what their duty requires, please enable the Committee without delay to meet this righteous demand? Donations and pledges should be addressed to the Treasurer, Joel Mellen, Salem, Columbiana Co., Ohio.—*Ohio Anti-Slavery Bugle.*

MORE ABOUT DOGS.

It will be recollected that the Oberlin Evangelist, in its organ, (or rather, in its surgery of piping dogs, (a correction made with rather ill grace, to say nothing of its delay,) charged the origin of the story upon a slaveholder. We did not believe a word of it, and said so at the time. The prodigious pity which could originate so stupid a falsehood, would of course be sufficiently mean to charge it upon slaveholders whose Christian sympathies, it, in the same pious letter, which we publish on our first page, it will be seen that the slaveholder, to whom it is attributed, is not one of them. The pious Evangelist, has laboured to counteract the falsehood after it was put in circulation. Thus doing justice to Mr. Pillsbury, though one of the most uncompromising enemies of the Evangelist. Labor to counteract the impressions by the morality of the man, who can consent to own and work his brother as a slave, it is nevertheless pious and Christian, and Mr. Pillsbury, is a profane servile, who, for the sake of sect and pelf, will pander to the Southern's lust, and then slanderously reproach him with the falsehood of his own lips.—*Ibid.*

From the Washington Republic.

Official Action in Regard to the Syracuse Outrage. We subjoin a copy of the letter addressed by Mr. Fillmore, on the 8th of October, to the Northern New York, on the receipt of intelligence of the rescue of a fugitive slave by a Syracuse mob. This letter is addressed to the strongest possible terms the determination of the administration, to enforce the law, without respect to persons or localities, and is in keeping with their entire conduct in this and every similar instance. The Republic feels that a stronger claim upon the gratitude of the country than that which he derives from his inflexible adherence to the strict line of duty marked out by the Constitution:

Department of State, Washington, October 6, 1851.

Sir,—The President has learned from the newspapers and other sources, that a flagrant and daring outrage has recently been committed by a lawless mob, who have, by force, rescued a fugitive from behind the officers of the law, who were in the act of assisting the execution of legal process and setting the law at defiance. He hopes that the statements respecting the occurrence are not correct, and that it is at took place at your residence, and no communication upon the subject has been received from you. But however may have been the extent of the outrage, he expects from your zeal and fidelity to your part and that of the Marshal, to bring the guilty offenders to justice. The supremacy of the laws must be maintained at hazard of life and sacrifice. Men whose sworn duty it is to execute them, must be protected and sustained in the discharge of their duties.

I cannot doubt that the great majority of your citizens are loyal to the Constitution, and that they will aid the proper officers of the law in bringing to justice those who have wantonly and wickedly violated the most sacred duty of a citizen in a free Republic, by setting at nought, which, if followed, must endanger the life of every officer charged with the execution of the laws.

I am, sir, very respectfully, your obedient servant,

(Signed) J. J. CRITTENDEN,
Acting Secretary.

To James R. Lawrence, Esq., Attorney of the United States for the Northern District of New York, Syracuse.

The Liberator.

No Union with Slaveholders.

BOSTON, NOV. 7, 1851.

Glasgow as Europe: in a Series of Letters from Great Britain, France, Italy, Switzerland, &c., during the Summer of 1851; including Notices of the Great Exhibition, or World's Fair. By Horace Greeley. New York: Dewitt & Davenport, Publishers. 1851. pp. 350, 12mo.

The appearance of this volume is a striking proof of the 'go-ahead' spirit by which the American character is so distinctively marked. In April last, Mr. Greeley quits his editorial sanctum—leaps on board of an American steamship for a trans-atlantic excursion—in twelve days finds himself walking in the streets of Liverpool, notwithstanding adverse winds and a boisterous passage—is at the opening of the World's Bazaar in London—examines all the wonderful sights in the capital city of mankind—visits Scotland and Ireland—scours the continent—writes upwards of forty letters, descriptive, critical, reformatory, and philosophical, for his widely circulated journal, the *Tribune*—and is home again, after an absence of only four months; and now we have the results of his journeyings on our table, in a volume of 350 pages, very handsomely executed. This is quick work. In so short a time, what can one intelligently learn or describe, either of the manners or condition of a people? Mr. Greeley says he does not pretend to any ability to disarm criticism; he only asks that his sketches be taken for what they profess and strive to be, and for nothing else. He says he endeavored to see, so far as practicable, through his own eyes rather than those of others; and he appears to have been 'wide awake' all the way through. The topics treated upon are various, such as—Crossing the Atlantic; Opening of the Fair; Hampton Court; The Future of Labor; British Progress; London and New York; Ragged Schools; British Anti-Slavery; Political Economy, as studied at the World's Fair; Ireland; The Irish Revolution; Popular Education; The Future of France; Paris, Political and Social; Palaces of France; Ride across the Alps; Sardinia, Italy, Freedom; The Romans of to-day; Central Italy—Florence; Eastern Italy—the Po; Venice, Lombardy, Switzerland, Germany, Prussia; Universal Peace Congress; America at the World's Fair; Condition and Prospects of Ireland; The English—&c., &c.

Mr. Greeley holds the pen of a ready writer; his style is clear and unambitious; he utters his convictions and describes his impressions in an independent manner; and his book is a volume not only very readable, but really useful and instructive.

Under the head of 'British Anti-Slavery,' he describes a meeting of the British and Foreign Anti-Slavery Society, held in Freemasons' Hall, London, at which he was present. It is evident that he was ill at ease in that meeting. He listened to four speeches—three of them made by colored Americans, namely, Rev. H. H. Garnett, Rev. Mr. Crummill, and 'Father Henson' of Canada, (whom he describes as 'Rev. Mr. Henson, a very witty negro from Boston!') and Mr. S. M. Phillips, M. P. He does not appear to have been pleased with any thing that was said, any more than if he had been a Southern planter; and he sharedly and sweepingly declares—'I must regard American, *and especially the Afric-American lecturers* against slavery in this country as among the most effective advocates of the enormous political abuses and wrongs which are here so prevalent!' This indicates a chafed and an angry spirit: no Carolinian could have felt worse, or expressed himself more contemptuously.

GEORGE THOMPSON AND GERRIT SMITH.

Dear Mr. Garrison: Lyman, (Me.) Nov. 2, 1851.

I saw in the Liberator of yesterday, an article copied from 'Frederick Douglass's Paper,' which reflects severely upon Hon. George Thompson.

As to the right of George Thompson to criticise, with any degree of severity, he pleases, the position or tenets of the Liberty Party, or any other party in existence, on the same may concertain a doubt.

But my object in writing to you is simply to say a word in reference to the insinuation which appears in that article, that George Thompson, when in this country, accepted the hospitalities and money of members of the Liberty Party, and by his present course in England stands before the world as the ungrateful opponent and disparager of those men. Mr. Douglass, also, by a somewhat skillful arrangement of words, seems to seek to make Mr. Thompson's criticism of the Liberty Party appear in the light of a present stand upon the motives and character of Gerrit Smith.

I was with George Thompson when he was in this country, more hours than any other individual, and therefore know something of his opinions of men and things. And the pleasure also of being with him a great at the house of Gerrit Smith—so much so, Douglass truly says, which 'needs the prefix of no adjective to commend it to the love and admiration of philanthropists throughout the world.' I therefore know something of George Thompson's opinion of Gerrit Smith. Over and over again, I heard Mr. Thompson speak of him as one of the purest and sincere and most estimable men he had ever met. In many conversations with Mr. Thompson, I have heard him express his admiration of the grand talents, and his delight in the candor and in the guileless nature of Gerrit Smith. I testify to this, which I know when I say, that I *know* that he loved him.

While we were at the house of Mr. Smith, that gentleman and Mr. Thompson spent a large portion of the time in the discussion of their peculiar views upon the matter of political action, and upon the pro-slavery or anti-slavery character of the Liberty Party. I could of course need say, with the utmost candor and kindness on both sides.

For the hospitality and kindness of Mr. Smith, and of the friends (Liberty Party and otherwise) in New York, I know Mr. Thompson was 'profoundly grateful.' It is his nature so to feel. And he knows the kindness with base ingratitude. At the Peterboro' Convention—at the Conventions at Syracuse, in March and May—at Auburn—at Rochester, and everywhere, Mr. Thompson expressed his opinions freely upon the subject of slavery.

George Thompson did not come to this country a debtor to the friends of the slave, *he they who they may.* His earnest and self-sacrificing labors, from the hour when he was mobbed in Faneuil Hall to the moment of his departure, were given freely to the cause. The moderate sum which he received as a gift from the friends of the slave cannot be mentioned in comparison with those labors, and the mean allusion to it, in the article by Mr. Douglass, cannot but give pain to those, who, listening to his glorious addresses, and witnessing his labors in the earliest manhood he exerted his splendid talents for the benefit of his race, without price or adequate reward, felt happy to contribute towards the means of his present and future usefulness.

The friends of his efforts in this country are plainly visible, and will long be felt. His sincerity and candor were deeply impressed upon the people; he is a true-hearted man, and loves the true and sincere; and it may well be doubted, whether the hearts of George Thompson and Gerrit Smith can ever be alienated from each other.

Yours, truly,
GEORGE W. PUTNAM.

☞ Meetings next Sunday. At Woonsocket, R. I., and Hopkinton, Mass., See Notices.

JOHN SCOBLE.

Dear Friend Garrison:

Not long since, Wm. W. Brown published a letter in this country, dated at London on the first of September last, in which he warns 'all colored men to be on their guard how they enter into agreements, no matter with whom, white or colored, to go to the West Indies, lest they may unwittingly be put in the chains of slavery,' and he also says, that he understands that the agents of a secretly connected movement are already in Canada, to entrap the unsuspecting, and that the Rev. Josiah Henson is said to be one of them.

You perhaps know, better than we here in Ohio, how this matter should be regarded. I allude to it, to inform you and your readers, that in company with this Josiah Henson came also from England the Rev. John Scoble, and he is lecturing to the people of this city on this very subject. He addresses particularly the better and more intelligent part of them. Recently, he was at Oberlin, and lectured in glowing colors the importance of their bartering out of the United States and Canada to the British possessions in the West Indies and South America, if they would ever become 'lords of the soil,' or, equal to their brethren of whitskins, in the great social scale of human existence.

If our watchful friend Brown, has acted reason for his suspicions, and particularly if Josiah Henson is deceived or bribed into any such schemes, (for we not the friends of the colored people here in the West good ground for their fears, that John Scoble may also know more of this matter than he yet has revealed) Why he should be labouring to induce the *best and most intelligent of the colored people* to quit their country at all, is to many a mystery. In the reason he gives, '*that they can never rise to equality here*,' is more remarkable still. When such a sentiment has been uttered by our American Doctors of Divinity, and held out by the organs of the American Colonization Society, as the grand inducement to the colored population to exile themselves to a gloomy and benighted wilds of Africa, it has been treated by the intelligent people and their friends in some degree as it deserved. But it is in addition to the usual aggravation of inculcating such sentiments, there be a deep-laid scheme '*to entrap the unsuspecting into the power of men, who,*' (as Mr. Brown says) *would place the chains upon the limbs of the emancipated slave' again*, it is high time that the public were fully known. That Scoble has been lecturing to the colored people, advising them to go, and giving the a reason for their going, is doubtless true. If this former course as an abolitionist places him above all suspicion of unworthy designs, in this singular mission, I am truly glad; but I know of no such satisfactory in my view and estimation of his character. As a public man, he should be held accountable to the public for his movements, and the objects which he designs to accomplish, and many will wait impatiently for further revelations.

We have had, thus far, a most successful fall campaign. The only drawbacks have been on account of the ill-health of some of our corps,—a calamity to which I am subject, but which I have happily learned to escape. The cause is a dearth of laborers here, as well as with us in New England. Jesse W. Ray is dealing his stunning blows upon the foe, wherever he encounters him. He was becoming almost the laborer hope of the cause in Ohio. The patient and faithful labors of Samuel Brooke are no longer neglected. He has recently entered upon his business; but he does not and will not forget the cause of slavery. There is now a most invaluable accession in the corps of active workers promised, in Mr. and Mrs. Charles Griffin. There is good reason to hope much from them, and I trust we shall not be disappointed in our expectations, judging from what we have already seen.

And you must permit me one word upon the present editor of the *Bugle*. When our excellent friend and co-laborer, Oliver Johnson, signified his intention to retire from its further control, I confess my heart sank within me. I felt its importance to its existence. But there was raised up, in the emergency, one who has seized the helm of its affairs, with an energy and devotion of purpose, and at the same time, a wisdom and capacity for the work, that has filled me and all who have seen it, with joy. The friends of the country with joy and hope; and while Marius R. Robinson shall preside over its columns, as he does so-day, it will hold a place in the public estimation, and in the line of anti-slavery instrumentality, worthy of universal respect; and, what is more and higher, worthy of the high and holy enterprise in which we are engaged, and to which it has ever been devoted, from the day when Abby Kelley Foster spoke it into being, and nailed its colors to the mast, inscribed with our all-conquering motto, '*No union with slaveholders.*'

Yours, as ever, PARKER PILLSBURY.
New Lyme, O., Oct. 27, 1851.

THE CHRISTIAN EXAMINER.

The following are the contents of the last number of this very ably conducted Quarterly:

Article I. Elias Hicks, and the Hicksite Quakers. By Rev. G. W. Bachelor, D. D.

Art. II. The German in America. By Rev. Samuel Osgood.

Art. III. The Institution for Idiots in Berlin. By Rev. B. H. Clarke, M. D.

Art. IV. Stuart's Commentary on Daniel. By Prof. R. D. Hitchcock.

Art. V. Parkman's Conspiracy of Pontiac. By Rev. George Ellis.

Art. VI. Animal Magnetism. By John Wm. M. D.

Art. VII. The Post Ruckert. By Rev. K. L. Prothingham, D. D.

Art. VIII. Notices of Recent Publications.

Art. IX. Religious and Literary Intelligence.

Pennsylvania Freeman. Our estimable friend and able editor, Chas. M. Burleigh, has relinquished the editorial chair of this excellent journal, which he has filled for some time past to great acceptance, and is succeeded by our faithful friend, Oliver Johnson, one of the earliest and truest laborers in the anti-slavery field, and of experience, tact and ability as an editor, we need no pengyric from us. Burleigh, in his hands, will continue to be, as it hitherto has been, 'true as the needle to the pole,' merituing a very liberal patronage.

State Election. The annual State election came on Monday next. We feel comparatively little interest in the result of it, though we hope to see all the Whigs defeated, for various reasons. We hope to see hence to a pro-slavery Democratic majority in the sustained Union, there is no difference in principle between the two contending parties. The Whigs are satiated with the blood of three millions of slaves, and we cannot touch it. The Union must be dissolved, than binds the North to the South.

☞ We shall publish, next week, by request, a Discourse on the Inspiration of the Bible, recently delivered in his church and congregation in Boston, by Rev. Daniel Foster.

We shall also publish, next week, the admirable speech delivered at the recent Fugitive Slave Law Convention at Worcester, by Wendell Phillips.

Sattler's Cosmoramas. The fourth series of these beautiful pictures is now exhibiting in Gray's hall, corner of Washington and Summer streets. Its public attention is not yet sufficiently alive to the merits of these productions. We think it only fair in saying that a more agreeable and a more refined entertainment has seldom been offered in the city of this city and vicinity than these paintings of Prof. Sattler.

KOSSUTH — ENGLAND — FRANCE.

LONDON, October 13, 1851.

DEAR SIR: We are all anxious here for the arrival of Kossuth—the people, I mean, are anxious, not the government. Our government is aristocratic, but the people are not. Our government is aristocratic, but the people are not. Our government is aristocratic, but the people are not

Reformatory.

POETRY.

From the Boston Courier.

THE FUGITIVE SLAVE'S APOSTROPHE TO NIAGARA.

Hail to thy roaring flood,
Eternal torrent! dark Niagara, hail!
How bounds my boiling blood,
As thy loud voice comes thundering on the gale,
And the tumultuous waves thy dark brown rocks assail.

Pierce is thy thunder shock,
As the wild waters in their madness leap
From the eternal rock,
Plunging and raging with impetuous sweep,
Till on the lake's calm breast thy boiling billows sleep.

So, terrible and strong,
Whirl maddening passions in the bondman's breast,
Trampled and scarred by Wrong,
Ere the tired spirit finds its hallowed rest,
Its Freedom's stormless home, and glorious sunlight blessed.

Roll and roar on, wild river!
Man's fetters cannot bind thy billows free;
Chainless and strong forever,
As thou hast been, thy leaping floods shall be,
Guarding, with watery wall, the land of liberty.

Glory to God on high!
Free as thy tide are my unshackled limbs,
And here, unaved, will I
Join the wild chorus thy mad torrent hymns,
Stirring the pictured mist that o'er thy bosom swings.

Far from the Southern plains
I've traced my pathway through the sunless wild,
Spurning the hated chains
That on my heel clanked heavy, from a child,
Binding to earth the soul, degraded and defiled.

On, by thy beacon led,
That burns, unerring, in the Northern sky,
O'er the lone fields I fled,
To where thy thunder lifts its voice on high,
And to the bondman tells the land of freedom nigh.

Here, by thy foaming surge,
Back on the hated land where I was born—
Land of the chain and scourge—
I pour the fires of unrelenting scorn
A kindred, that shall burn till life's last ray is gone.

Home of the free and brave,
Where boasted Freedom broods her mongrel hordes,
And on th' imbrutied slave
Plants the red heel, and with the life-blood pour'd,
Stains the fell altars where her horrid name's adored.

It gave me but the chain,
The scourge, and task, and bondman's life of wo;
And ruthless tore in twain
The holiest tie that binds us here below—
Hearts that should beat in one, united flow.

Over thy rugged brow,
Chainless and bright the bow of promise bends,
Making the dark mist glow,
As Hope to clouds of Sorrow, when she lends
To earth the joyous light which from her glance descends.

Eternal Priestess, thine
Is the pure baptism of the chainless free:
Cool on this brow of mine
Thy holy drops descend, as heretofore
Unroll the temple-gates of meek-eyed Liberty.

From the Portland Transcript.

AUTUMN DAYS.

BY T. S. PERRY.

By the air so still and smoky,
By the soft and yellow light,
By the old familiar figures
In the tapestry of night—
By the thin white mists that hover
Round the river, night and morn,
By the wheat-field's golden surges,
And the rustling of the corn—
By a hundred little tokens,
Welcome to the eye and ear—
Know I that the Autumn cometh,
Sweetest time of all the year.

Welcome, Autumn! merry Autumn,
When the children of the soil
Joy for all that God hath given
To their long and earnest toil;
When the sheaves are piled with laughter,
And the ears are plucked with song,
When the swain, all harvest-laden,
Loudly creaking, jolts along:
When the dark and staid old farm-house
Rings with many a merry strain,
As around the blazing chimney
Come the happy groups again.

Welcome, Autumn! sober Autumn,
When the soft winds murmur low,
When the fair and wooded hill-sides,
Like a painter's canvass, glow;
When in soft, unreal stillness
All the forest seemeth bound,
Where, as if through painted windows,
Falls the sunshine to the ground;
When the brooks are covered over
With the bright and dying leaves,
And the flags beside the water
Rustle like the gleaners' sheaves.

Welcome, Autumn! lovely Autumn,
We will court thy pleasant stay
With the voice of joy and gladness,
Rustic pipe, and artless lay:
And as now thy passive sweetness
Shames the vernal beauty past,
May our lives have each an Autumn,
Mild and peaceful toward the last.

AUTUMN.

BY LONGFELLOW.

Thou comest, Autumn! heralded by rain,
With banners by great gales, incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest, like Imperial Charlemagne,
Upon thy village of gold; thy royal hand
Outstretched with benedictions o'er the land,
Blessing the farms through all thy vast domain.
Thy shield is the red harvest-moon, suspended
So long beneath the heavens o'erhanging eaves;
Thy steps are by the farmer's prayers attended;
Like Samson upon one foot thou staggerest!
And following thee, in time, ovation splendid,
Thine almoner, the wind, scatters the golden leaves!

SONNET.

BY SAMUEL ALLEN PEKE.

How prone are we to overlook or spurn
Life's humbler offices—the little things,
Which Duty, in her just allotment, brings
For our acceptance, as the days return.
We gird ourselves for toil; we throb and burn
With feverish zeal; our restless purpose flings
Upon the future her swift hands and wings
From it the creatures of her deep concern.
And yet the deed, wherein we fondly dream
The quickened germ of generous blessing lies,
May be less potent than the cheering beam
Our word or glance has sent on tearful eyes;
Abana's wave and Pharphar's vaunted stream
May flow in vain till Jordan's waters rise!

WOMEN'S CONVENTION IN INDIANA.

Dublin, Wayne Co., Ind.,
October 14, 1851.

Dear Garrison:—

I am in a Women's Rights Convention, called by men and women of Indiana, to consider the true relations between men and women, and the political and rights of women. It is attended by a goodly number of both sexes. Hannah Hyatt, of Winchester, is President; Amanda Way, of Winchester, Vice-President; Lydia Davis, of Economy, and Henry Hiatt, of Dublin, are Secretaries. A Business Committee was appointed; and they have introduced the following series of Resolutions:

Resolved, That it is a self-evident truth, that all human beings are created equal, and that whatever natural right belongs to one human being, belongs to all.

Resolved, That all usages, customs, laws and institutions, which deprive any person, or class of persons, of the exercise of a natural right, are wrong and ruinous to the order, harmony, and best interests of individuals and of the social state.

Resolved, That the only justifiable end of social institutions and customs, is the true and perfect development of each and every human being on whom they are made to bear; that this end is defeated when any persons, or class of persons, are deprived of the exercise of any natural right; and that it is our duty to labor for the reformation or destruction of all laws, customs or institutions, which prevent the exercise of a natural right.

Resolved, That the interests and destinies of men and women are one and the same; that whatever laws, customs or institutions, for good or evil, on either sex, must bear, equally for good or evil, on the other; that God hath joined together the two sexes, in sympathy, interest and destiny; and all attempts to separate them, in the relations and interests of life, are unnatural, and must prove alike ruinous to both.

Resolved, That men and women are equally dependant on each other; and whatever precept, law, custom or institution tends to bring woman into an *unequal* dependance on and subjection to man, is unjust, and unnatural, and must be altered or abolished.

Resolved, That all laws and usages are wrong, and without any binding force, which prevent women from an equal enjoyment with man of the means to acquire wealth and independence; of an equal voice in making and administering the civil laws under which they are to live, and to which they are to be held amenable; and of an equal participation in the privileges of physical, intellectual, social and moral improvement.

Resolved, That while women should take the lead in asserting and maintaining their rights, and removing the disabilities under which they exist, men are equally bound to give their active and efficient cooperation in this work of reform.

There were other resolutions, but I cannot well get at them to copy them. Those I send—the two last—are altered in the wording a little from the copy. In substance, they are the same. An excellent, but short address was made by the President, holding up to view the importance and bearing of the movement, and the inseparable connexion between the interests and destiny of men and women, and the iniquity and ruinous consequences of separating them in the affairs of Church and State, in educational or pecuniary transactions. An address from Mrs. Wilson, and letters, were received by the Convention, and read. One of the letters has been copied by one of the Secretaries, and handed to me with the request to insert it in The Liberator; she also requests that you would insert whatever other proceedings are to be contained in the Bugle, which are not in this letter.

An allusion was made to slavery, and to the condition of the colored women of the land, bond and free, and to the conduct of Robert D. Owen, who, while pretending to go for the rights of white women, finds his chief delight in the enslavement of the *colored* women; *when some one called the speaker to order!* Then and there was it settled, that so far as this movement is concerned in Indiana, the rights and condition of one and a half million of women in slavery are not to be considered. For myself, my abolition shall go where I go, and I will stand in no condition in the universe where I cannot speak for the slave, men and women, and against all, which, in *my* opinion, enslaves them.

Much was said against woman's taking part in creating and administering governments. It would, it was said, degrade her in both office to vote, and diminish her influence over man, as a wife, mother, daughter, and sister. It was replied, that, if voting and holding office would degrade women, the same would equally degrade men; whatever is injurious to the moral nature, delicacy and refinement of women, is ruinous to the moral nature, delicacy and refinement of men; that men are under obligations to be refined, pure, delicate, chaste, as well as women, and to the same extent, and women maysa well say to men, 'keep away from the ballot box, and from office, for it degrades you and causes you to be our companions,' as men to say this to the women. It was thought, too, that whatever destroyed the influence of women over men, destroyed the influence of men over women. Let the women say to the men, 'voting and office-holding make you coarse, vulgar, brutal, disgusting, and unfit you to be our husbands, and the fathers of our children, and our companions in the home circle, as truly as, you say, they unfit us to be your wives, and your companions.'

One man, Doctor Curtis, a Methodist class leader, came forward and undertook to show that God, in the Bible, had, in all disputes, decided the *said appeal* in men, over women, and that if women refused to submit to the desires of the men, as husbands, fathers, sons, and brothers, it was their right to compel them to submit by *brute force*. This same *Christian* Doctor Curtis, (we be excided) was the only person in the Convention who appealed to the spirit of Rowdyism whose language was low, indecent, and unbecoming the subject and the occasion, and appealed to the Bible to justify the subjection of woman to man, by *blows* and by brute violence. At the same time, he decided that the Bible authorized woman to influence man *only* by moral suasion. Man is to rule woman by violence; woman, man, by love, kindness, and long-suffering submission. So says the Bible-Doctor Curtis, the Class Leader in Methodism, being witness.

The Convention was called for two days; the last half day was devoted exclusively to the consideration of woman in slavery as a *chattel*. It was a thrilling meeting. A Committee was appointed to get up another Convention, and to forward the cause. It has been a most important meeting, and will result in great good. HENRY C. WRIGHT.

LETTERS FROM MRS. E. A. LUKENS.

New Garden, Oct. 2, 1851.

To the Women's Convention in Indiana:

My Dear Friends,—When the great German, Goethe, was asked if the world would be better if the Golden Age were restored, he answered, 'A synod of good women shall decide.' Now, could his spirit look down upon us, he would see these 'synods,' of which he spoke, perhaps, prophetically, assembling all over the land, not to restore an age of semi-barbarism, but to hasten the advent of a new and far more golden era, when the world will be no dangerous pilgrimage, of years in duration, to win back the Holy Sepulchre, but a far more divine and sacred inheritance shall have been sought and found, namely—the free, undisputed exercise and cultivation of every gift, power, and capacity with which God has endowed woman.

Speaking thus, I mean, of course, to include all the *rights* which pertain to human beings. If man is 'born with a little head in his hand,' so also is woman, and the Editor, Mr. Jefferson, Franklin, Paine, had just as little meaning in all the matter-of-fact who make it, as natural pertinence and force. If there are any such things as 'rights,' they belong to all, by virtue of our *humanity*, and are neither confined nor graduated by sex or worldly estimate. If the privilege of voting had been limited to those men who are *strong* in mind and morals, the United States would, perchance, never have had Fillmore for a President; Indiana's vast and beautiful prairies would not now be lying under the frown of God, for having cast out her Hyatts and innocent children.

It is perverse and puerile to raise the cry, that we make war upon domestic life—that we would destroy its natural order and attraction, by taking away its true presiding genius, Woman, to mingle in the coarse and noisy scenes of political strife. I am not the child of man equally important in this, as in all other departments of human life, and would be not resent the imputation of neglecting, necessarily, his duties at home, in the exercise of his functions as a citizen and member of the great human family? We would give to every man and woman, instead of a home without dignity, trust and understanding, a *temple*, wherein they might worship a God of light, liberty and justice. By worship, I mean the complete fulfilment of the designs of such a God. Long enough has the experiment been tried of a government in which woman is not allowed to participate. We see that it must, inevitably, as man himself would without her influence, sink into utter brutishness. She has, naturally, quick sympathy and strong humanity, which ought to be developed in the glorious light of freedom, poured out over a suffering world. Her nature, her gentleness, love and pity, should blend with the whole economy of society. She is of the nature of volatile salts—to be lost unless closely bottled; so people seem to suppose. Her own little circle would lose nothing by the infinite expansion and rational use of all her gifts. 'Man and woman are only the two halves of one thought,' says Mrs Fuller, in a somewhat obscure, but true and expressive phrase. He cannot outlaw her without jeopardizing his own rights, and deeply impairing himself. Cramped, maimed, deformed, as she may be, she still rules his destiny. Woman is outlawed, and man is every where suffering the penalty. She is man's lawful prize, which he is at liberty to seize and use, so long as she ministers to his passions and convenience, and throws away to perish when she does not so minister. To her society holds out no heart-gladdening sort of protection, called marriage, which she, also, is at liberty to seize, if she can; but even this protects her only as the property of her husband. A free and dignified independence can be had only by forcibly severing it, and having, at all risks, the place society assigns her. Many have had the courage to do this, and found that they had heads and right arms of their own, which served them a far better purpose than those for which so many women are ready to barter their freedom and dignity.

Sisters of Indiana! accept my heartfelt sympathy in the work you have undertaken. It is well for the female pioneers of a new country to call down God's blessings on their equal labors, by an early claim to an *equality of rights*.

Believe me, yours, *sincerely* yours,
E. A. LUKENS.

WOMAN'S RIGHTS CONVENTION,

AT WORCESTER.

The following letter from Mrs. Elizabeth C. Stanton, of New York, was read by Mrs. Cox:—

LETTER FROM MRS. ELIZABETH C. STANTON.

Dear Paulina:

Many accuse us of being too severe on the fallen Adams of our race; for surely, say they, there is nothing wanting but mutual respect between Men and Women. We all know that the interests of the whole human family are identical; that no injustice is perpetrated that does not react, in some way, upon the head of the oppressor. But who looks at his true, substantial, permanent interest? Are we not like grovelling children, who, regardless of the morrow, crave, the transient? To me, there is just as much antagonism in the present position of Man and Woman, as in that of master and slave, capitalist and laborer, teacher and pupil, parent and child. How abusive and oppressive may Man be, in all these relations, and will ever be, while he is a physical force and selfish interest take the place of moral appeal and universal benevolence! We are still in the physical force dispensation, when might makes right, and Man is but living out the law of his lower nature, in preying upon the weak and defenceless. But we do not blame him, nor hold him responsible; he is blindly following his interests, and not his reason. It is not in the deliberate counsel of his will, deeming it for our highest good, that he has enacted the unjust laws that disgrace his statute books; it is not by direct act that he has usurped the sacred position we now occupy. No, he has not thought of us, nor made any provision in all his arrangements for us, but as we are incidentally connected with his pleasure or profit. He has merely sought out some strong position, and there entrenched himself. True, prompted by instinctive justice, he has occasionally broken a lance, given some flaming Fourth of July toast at the mouth of a cannon, or written a sonnet in favor of the ideal Woman; but the real one he has regarded very much as the wolf does the lamb, or the eagle the hare in another Arcadian lyric. And what is this Woman; she in her turn oppresses her children and hirelings. Now, what we want is protection; not for iron, wool, or cotton, but for humanity. We need a righteous civil Government—a Government to protect the weak against the strong—to protect Woman, not from the wild beasts of the forest, or elements, but from her self-styled protector, Man. Such a Government can be formed only by the due infusion of the feminine element into our national councils. Man starts up in alarm at the bare mention of Woman's Rights. He seems to think that there is a fixed number of rights for the whole human family, laid down in some great reservoir, and that in proportion as you increase the claimants, you decrease the hoard of those already in possession. Native-born Americans! do you not put your votes into the ballot-box just as freely as your fathers did before you? Have you related foreigners to share in the right to the elective franchise? Do you not enjoy your religious opinions just as well since you have allowed Quakers and Baptists to enjoy theirs? And think you the property, or political rights of your fathers, would be less valuable to you, if every woman in the land had the same right to hers?

We have already gone far enough in our reform to see that there are two essential requisites in the condition of those women who are to carry it on, namely, Health and Freedom.

First, Health. Napoleon said there was no such thing as making a soldier of a sick man. Neither can we have high-minded, noble, virtuous, brave women, so long as ignorant mothers and Parisian fools are made on the law, sin and cut of the framework. We have but little to hope from a generation of women, whose vital organs are forced to perform their revolutions in one-half the space required by Nature. Liberal dame! she has been gross enough to make the manifestations of mind and matter, harmonious, and notions of freedom cannot be infused into hearts that have no room to beat. A woman with lapped ribs and a diseased liver may make a religious enthusiast, a gloomy misanthrope, or a sentimental voluptuary; but not a performer of stern virtue, clear in judgment and composed in action. There is now a demand for a new type of womanhood. We are daily assuming new positions—taking upon us new duties and responsibilities—and all of our civil and political rights. Let us see to it that we fit ourselves for the places of trust we design to fill.

Second, Wealth. Money is power. To bring this question before the people, we must have our conventions, agents and papers; and funds are needed for all this. Many have never heard of the cause of Woman's Rights, and many more, from a want of an intelligent understanding of it, have met it with a sneer. From the time of Judas down to our own day, man has been remarkable for carrying the purse, and many a woman, in her hour of need, has sorely felt the want of its jingling chorus. Woman will not, of course, help along a cause that he blindly supposes hostile to his own interests. So, what money we have, we must make; and the question is, how are we to get this last essential requisite?

I answer, by a change of employments. The mass of women in this country support themselves, and although they work a life long, and, as a general thing, sixteen hours out of the twenty-four, but very few have, by their own industry, amassed fortunes. And why? Because the employments they have chosen are poorly remunerative, and destructive. In the Bill of Rights, in our glorious Declaration of Independence—rights which our fathers decided belonged to all Humanity—we find a right to life, liberty, and the pursuit of happiness. Now, if in this pursuit we take possession of all those profitable posts, where the duties are light, which have heretofore been monopolized by man, we shall be only taking what belongs to us. It is time we opened our eyes, and dived sufficiently deep into the abstruse science of surveying to be able to define at least the boundaries of our own province, and we will then show that it extends somewhat beyond the kitchen-door or garden-gate. Yes, in proportion as we emerge from the thraldom of ignorance and slavery, we shall find its limits gradually receding. If, in the pursuit of happiness, we take possession of all the post-offices, daguerreotype rooms, telegraph posts, book, drug, dry goods, stores, &c., &c., we have an abundant excuse for what seems the beginning of a most aggressive warfare, in the fact that we have heretofore been crowded by these lordly monopolizers almost off the footstep. They have not only taken possession of the earth and the fullness thereof, but they have created a public sentiment, making Woman a kind of connecting link between themselves and the angels, and assigned her a sphere somewhere mid earth and heaven. But we, finding ourselves here, and unfortunately endowed with animal wants, quite like those of man, and having neither provided wings, chart or compass to find that better land, and in search of it have involved ourselves in more troubles than ever the children of Israel experienced in their forty years' wandering, have at length decided to come to a dead halt, survey the ground, and retake, if possible, some of our lost possessions. On looking round, my eye rests on one of those moving palaces on our Hudson River. Now, what is a captain on one of these steamers called upon to do, that a woman might not do? In case any passengers, for disorderly conduct, are to be put ashore, why, the captain merely gives the order, and the hands execute. In the discharge of any special duties of this sort, we might with the same propriety avail ourselves of the superior muscular power of hardy men, as we now do of their *superior wisdom* in discharging for us the high duties which belong to the exercise of the right to the elective franchise. We may, if we choose, travel on the railroad; a most enviable post, plenty of air, exercise, and two dollars a day. Is not that better than starving on sixpence? But, say you, these employments are too public for Women, inconsistent with true delicacy and refinement. Talk of refined and not delicacy to the starving. So, live a life, with, many, is but one long struggle to keep the soul in its clay tenement, if any woman has the *bad taste* to prefer a pleasant sail on a beautiful river, or a swift trip on a train of cars, to stitching pantaloons in a garret, or cooking good dinners over a hot stove in a cellar, pray allow her the pursuit of her happiness, the same freedom of choice you claim for yourselves. Suppose, in return for all Man's disinterested benevolence in bounding our sphere in a nut-shell, we prescribe one for him. We say, Shame on you, with your great muscles and physical courage, to come, to stand there behind a counter, selling a yard of tape, a child's dress, a woman's garter, or a baby's shoe! Why do you not shoulder your axe, and go off into the interminable forests of our Western Territories, and lay at your feet the lofty cedars and oaks that have so long waited your coming? There, mid tall trees, vast rivers, and plains, in communion with great Nature, by hardship, honest toil, and a healthy enterprise, learn what it is to be a man. We hear much about the designs of the Creator. I have an idea that we can understand his designs quite as well as man can. If he says we are fitted, intended for mothers, 'to sit in the shade,' to be delicate and helpless, and to cheer man with our soft smiles in the hard labors of life. The thirty thousand sewing women in New York city would, no doubt, gladly seek some shady retreat where they might enjoy elegant leisure, perfect peace and rest, and they would smile sweetly, too, upon the band of chivalric men who would supply their every want. But if the Women of our land are to be exempt from incessant toil, the All-Wise must have intended that every man should be a worker, out in the open air, in the broad sunshine, creating wealth, not merely exchanging it, digging it out from the bowels of the earth, and turning the vast plains, mighty rivers, and majestic forests of the new world into living gold.

Yours, truly, E. C. STANTON.

The following is the letter of Hon. Horace Mann:—

LETTER FROM HORACE MANN.

West Newton, Thursday, Sept. 18, 1851.

Miss L. Stone:

Dear Madam:—There are many reasons why I should be glad to accept your invitation, and some which, as it seems to me, make it inexpedient to do so.

Among the first, for accepting, is the fact, that I agree with you in many of your views most cordially. But there are some points where I suppose I dissent; and, of course, the points of difference are always thought most of, as a blot on a sheet of paper attracts more attention than all the rest of its surface, however pure.

I am just completing a Lecture whose subject is 'Woman,' and which is designed as a companion to my 'Thoughts for Young Men.' Should it ever be published, I hope there are some things in it which you would not disapprove.

I shall most cordially labor for the objects you have so much at heart—the elevation of Women and the improvement of her condition—though for the present, at least, I think it better that I should labor in my sphere, and you in yours.

Yours, very truly, HORACE MANN.

The following is the letter of Henry Ward Beecher, who had been invited to address the Convention:—

LETTER FROM HENRY WARD BEECHER.

Brooklyn, Oct. 4, 1851.

My Dear Madam:

If I had leisure that I could possibly spare, I should be happy to be present at this Convention of which you speak, as a *hearer*, to make myself acquainted more particularly with the aims and the spirit of the objects which you have in view, and with unremitting zeal. But I do not feel at all qualified to speak. My own mind is not *settled* on many subjects which engage the attention of many most excellent and highly esteemed persons in public life.

But I must deny myself this pleasure even of listening; for the number of my hearers, in my pastoral duty, shuts me up from any foreign labor or recreation.

With great respect, believe me,

Very truly, yours,
HENRY WARD BEECHER.

The following is the letter of Ralph Waldo Emerson, who had yet signed the call for the Convention, and sympathizes with its objects:—

LETTER FROM RALPH WALDO EMERSON.

Concord, Tuesday, Oct. 7, 1851.

Miss Lucy Stone, Secretary:

Dear Madam:—I had mislaid your note of invitation to the Convention of Women, and have only just found it, after many days. I see plainly that I shall not have any opportunity to come to it, for I am tied fast at home by a task which will not end until after a fortnight. I am by no means sure that I should find any message worth bringing to you, if I were free. I hope I shall have your forgiveness, when I tell you that my task is indicting the 'Life of Margaret Fuller.'

Respectfully, R. W. EMERSON.

From the New York Christian Inquirer.

THE WOMAN'S RIGHTS CONVENTION AT WORCESTER.

We have read the report of the proceedings of this Convention with lively interest and general satisfaction. We confess ourselves to be much surprised at the prevailing good sense, propriety, and moral elevation of the meeting. No candid reader can deny the existence of singular ability, honest and pure aims, eloquent and forcible advocacy, and startling truth in the speeches and resolutions of this Convention. For good or for evil, it seems to us to be the most important meeting since that held in the cabin of the Mayflower. That meeting recognized the social and political equality of one half the human race; this asserts the social and political equality of the other half, and of the whole. Imagine the difference which it would have made in our Declaration of Independence, to have inserted 'and women' in the first clause of the self-evident truths: it asserts, 'that all men and women are created equal!' This Convention declares this to be the true interpretation of the Declaration, and, at any rate, designs to amend the defective phrase of the instrument, to this effect. Nor is it a theoretical change which is aimed at. No more practical or tremendous revolution was ever sought in society, than that which the Woman's Rights Convention inaugurated.

To emancipate half the human race from its present position of dependence on the other half—to abolish every distinction between the sexes that may be abolished, or which is maintained by statute or conventional usage—to throw open all the employments of society with equal freedom to men and women—to allow no difference whatsoever, in the eye of the law, in their duties or their rights—this, we submit, is a reform, surpassing, in pregnancy of results, all that has been attempted by any other now upon the platform, if it do not outweigh Magna Charta and our own Declaration themselves. We very well remember the amusement with which the annual procession of the first Abolitionists was greeted in Boston, some thirty years ago. The children had no conception of 'the Bobolition Society,' but as of a set of persons rendering themselves ridiculous for the amusement of the public; but that 'Bobolition Society' has shaken the Union to its centre, and filled the world with anxiety and concern. The Woman's Rights Convention is, in like manner, a thing for honest scorn to point its finger at; but a few years may prove it to be something that was not an illuminated balloon, but at the rising sun.

We have no hesitation in acknowledging ourselves to be among those who have regarded this movement with decided disinclination and distrust. If we have been more free than others to express this disgust, we have perhaps rendered some service by representing a common sentiment with which that reform has to contend. We would be among the first to acknowledge that our objections have not grown out of any deliberate consideration of the principles involved in the agitation. They have been based on instinctive aversion, on an habitual respect for public sentiment, on an irresistible feeling of the disconsonance of such a reform in its details. Certainly, social instinct has its proper place in the judgments we pass on the measures of both sexes. When a reform, in the instinctive meaning, by good taste, the taste of the most educated and refined people, has the burden of proof resting upon it when it claims respect and attention. But we should be the last to assert that questions of right and wrong have no appeal from the bar of conventional taste to that of reason. And, however it may have been at the commencement, it is now the Woman's Reformer who is now made good its title to be heard in the superior court.

The principles involved in this great question we cannot now discuss; but we have a few thoughts upon the attitude of the reformer towards society, which we would respectfully commend to attention. If the female sex is treated as a proscribed class, it is an injury growing out of universal mistake—an honest error, in which the sexes have conspired, without intentional injustice on one side, or feeling of wrong on the other. Indeed, we could not admit that there had been thus far any wrong or mistake at all, except in details. Mankind have hitherto found the natural functions of woman so engrossing as out different spheres for them. Thus far, as we think, the circumstances of the world have compelled a marked division of labor, and a marked difference of culture and political position between the sexes. The facts of superior bodily strength on the masculine side, and of superior tenderness on the feminine side, small as they are now made to appear, are very great and decisive facts in themselves, and have necessarily governed the organization of society. It is between the sexes as it is between the different orders; and it has hitherto been supposed to be of service to the common interest of society, that this division should be pushed to the extent of the social customs of every community. As a fact, woman, by her bodily weakness and her maternal office, was from the first a comparatively private and domestic creature; her education, from circumstances, was totally different, her interests were different, the sources of her happiness different from man's; and as a fact, all these things, though with important modifications, have continued to be so to this day. The fact has seemed to the world a final one. It has been thought that, in her present position, she was in the best position relative to man, which her nature or organization admitted of. That she is in a different position in respect to all offices and duties requiring great bodily power, or great moral courage, or great intellectual effort, has been almost universally supposed—honestly thought too, and without any intentional disposition to underrate her social consequence, in the scale of humanity. For in respect to moral sensibility, affections, manners, tastes, and the qualities of intellect, she has long been honestly held to be the superior of man. The political disfranchisement of women, and their seclusion from public life, have grown out of sincere convictions that their nature and their circumstances, with the exception from the cares and a protection from the perils of the out-of-door world. Mankind, in both its parts, was brought into utterly mistaken by this judgment; but it has been nearly universal, and thoroughly sincere—based thus far, we think, upon existing facts and contingent circumstances.

In starting a radical reform upon this subject, it is expedient that it should be put, not on the basis of equality, but upon the ground of new light, of recent and fresh conviction, or great moral emergency