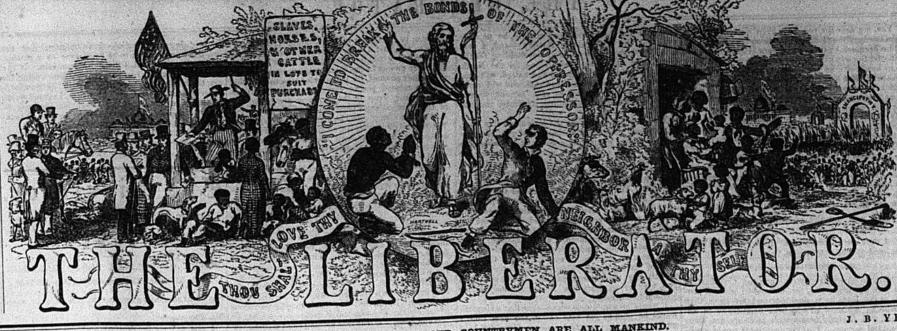
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ad Committee. - PRANCIS JACKSON, ELLIS former Course Quincy, Samuel Philbrick, put large, Lunday Committee is responsible of in the financial economy of the paper—not for WM. LLOYD GARRISON, EDITOR.



J. B. YERRINTON & SON, PRINTERS.

NO UNION WITH SLAVEHOLLERS!

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

Yes! it cannot be denied-the slaveholding lords of the South prescribed, as a condition of their

assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their

slaves The first was the immunity, for twenty years, of pre-erving the African slave trade; the second was

the stipulation to surrender fugitive slaves-an en-

gagement positively prohibited by the laws of God,

delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a repre-

sentation for slaves-for articles of merchandize, under

the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress, and thereby

to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRIT OF THE NA-

TIONAL GOVERNMENT:-JOHN QUINCY ADAMS

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

WHOLE NO. 1104.

VOL. XXII. NO. 10.

BOSTON, MASS., FRIDAY, MARCH 5, 1852.

Refuge of Oppression. IV. DR DEWEY ON THE SLAVERY

QUESTION. Etracts from a pamphlet copy of a Lecture, re-Edward from a pampine copy to a Lecture, reon of the city of New York, by Rev. ORVILLE letts, on the Lancs of Human Progress and Modern box -delivered also in Boston, Pittsfield, &c.

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end now serolu a, ger hot-for six cill fur-If they re them tunic or

tal now let us come to the great and terrible estimated; and on this subject, let me say, past be omitted, and on this subject, let me say, lell sibers to my position. I am not an ultraist. have to a certain extent, sympathies with both the ster to this question; I respect the feelings and enter of the people of the South; I share the senter of the bulk of the people at the North; as a have had the fortune to be misconstrued

atta subject, I am still more desirous to use the rich soulet. I have craved this evening, of speakof for myself. la spech which I made in l'ittaneid, nast win-ig ad also in a lecture which I delivered in Bos-tal I dd not discuss the present Fugitive Slave Lecture I was immediately represented as a ment advocate for it, but rather addressed myself and constion whether we at the North could, in s he election whether we at the Total value second our assent to any such bill—to be second our became of his slaves who had fled to us for became one of his slaves who had fled to us for erclaim one of his slaves who had hed do do los "stage" to the fugitive; or should we say to him, sier the circumstances, we do not think it right

offer you an asylum and protection?? That was of conscience and humanity to say to the ser, You shall not have your slave; we will not at of rendition; we will have no law about it, ? The abolitionists themselves might have sen is that speech the painful struggle of a consence to decide, not whether this (to them so odious) he could be obeyed, but whether any law of the kind could be obeyed. After the publication of that sech I received a letter from a friend, sayingspeech, I received a letter from a friend, saying— 'four speech has been read among us with much straction; even the greatest of our abolitionists his soling to say against it, but that you ought to have denounced the present bill.' I replied, 'Teil my friend, that of the two, I am the greater aboliast, for I so detest all fugitive slave bills, that I have hardly patience to go into detail and discrimi-nation—to say which is better and which is worse. But I did not decionnee the bill for other reasons

I selt hardly competent to do so. It had been framed by the supreme legislature of the land; and whether it was constitutional, whether it was the best law that could be made, I was not prepared to ser. Besides, when the tide of public opinion was running so strong against the law as to threaten, in ny opinion, to break down the barriers of the Constanton and the Union, I did not think it right to join the malcontents in decrying the law. I wished put the question at once upon its ultimate merits. effective law. As I said in my speech— The abobe satisfied. I myself feel that no bill can be fram-

I am sensible that this language cannot be agreeable to the people of the South. I am, doubtless, a tey had controversialist, being of no side, saying what I think, without proposing to satisfy any parthere is something right on both sides. But this, at least, must be plainly said: Nothing can make a fagure slave bill pulatable to us at the North; if the submit to any such law, it is the most reductant concession to a sense of duty. All men, North and South, may easily under-tund that. The people of the South should take no offence at it; it is what they benselves would feel, in a change of circumstances. If a fugitive Russian serf or Algerine captive were seized in the streets of Charleston, to be berne back to bondage, every humane and high-minded man there would behold the spectacle with pain and indignation. And if a man, albeit of a fifteent color and lineage from my own, yet a man, —and a man, too, perhaps, who had lived ten years here by my side, and had done me kindly offices,—if such a man were caught before my door by the Southern emissary, and manacled, to be remanded to slarery, my tears would start, and my blood would

boil with indignation and pity at the sight.

It is a spectacle wounding to humanity. As between the mister and the slave, it is the infliction of seen me mister and the slave, it is the inniction of a great wrong. It may be our duty not to interfere —we cannot immediately right all wrongs in the world, and this is one; but it is not our duty to supplies the feelings of justice and humanity that arise mer beauty. our bosoms. The people of the South should un-ntand this, and it much concerns them to underfand it; for they have essentially hurt their position being it for they have essentially hurt their position before the world by demanding this new law. They had better, in my opinion, have left things as they were left the law to stand as an acknowledgment of their constitutional right—but, at the same time, at it fall into desnetude. They recover a few same—a very few; but they outrage the sentiments of all mankind. They do not icant among them the mea whom these. men whom they recapture—certain as these men are, when carried back, to spread disaffection among their people-likely also to be persons of a better can among their slaves, and more fit for freedom. dat among their slaves, and more fit for freedom. Ther had better let their go. As I have known airelanders to say, 'If one of our slaves escapes, we shall not pursue him; he has a natural right to be free; if he makes that perilous struggle for freedom, let him have it; the most of our people do not wish to leave us; they are sensible that they are not qualified to take care of themselves, let things remain in this way; we must accept the good and

remain in this way; we must acce, t the good and end of our condition, and make the best of it.

Still, it would be wrong for us to interfere between the master and slave, with any other force than that of argument. We have promised that we would not do so. It is a part of our national compact.

Our Union was founded in each of the state of ov. oo so. It is a part of our national compact. Our Union was founded, in part, upon that agreement. No Union can stand without it. And if we break the compact in behalf of fugitive slaves, why not as well in behalf of the rest? Yet the abolitionists themselves disclaim any intention, by force or law, to touch the body of slaves in actual possession of their masters. But why not? One man sands on one side of a State line, and is a fugitive; taother stands ten feet or ten miles from him on the other side, and is in the hands of his master. Can a few feet or a few miles make any difference in the other stands ten feet or ten miles from this. Can a left side, and is in the hands of his master. Can a few fiet or a few miles make any difference in the practice of the stands of the stands. Why do not the abolitionists make a crosside upon the South to deliver the slave? Is it because we have made a compact with the Southern States to leave their slaves in their possession? But is we have made a compact not to withhold, but to mirresder the fugitive. I say again—Why do they not make a slave delivering crusade? Is it because of the evil, and mischief, and peril that it would intolive? Then I say, that the same argument should restrain them from interfering to rescue the fugitive.

er, and the bystanders, lend their aid? Do they not catch, and hold, and enslave the man?' I answer, no. By the laws of this government, the man is a slave before they touch him, and no action can make him to be that which he is. But suppose it

were otherwise. Suppose that South Carolina were a foreign State, and that we had made a convention with her, in the very words of our Constitution.
What is that bond? Not to catch, hold, or enslave What is that bond? Not to catch, note, or ensure-her people that flee from her, but simply to 'deliver them up'—simply not to withhold them. 'What is the meaning, then,' it will be asked, 'of the legal process that precedes this delivery?' I understand it to be this. We will not let irresponsible persons come into our territory, and seize whom they will, and bear him off to bondage. If you claim any man and bear him off to bondage. If you claim any man as owing you service, you must prove that he is the man you say he is, and not another. You must prove this, according to the forms of law. The legal marshal shall take him before the legal commissioner; his case shall be legally examined; and then, if he is given up to his master, we simply promise you that there shall be no rescue with the strong hand; will detain a label to procivil order and the course of the law shall tected, though the posse comitatus be called out for the purpose. I repeat it; the bill does not make us slave-catchers. The Southern master, or his agent, lays his hand upon a colored man here at the North, and says, 'This is one of my people, and he must come with me.' The bill says, 'Stop; you must not take this man as one of your people till you have proved that he is such. I lay my hand upon him to protect him, till you have established this fact. If you make out your case, then the Northern citizen is bound by the Constitution and the law of the land that honestly, under the plea of conscience! Religious take the wisdom of conscience for ours; they take one view of the matter—we are obliged to take many. There is an important distinction here, which it seems to me is constantly to verlooked. The principle of conscience is one thing—the application of the principle is another thing. The former may be right—the latter entirely wrong. What great moral mistake was there ever in the world, that has not sheltered itself, and that honestly, under the plea of conscience! Religious contents and the law of the land that honestly, under the plea of conscience. not to interfere in the matter. The master may take his slave- it is his own affair. And if there shall be

The point here involved is,:loubtless, most material firmly deny that it was ever meant by the Constimade out. The fugitive is in the hands of the court—of the legal authority appointed to decide upon his case. The court 'delivers him up'—i.e., it simply says to the claiman, 'You may take him.' The action of the court is not aid, nor assistance, nor approval, nor sympathy with the claimant; but simple rendition. 'Delivering up' a slave, like 'delivering up' a criminal or a man charged with crime, is not constituting ourselves judges in his case; but it is simply saying to a neighboring sayerging to a neighboring sayerging to a neighboring sayerging to a neighboring sayerging to be proposed to decide the court is not constituting ourselves judges in his case; but the same reason that Paul was, because it worlly thinks that it is doing God service. How much of the hard censure, cruel defamation, and moral ruffianism, that we see to-day has its origin in this instinct of conscience! Men were not made to be governed by instincts, however holy, but by reason, also—by reflection—by circumstances—by the right indeed, but also by the universal welfare, which is every coincident with the right. it is simply saying to a neighboring sovereignty, We leave him to you; we do not interfere to proect the fugitive.'

Indeed, the real offence in this matter seems to lie in the re-enactment of this law at all, and not in the terms of the present bill. There was no trial by jury before, no writ of habeas corpus. The court now constituted is as respectable, the investigation as ample as before. There is no serious danger, and no sincere apprehension that free men. i. c. men by reclaimable, the moment they touch our soil. by jury before, no writ of habeas corpus. The court now constituted is as respectable, the investigation as ample as before. There is no serious danger, and no sincer apprehension that free men, i. e., men by birth or purchase free, will be remanded back to slavery. There is no reason to think that many persons will be reclaimed, any way. I do not believe that ten persons have been recovered, or that twenty that ten persons have been recovered, or that twenty that the persons that the person

or English, propose rudely to violate one of the written bonds of your Constitution? Ho you, as an American citizen, mean to say to the Southern States, 'We will break our covenant with you, come what may. We will not wait to reason; we will not wait for any legal modification; we will break the bond to-day. You do not, you never did, say that. There has been a Fugitive Slave Law in existence all along; you never took any such ground with regard to it. Well, then, if you do not propose to overthrow the Constitution and break up the Union, you must acquiesce in some kind of a Fugitive Slave Law. And it is in vain to say that the present law is so much worse than the former, as to justify a resistance now, when you never thought of it before. In fact, it is

But here, it will be said, is the point where the question of conscience presses: 'The fugitive has a right to be free: if you help the master to catch and hold him, you violate his right, and it is a sin before Heaven.' I answer, that the compact does not bind me, and no bill formed in compliance with it, ought to bind me, to do any such thing. 'What!' it may be said, 'do not the constable, and the commissioner, and the bystanders, lend their aid? Do they not rence of thus alluding to a more venerable relative; rence of thus alluding to a more venerable relative; and those who have frequently asserted it must settle the account with their truth and decency as they the account with their truth and decency as they can—this is what I said, both in my speech and lecture: 'I would consent'—for I said nothing of sending any body—I would consent that my own brother, my own son, should go (i. e. into slavery)—len times rather would I go myself—than that this Union—should be sacrificed for me or for us'; and I am ready to stand by this as a just and hoperable sentiready to stand by this as a just and honorable senti-ment; and I can only wonder that any man should think it extravagant or ridiculous. Indeed, I suppose the only chance of making it appear so, was to connect with it the falsehood to which I have ast referred.

And now let me add, that, in all this, I place ust referred.

myself on the ground of moral conviction; as tru-ly so as any abolitionist in the world. Conscience conscience—must I repeat it?—conscience is the ground on which I stand. Continually is it said ground on which I stand. Continually is it said or implied by the abolitionists and their sympathizers, that they look to conscience for their law, and we to the State, or to State expediency. No; this rather, in my view, is the difference. They take the bare justinct of conscience for their guide we profess to take the wisdom of conscience for rou make out your case, then the Northern citizen ever in the world, that has not sheltered itself, and s bound by the Constitution and the law of the land that honestly, under the plea of conscience! Religious intolerance, political proscription, wild fanat-icism, wrath, malice, and all uncharitableness, have

any attempt at rescue, the bystanders are required, ever had that plea. Conscience is no more exempt from aberration than any other principle. Its very loss ustain the law and the public order. elevation may be an exposure. It derives from Heaven, and will not hear of earth-born question of doubt. It stands so high, that it cannot see the tution that we should assist the master to catch or plain paths of daty that lie around it. It is self-carry back his slave. The language of the instrucarry back his slave. The language of the instruction is, that he shall be delivered up. This phrase the result of the civil process, supposing the claim to be made out. The fugitive is in the hands of the court—of the legal authority appointed to decide verily thinks that it is doing God services. Here

> Upon the ground of a reflective conscience, therefore, I endeavor to place myself; and these points are very clear to me :- Firstly: That the immediate emancipation of the

From the Charleston Courier. SLAVEHOLDERS EMIGRATING TO CAL-TPORNIA.

The strong feeling lately exhibited in the mining The strong feeling lately exhibited in the mining districts of California, in favor of introducing slave labor into that pertion of our territory on the Pacific, has, we perceive, had its effect on many citizens on the Atlantic coast, who, well aware of the innumerable advantages that would accrue to them, were they permitted to employ that particular description of property in the gold regions, are daily making arrangements for the transmission of themselves and that permitted to employ that particular description of is in vain to say that the present law is so much worse than the former, as to justify a resistance now, when you never thought of it before. In fact, it is not worse, but better, for the siave, than the former. The declamation on this subject may be eloquent. I have received letters from gentlemen, both at home and abroad, full of eloquent expostulation, full of beautiful plens for humanity. I sympathize with those pleas. I would make the case of every man—American, English, or African—my own. If there be wrongs, if there be stripes, if there be sorrows in the world, I would feel them as if they were inflicted upon myself. And I must take the simple leave to say, that I see nothing in the humanity of sholition writers and speakers that makes me feel that I must humble myself in its presence. Sorrows and wrongs enough there are, in the very structure of society, and we must struggle out of them as well as we can. But when that fathomless abyse of calamities and sorrows is opened to me, that would be made by the sundering of our national bond, I must pause, I must consider the rights of the fugitive too. Libiust of the libi

Selections.

THE NATIONAL BLACKGUARDS.

is an official quality and function. It is Blackguardism Representative and National.

It does not die out. It is like a religion. The high priest disappears, but the altar stands; the robes are transferred to other shoulders, and the rite goes on. Foote was once the great National Blackguard. He went away to fresh fields and pastures new, but his place was not yneant. Borland succeeds him, a very vile and brutal blackguard, breaking noses, and swaggering about cutting throats. Then others come up and clain the glory of representing the National Blackguardism. On Wednesday it was Stanly, of Blackguardism. On Wednesday it was Stanly, of North Carolins, (et tu Brute!) and Giddings, of Ohio. And so it goes. What matter if the other interests of the neglected, so that Blackguardism be honored and served?—N. Y. Tribune.

the neglected, so that Blackguardism be honored and served?—N. Y. Tribune.

The Tribune is reckless in its language towards Mr. Giddings.—Mr. Giddings 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemiss, to be branded as 'a National Blackguard'! And is this man, whose constancy in Freedom's cause has made him an object of hate to its made of free men is wholly unwarrantable, while the Constitution of the United States is grossly outraged for the fancied and inhuman interests of slavery. The South, with infernal hypocrisy and cunsing, are calling upon us of the North to stand by and wicked enough to grant them the whole constitution, and we are too often foolish enough and wicked enough to grant them the whole constitution thereof. They wish us to return their rundard in personalities, except in self-defence. His speech on the question of printing the New Jersey resolutions was brief, in order, and free from any thing offensve to Southern men. He made no attack on intividuals. True, he went so far as to speak somewhat contemptuously of Doughfaces—a name as well as a genus we could wish banished from the Halls of Congress—b to designate a class, not a particular person; and towards the saveholding members his language was plain, but courtous. The purely personal attack made upon him was therefore utterly unprovoked; nothing could excuse or palliate it; and yet the Tribume, overlooking all this, pours out its wrath without stint upon both parties equally, making no distinction between the assailant and assailed, between the virulence of a wanton attack and the irritation of a defence suddenly and unexpectedly provoked!

The remarks of M. Cit mespectedly provoked!

the virulence of a wanton attack and the irritation of a defence suddenly and unexpectedly provoked!

The remarks of Mr. Giddings, which, from the report in the Republic, must have been quite unobjectionable in their tone, were made the occasion, by Mr. Stanly, for one of the most acrimonious personal as-saults which even Mr. Giddings has ever endured. For reckless abuse, outraging every rule which should control debate, which should govern the intercourse between man and man, it goes upon the record without precedent or parallel. Such a speech, from such a man, we nover expected to read. We have always regarded Mr. Stanly as one of the most liberal, manly, and chivalric members from the South, who, though dissenting decidedly from the principles and policy of anti-slavery men, was too nanimous to proscribe them, or question their hon-esty, on the ground of a difference of opinion.

The conduct of Mr. Stanly is a clear indication

that the Slave Power is as intolerant and proscriptive as ever. No man who efficiently opposes its pre-

tensions can escape its anathemas.

So long as it can suppress debate, prevent all in-So long as it can suppress debate, prevent all in-quiry into its purposes and schemes, it will wear the mien of 'modest stillness and humility'; but, op-pose its will, unmask its insidious designs, and in its sudden anger it drops all disguise, and stands re-vealed, the very Lucifer of God-defying Pride and Hate.—National Era.

WASHINGTON, Feb. 12.—The severe scorching and lashing Mr. Stanly, of N. C., gave that archdemagogue, Mr. Giddings, of Ohio, delighted the whole House, and men of all parties. It was terribly severe, and its terrible truth snade it seem unmerciful. As Stanly laid on the blows, and Giddings wineed, pity was mingled even with the sense of justice. that Giddings deserved it all.'—N. Y. Express.

Of course, such Billingsgate as that by which Mr. Stanly disgraced himself, 'delighted the House.' The taste of that dignified body has been for a long time established; and when Mr. Stanly went on to call Mr. Giddings a dead dog, and talk about his having

From the Basex County Freeman.

BALE OF MASSACHUSETTS PREEMEN! As we have informed our readers, your Massachusetts free blacks, citizens of our State, and therefore, by the Constitution, citizens of all the States, con-

It is undeniable that there is a great deal of black-guardism in the country; it is undeniable that it is concentrated, intensified, potentialized, exuberant, and sportive, at the capital; it is undeniable that Congress represents the country, and holds its sessions at the capital. Ergo, there must be and there is a full supply of this great element in Congress. It is at once a conclusion of logic and a matter of fact.

Congressional blackguardism is blackguardism par excellence. It outstrips the common kind, as a Senator or member of the House towers above common mem. It is not a mere personal gift and accomplishment and the control of the

erate upon this matter in caim and Christian wis-dom, and prepare to act in a way which cannot be mistaken. We call upon our Representatives and Senators in Congress to bring this matter to the knowledge and conscience of those in authority, and test it before the nation by the great principl our Constitution, and the supreme law of God. Let it not slumber, nor sleep. In it are not only involved the rights, the happiness, the safety, perhaps the life of these four men, and the happiness of friends, relatives and families, but the safety, happiness and perpetuity of a great nation and people. Let them remember that the Constitution was made for man, and not man for the Constitution. We call upon the Government, sworn to support that Constitution, Government, sworn to support that Consultation, whose professed objects (among others) are to establish justice, insure domestic tranquillity, and secure the blessings of Liberty to ourselves and our posterity, to inquire into and prevent this high-handed wrong and outrage not only to Massachusetts freemen, but American citizens. We call upon it now
in this case to establish justice, insure domestic tranquility, and to secure to these, its citizens, the blessings of liberty. We call upon the clergy to denounce this crime, and the crime which begat it, slavery—and—the criminals who support it. Let them
offer up prayers to the Author of all liberty, that He
may free these men, and all men held in our country,
and every country, from every oppression. Let
them clothe themselves with the majesty and thunder of Heaven, and say unto the tyrant and hypocrite every where—'Depart from me, ye that work
iniquity.' Inasmuch as ye have done it not to one
of these my brethren, ye have done it not one
We call, finally, upon every heart which beats for of these my preturen, we have done it not unto me.

We call, finally, upon every heart which beats for
humanity, in which either the love of man or the fear
of God dwells, to unite for the overthrow of Ameri-

of God dwells, to unite for the overthrow of American slavery as a wrong to others, and a curse to ourselves—as a national degradation, sin and shame—as a subverter of all law and order—as a frighful example to men who love freedom, and before the God of freedom,—that millions of enalayed may thereby be ransomed, for whom the Savior also died; and that feet receipting our own six and also

Mr. Stanly disgraced himself, 'delighted the House.'
The taste of that dignified body has been for a long time established; and when Mr. Stanly went on to call Mr. Giddings a dead dog, and talk about his having eaten rigores, and to boast of having cut him up in a dissecting room, &cc., &cc., he knew perfectly how to bit the sense of the House, and 'delight men of all parties.' If he had 'used such language in a respectable bar-room, he would have been set down as a voluble blackguard. Had he used it in a genleman's parlor, he would have been set down as a voluble blackguard. Had he used it in a genleman's parlor, he would have been kecked out. But as he was only talking in Congress, as a matter of course, he 'delighted the House.'

Mr. Giddings may have 'deserved it all,' though yone such point we should not select the Express as high authority. But it is not usual for respectable men to try to convert a Hall of Legislation into a stee, for the sake of giving unpleasant men their 'deserta.' Mr. Stanly once had a high reputation for qualities which such performances as that which the Express vatols, will speedily reader traditional. The above is from the Nete York Times. This Stanly was one of the Whig candidates for Speaks that the commencement of the essesion, and received the votes of several Massachnestts Whigs.

SLALYRIOLDING BLACKOLANDINA.—On the first page will be found the telegraphic report of a war of words between Hon. J. R. Gindrivas and Mr. Stan's ro f North Carolina. It is not to be supposed that the report is by any means too fovorable to Mr. Giddings, and yet it must be apparent to the reader that he gave no provocation, in the remarks he felt called upon to make, for the vulgar and indecent larguage used by Mr. Stanly, one in the page of the standard of the provided of the standard of the s

repeat it, 'He is not the man for me.' If he has a repeat it, 'He is not the man for me.' If he has a mission that smothers the inherent principles of universal liberty, it had better, as it probably will, fail. If he means liberty for all, why not make himself understood in the right direction? If he loather serf-dom, and does not speak so that the oppressor feels, he should be classed with Cox and Hoby, who could speak out away up in New Hampshire, out of sight and hearing, but shrunk before the brazen face of the paragraphs of the paragraphs of the paragraphs of the paragraphs. the man-stealer and his clerical apologist, like a conspirator. Who is it, making this mighty fuss? conspirator. Who is it, making this mighty fuss? (I regret to say, some of the tried friends of suffering humanity are drifted in the middy current of popular fury.) But, I ask, who are these noisy lovers of liberty? Where should we probably find them, if liberty for the slave and 'free colored man' were to be discussed? With Rynders, or with those of 'property and standing,' in 'dignified silence,' who, with a smile of approbation, could see 'Liberty Hall' burned to its foundation? I should advise that lady in Norwich. Connection. sould see 'Liberty Hall' burned to take the condition, is should advise that lady in Norwich, Connecticut, who sent her 'merest triffe' (\$25) to Kossuth, as stated in her letter in the National Era of the 29th January, to have appropriated it to the repairing-or rebuilding of Miss Crandall's 'school-house for colored children,' that was mobbed down some years since, in that State of 'steady habits' and years since, in that Sinte of steady hadris and finale patriotism. I abominate, yes, from the very depths of my soul I abher, such spurious, such sham philanthropy. It only caters for the vitiated appetite of this generation, and is directly calculated, whatever may be its design, to bedim the sight, stupily the public conscience, and lead many who would choose the 'right,' in the wrong course. I honor the man, who, like Wendell Phillips, Esq., of Boston, has a heart, and courage enough to brave public opinion, and speak his honest convictions. I honor the editor, too, who, like our Douglass, as his only apology for publishing those convictions, says, 'To those who may not be satisfied with the views maintained in it, we can give no better advice than to ask them to reperuse it.' What will become of the croshed colored man? What will become of the serfs of ed colored man? What will become of the serfs of ed colored man? What will become of the sorts of the old world, if bleeding humanity must bleed on still, until frothy orators, with their class liberty, have obtained their ambitious object? Well might the down-trodden say with the frogs, 'It may be the down-trodden say with the Irogs, 'It may be sport,' and even liberty, 'to you, but it is death to us." The manner in which Kossuth treated the most respectful address (rather too crouching) of the colored people of New York, spoke volumes. I may be squeamish; but I belong to the human 'race,' and that man who can smile on the cruelest of all descripts (alaysholders) and either feel or affect diffipots, (slaveholders,) and either feel or affect diffipots, (staveholders,) and either reer of anect did dence in the presence of Henry Clay, a man of 'clay,' while the proudest monarchs of the old world have trembled at his name; I say, if he turn with a nave trembled at his name; I say, if he turn with a cold disdain, no matter on what pretence, from the respectful address of men, he is not the man for me. No. he is not my 'Mesaiah.'

Yours, for equal national and individual liberty,

B. F. REMINGTON.

COLORED PEOPLE OF NEW YORK.

Gov. Hunt, in his late annual message, took occa-sion to recommend a liberal appropriation by the Legislature, for the removal of the free colored people of the State, under the auspices of the Coloniza-tion Society. He also presents the inseparable ac-companiment of all Colonization recommendations, viz: slander of the colored population. He talks of their 'inferiority'—of their 'life of servility and drudgery'—says 'their anomalous position forms one of the most serious obstacles to the emancipation of

The colored people, in an address to the people of New York, vindicate themselves from these charges with an ability which renders their inferiority to Gov. Hunt quite questionable, whether we consider their rhetoric, their logic, or their morals. In conclusion, they protest against the adoption of his recommendation to appropriate funds for their removal to Africa, or anywhere else, for the following reasons:

ca, or anywhere else, for the following reasons:

First—Because the appropriation is unconstitutional. The 10th section of the 7th article of the Constitution states, that 'the credit of the State shall not in any manner be given or loaned to, or in aid of any individual association or incorporation.' The American Colonization Society is an 'association' foreign to the State, and unknown to its laws. By granting no matter what sum to that Society, the good faith of the State would be pledged to the cruel and monstrous doctrines on which that Society is founded—that a man has no right to live in the land of his birth.

Secondly—Because such an appropriation is en-Secondly—Because such an appropriation is entirely unnecessary. Of the colored population of this State, there are not fifty persons, all told, who desire to emigrate to Africa. Even the New York and Liberia Agricultural Association, no longer held together by the cohesive power of electrosynary plunder, is organized to send other persons to Africa—other persons having been conjured up for the purpose of lining the pockets of the members of the association.

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the true reading of the auguries: Intonuit largum: the road is short to Canada; from whose fertile fields and equal institutions, we might be permitted to witness the prosperity of that State, which, in giving us birth, has entwined in its commonweal every fibre of our being; this would take away half the bitterness of exile, and would leave us the privilege, should peril come to her, of baring the breasts of black men as a shield to whatever blows may be aimed against the heart of the Empire State.'

Thirdly—We protest against such appropriation, because the American Colonization Society is a gignite fraud, professing to love, while it systematically encourages hate among mankind; professing to biberate the slave, while it binds more firmly the chains of the enthralled; professing to give pease, while it is the last stronghold for the organized disturbance of the entire Union; professing to evangelize Africa, while it harries to its shores a population which has the best reason to hate Christianity which sends them there; with no other merit than that of a cold, crafty, implacable hater of the colored Americans; it pushes its Jesuit head among high and low; a moulder of, and a profiter by a diseased public opinion, it keeps alive an army of agents who live by plundering us of our good name.

And lastly—We protest against this appropriation, because we remember those that are in bonds as bound with them; bone of our bone, and fiesh of our flesh, may evil betide us when the hope of gain, or the fear of oppression, shall compel or persuade us to forsake them to the rayless gloom of perpetual slavery.

Adopted by the State Convention of Colored Cit

Adopted by the State Convention of Colored Citizens in the City Hall, Albany, Jan. 20th, 1855. J. W. C. PENNINGTON, President.

HENRY HICKS, Secretaries.

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Perendono', Feb. 20th, 1852.

GOVERNOR HUNT: DEAR SIR:—I see, in the newspapers, that some (I trust not many,) of the members of the Legisla ture are disposed to respond to your call for help to the American Colonization Society. Just here let the American Colonization Society. Just here let me say, and I take pleasure in saying it, thet I do not namber you with the despisers and haters of the tolored people. In my pleasant intercourse with you, you have given me proofs, substantial proofs, un-known to the public, of your benevolent interest in

that oppressed people.
You have, suddenly, fallen in love with the American Colonization Society. You are deceived by it as I was deceived by it. There is less excuse, how ever, for you than there was for me. My joining that Society was the folly of a young man. Bu you are guilty of such folly in your mature years.

Again, when I joined it, it had not yet developed its
bad character. The Americanjanti-Slavery Society bad character. The AmericanjAnti-Slavery Society not yet in being, had not yet, by the touch of its Ithuriel spear of truth, revealed the hateful character of the Colonization Society. But you have joined it at a time, when, to use Bible language, the shew of the colonization of the colonization of the shew of the shew of the shew of the colonization of the shew of the shew of the colonization of the coloni its countenance doth witness against it, and declared its sin as Sodom, and hides it not. I joined it as at abolition Society. But you have joined it at the advanced stage of its existence, when it proves it self to be not only a pro-slavery, instead of an anti-elavery, Society; but when it has ripened into the unmeasured calumniator of the abolitionists, and the enmeasured calumnia of the slaveholder, and the dead

liest enemy of the colored race.

The American Anti-Slavery Society was organ ized at the close of the year 1833. I welcomed i doctrine of immediate and universal emancipationfor it was, and had ever been, my own doctrine. Er ory heart, if left to its free and natural play, evences its hatred of oppression. The outbursting sympathy of our countrymen with the eloquent Kossuth and his poor Hungary shows that even the Americans hate oppression. The Americans, although the greatest and guiltiest of all oppressors, are oppressors in only one direction; and they are oppressors in only one direction; and they are oppressors and the state of their nature to be fleft to its free and natural play, evince in that direction, not because it is their nature such, but because, as it is generally held, of ther prejudice against color. This prejudice is, certainly than my countrymen have, that my bosom is, and ever has been, a stranger to this insane and soul-shrivel ling and murderous prejudice. That negroes and Indians were among the companions and playmates of my childhood, is perhaps sufficient to account for my leaders. or my Cananaoa, is permaps same in my freedom from it. This projudice is, after all but the proximate cause of our disposition to oppressour colored brethren. Nor is it the only proximate Slavery, which has created this prejudice has also laid us under political, ecclesiasti pecuniary temptations to oppress them. So far from ound in any part of the world, save where the white have put the stigma of slavery upon the blacks. It vain you will search for it in Continental Europe, o in Asia. And yet, your Message repeats the olt-re peated nonsense, that "the instincts of nature pro-claim that the two races must sooner or later be sep at the two races must sooner or later be sep The discriminating mind of Washingto Hunt, (and it is not easy to find one more discriminating,) should not have allowed itself to be imp se by this piece of Colonization nonsense, or b other pieces of Colonization nonsense, found their way into your Message. One of these is, that to the slaveholders belongs the subject of slavery; and that the 'interference' of others with it is "mistirected philauthropy." But as well may you say, to the drunkards belongs the subject of drunkenness, and that the stand it, and cannot know how to deal with it. A well too may you say, that horse-thieves only are competent to dispose of the matter of horse-stealing, as that slaveholders, or men-thieves, only are copetent to dispose of the matter of man-stealing. The Colonization Society and Truth are very dissimilar teachers. Truth teaches, that the stand point, from which to survey a vice and determine how to attack that he, whose mind is unblinded, and who is undebauched, by that power is the clearer observe and the better judge in the case. Would you no say: 'Give me anti-gambiers to put down gambling Give me temperance men to put down drunkenness

r their nation's sake—will be its saviors.

Scarcely had the Anti-Slavery Society proclaimed the doctrine of immediate and universal connection ere the Colonization Society made open war upon the doctrine; and opposed all emancipation, unless accompanied by expatriation. Its members then dropped off rapidly—so rapidly, that in the history, which Judge Jay soon after wrote of the Colonization Society, he mentions myself as the only immediate emancipationist remaining in it. To the shame id and the shame of m

Give me the chaste to put down adultery?"

then, in the name of common sense, will you r Give me abolitionists to put down slavery?

that you ever opened your ears to Colonization trash There will be a great change in a dozen years. Th

Governor of this State, at that time, will not be tempted to rob the abolitionists of their merits. If

this superlatively guilty nation shall be saved, the

proach, and every loss, and flung themselves away,

have suffered every re

quit the Society, until the year 1835.

But we will pass on to look at the Colonization Society, as it now is. There is not one person in all its membership, who is a confessed abolitionist—not one who is willing to bear the reproach of that name. It says not a word against the colored man litical, or ecclesiastical wrongs of the colored man litical, or ecclesiastical wrongs of refusing to eat word against the crime of refusing to cat with him; not a word against his exclusion fro the ballot-box, not a word against the erection the negro pew. It says not a word against the F guive Slave Statute—a statute, which is of all statutes, Satan's master-piece. Indeed, the warmes defenders of this statute are to be found among it. members. It sees men and women chased down under this statute, and plunged into the pit of sl very, and it is utterly careless and contemptuous of their horrid fate. It sees one State after another in posing, or attempting to impose, discriminating an onerous taxes on its already crushed and helples free colored people; one free State after anothe tree catored people; one free State after another excluding, or attempting to exclude, this persecuted people from its borders; and it never remonstrates against this devilism. Nay, this devilism is its own work; prompted by the spirit which it begets and nonrishes, and performed by none more eagerly that by its members and advocates. The Colonization Society apologises for slavery, and denies that it is sinful. It is, in a word, as infidel and inhuman, as sinful. It is, in a word, as infidel and inhuman, a the current religion—that conventional and spuriou religion, which looks upon the battered and bleed religion, which looks upon the battered and bleed religion. ing slave, and then passes by on the other side that conventional and spurious religion, which is divorced from humanity, and which forgets, aye, and vorced from humanity, and which forgets, aye, and devours the poor and small, in order to keep on better terms with the rich and great. And who are the officers of this Society? Many of them are slave-holders; and the President is Henry Clay himself, that notorious buyer and seller of mea, women, and children, who has done immeasurably more than any other person to uphold and extend slavery. And who is the Colonization Society Agent, that has been in Albany the present winter, for the purpose of gaining favor with the Legislature for your unhappy reing favor with the Legislature for your unhappy re-commendations? It is the same man, who argue commendations? It is the same man, who argued in his Colonization newspaper, a year or two ago, that it is dishonorable and dishonest for a slave to run away from his master. As if this Reverend hypocrite would not, were he a slave, run away from his master, if he could! Ay, and as if he would not make mince-meat of his pursuers, rather than suffer him self to be carried back by them! Such is the American Colon-Zation Society! And

Such is the American Colon zation Society! And is such a Society fit to be entrusted with the interests and disposal of our poor, hunted, tormented, killed-all-the-day-long co ared brethren? If it is, then are wolves the fit uar lians of lambs. Nevertheless, your Message tol is up this Society as the friend, the best friend, nudeed the only effectual friend of the colored people! Said I not truly, then that you have been deceived by it? Sorry, however. ct, as I am for this deception, I, nevertheless, am not astonished by it. I know well the Janus-Isce of that Society. I know well its double tongue. But for that Janus-Isce and that double tongue, it could never have succeeded in getting so much of my time and ten thousand dollars of my money. It has its phrases for ticking the ears of the slaveholder of the State and its phrases for great gre phrases for tickling the ears of the slaveholder of the South, and its phrases for seducing the anti-slavery man of the North. It tells the slaveholder that the removal of the free colored people will leave him secure in the possession of his slaves; it tells the anti-slavery man that the Colonization Societs is the agency for breaking up slavery, and for civilizing and Christianizing Africa.

Yes, my dear Sir, you have been deceived by the sleshoods of the Colonization Society. I beg you be deceived by them no longer. If you will look not the Society with your own eyes, you will wash our hands of it as soon as you can, and as clean as ou ean. But it is not by its falschoods only, that on have been deceived. It is by its fancies also, well remember the impressions made on my romanic and enthusiastic spirit by the pictures, which Yes, my dear Sir, you have been deceived by the falsehoods of the Colonization Society. I beg you to be deceived by them no longer. If you will look into the Society with your own eyes, you will wash your hands of it as soon as you can, and as clean as you can. But it is not by its falsehoods only, that you have been deceived. It is by its fancies also. I well remember the impressions made on my romantic and enthusiastic spirit by the pictures, which Henry Clay and others were accustomed to draw of the thriving towns which would ere long, fringe the whole coast of Africa, and of the quick succession of ships from our shores, laden with 'missionaries in the cause of civilization, republicanism, and Christianity.' For so it was, that a single voyage and its salt water baptisms would convert into such glorious missionaries those whom, whilst in America, the Colonizationists are wont to designate as 'black vagabonds' and 'black rascals!' But

Where now are the pictures that fancy touch'd

Alas, they are all unrealized. Like Prospero's beau

tiful and gorgeous creations, they ' Are melted into air-thin air.'

During the thirty-five years, since the Colonization Society was organized, the millions of colored people in this land have doubled, and far more than doubled; whilst of all who have been taken to Liberia, that frightful grave-yard, probably not three thousand survive. That the emigrants would readily and harmoniously blend with the Africans was taken for granted. But it turns out, that they dedespised by us. If we can hate the emigrants for their color, the emigrants can hate the Africaus for their barbarism. It was also taken for granted, that very soon our colored people would all be eager to go to Liberia. I hear that several of them in the city of New York are, by some means, made willing, or, more probably, but made to say that they are willing to go. Extensive, however, as is my acquaintance with colored people, not one of them tells

me that he is willing to go.

I am aware that you have a cooler, steadier, safer temperament than I have. Nevertheless, I doubt not, that such pictures as the Colonization painters make, have had their effect on your imagination, as well as on my own. I hope that you will not get to trying your hand at making this sort of pictures. I began to try mine at it, more than a quarter of a century ago; and I now feel that I was very poor-

Since quitting the Colonization Society, I have often wondered that I could be so blind to history and philosophy, as to believe that a civilized people would mix with, and become a homogeneous people with the barbarians, to whose land they emigrate. Such emigration is fatal to the barbarians. Send missionaries to the heathen-but do not plant colomissionaries to the heathen—but do not plant colo-nies among them. The former preserve—but the latter devour. Those men of God, Raymond and Thompson, have done more to civilize and christian-ize Africa than has been done by all Liberia, or than

ever will be done by any other mere tracing and

earth-governed colony.

The people of African descent on this continent, and on the neighboring islands, exceed ten millions How visionary the idea of removing them to a distant part of the globe!—and that, too, when their whole hearts are against it! Irish emigration is of-ten referred to, to illustrate the practicability of this removal. But, in that case, there is a will to emiso is it that where there's no will, there's no way seating millions of persons on a wild and barbarous coast, to that of adding such numbers to our popula This addition could not disturb our put der, or unsettle our consolidated institutions. But ar accession of five thousand a year to the handful of people in Liberia would overwhelm them, and sub better with the hated than with the haters—'wel with the righteous, and ill with the wikked.'

I have referred to Mr. Birney; and here let m not absorb it. remove the whole ten millions? But does not your say, in answer to the late newspaper assaults upon arguinent for removing a par', apply equally to, and call for, the removal of all?—for the removal of the blacks of Brazil, as well as for the removal of the blacks of America? Your doctrines is, that 'the two races must be separated.' Do you say, that it is proposed to remove the free blacks only? Yes, but with you the Colonization scheme is one of Polk. But how, in the name of censistency and but with you the Colonization scheme is one of philanthropy; and your purpose in removing the true blacks is chiefly to make record for the example. philanthropy; and your purpose in removing the common sense, count any monest and interligent free blacks is chiefly to make room for the emancipation and removal of the slaves. If this is not your purpose, then you belong to that class of Colonization of Colonization of the slaves of the tionists who are nakedly at work for the slavehold-ers;—at work to rid them of the great source of Clay;—but the abolitionist can vote for no slave atisfaction to their slaves, and th of peril to their investment in buman flesh. But to that degraded, servile class of Colonizationists, you do not belong. It is mainly for the purpose of promoting the emancipation of the slaves Do not be alarmed. I have not called you an abolitionist. Yet awhile, this is ar

'I am-an Abolitionist, I glory in the name,
Though now by Slavery's minions hissed,
And covered o'er with shame.'

But they will come to it. A dozen years hence, they av be found singing it with all the spirit with

I sing it, as I write these lines.

But why is it necessary to remove the blacks?-

to remove either those who are now free, or those who shall be made free? The only truthful answer to this question is, that the whites hate them, and wish to get rid of them. I am aware how common is the answer, that the blacks cannot rise in the presence of the superiour race.' But why can they not? cince of the superiour race. But why can they not? It is only for the reason, that the whites will not let them. The blacks are willing to sit, and walk, and ide, and study, and work and worship by the side of the whites; but the whites will not let them. They are willing to hold office; but the whites will not let them. They are willing to get rich; but the white will not let them. They are willing to be found in all the avenues to wealth and fame; but the whites rindiously close all those avenues against them.— They are willing to be buried by the side of the whites; but the whites will not let them.

I was right, then-was I not?-in saying, that i is hatred of the colored people, which calls for their expulsion from their native land. And what an unnatural, monstrous, and exceedingly wicked hatred it is! The history of the world furnishes no parallel to it—nothing at all like it. There have, it is true, been instances in which difference in religion has stirred up one part of the people of a nation to hate the other. But, in the present instance, the latred is towards those, who are not only of the same nation, but also of the same religion with the haters—towords those, moreover, who return not the hatred, but bear it patiently. We, the American whites, are found guilty of hating our fellow-man, not for what he believes, nor for what he does, but (according to the common, and, at least, partially correct explana-tion of our batred.) for what he can, in no wise, help We hate him simply because he is not made to our taste. We hate him for peculiarities which are purely natural, and for which, therefore, his Maker is alone responsible. Our quarrel, though not con-fessedly, is, nevertheless, really, with God. A fear-

Here we are, then, a nation of twenty millions Here we are, then, a nation of wenty millions of whites and of four millions of blacks—and the former hating and loathing the latter with all that intensity and perseverance indicated and measured by the deep and ever multiplying wrongs which are inflicted by the one party, and suffered by the other. Horrible attitude this, of the twenty millions toward the fourth Association. the four! Among all the promptings of Satan, is there any thing more horrible? And now, what is your remedy for it? It is colonization. It is to re your reason to it? It is colonization. It is to re-move out of the sight of the perpetrators of the infernal crimes, the poor, outraged, broken-hearted desolate victims of these crimes. Wordsworth speaks of statesmen, who, in their impatience of the

· have a broom still ready in their hands, To rid the world of nuisand

Surely, Washington Hunt would not number himse Surely, Washington Hunt would not number himself with such statesmen. Then let him be careful not to adopt their remedy. How far does his colonization remedy differ from the broom remedy? Alas my dear sir, you have mistaken both the patients and the remedy! It is we the whites, and not they the blacks, who need 'treatment'; and the only remedy for our disease is the pospel remedy of repentance Let the words of Joseph's brethren—'We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear?—let these words come welling up from the depths of our penitent hearts, and you will have no further occasion for anxiety respecting the disposal of the blacks. Our hatred will then have

That you have mistaken the patients in this care That you have mistaken the patients in this case, is especially manifest from that part of your Message in which, after enumerating some of the enormous crimes which our whites perpetrate against our blacks, you coolly add—'Any great improvement of their condition, under circumstances so calculated to crush the spirit of manhood, seems morally impossible.' Why did you not rather feel the need of 'great improvement 'on the part of the perpetrators of these crimes?' And if colonization is your only remedy, why did you not commend it to them? It seems very clear to me, that if I fall to beating my innocent wife and children, I am the member of the family, who needs 'improvement'; and that if either innocent wife and children, I am the member of the family who needs 'improvement'; and that if either party must be colonized, I am that party. Congress talks of getting up an 'Ebony' line of steamers for expatriating the colored people. But, I put it to you, whether an frory line is not infinitely better adapted to our case?

adapted to our case;

It would be a ludicrous scene—one that a Hogarth
would be glad to get hold of—if, the next time I
go to Albany, you should knock me down, and hold
me down, and tell me, with a tearful face, that, 'una ludicrous scene—one that a Hogarth me down, and tell me, with a tearful face, that, 'under the circumstances,' it is 'morally impossible' for me to rise. You might well say 'under the circumstances.' If you would only let me from 'under,' I would rise very quick. So, too, would the blacks rise very quick, if the whites would only let them from 'under.' Pray, which of the parties in these cases needs to be presched to?—wou or 12—the cases needs to be preached to?—you or 1?—the whites or the blacks? I hope that, if our next Governor shall feel it to be his duty to preach either to the whites or blacks, it will be to the former, and not to the latter—to the wicked whites, and not to the innocent blacks

I do not deny that it is possible that the police which the Colonization Society is fostering and spreading—the policy which is urging one State to rival another in enacting laws against the colored people, and one office-seeker to rival another in manifertations of contempt and hatred for them—I say, I do not deny that this policy may degrade that oppressed people to a point below that to which it has already degraded them. Try this policy upon some other element in our population—upon our Frenchmen, or Italians, for instance. Say to them You are not fit to live in America: you shall never be allowed to strike your roots in her soil: you shall not be allowed to remain here; and, ever whilst you are here, you shall be strangers and outcasts.' Say this to them, and practise what you say

and, above all, get up a Colonization Society to send them back to their fatherland;—and if it shall turn out, that this fiendish policy does not debase and subdue its objects, or, what is perlaps worse, madden them with revenge, then will the Bible lack proof for its declaration, that God hath nade all nations of one bleed and one tuture. tions of one blood and one nature.

Yes, I admit, that it is possible that the policy

xes, I admit, that it is possible that the policy of the Colonization Society may go further than it has yet gone in invading the self-respect and desolating the prospects of our colored brethren. It may dis-hearten others of their friends, as well as James G. Birney. It may, possibly, reduce our colored breth ren to such despair, as shall make them willing to be sent off, ship-load after ship-load, to end their life of sorrows among the unsparing and deadly diseases which seldom leavo half of a company of emigrants to witness the termination of their second African year. Under this policy, the wicked hope that this country will be cleared of its colored inhabitants may possibly be yet realized. But, however this be, there is one thing of which Revelation has made us certain. It is that, in the end it shall be

Deeply do I lament Mr. Birney's recent advice to the colored people. That advice will, however, be all the less influential and injurious from the fact that its tone and coloring are taken from the low state of his health and hopes. Those editors who publish that Mr. Birney has ceased to be an abolicalled you an abouttonist. Let awrite, this is all odious appellation: and, yet awrite, you shrink from it. Our priests and politicians are not yet ready to sing the noble song of the noble Garrison:

publish that Mr. Birney has ceased to be an about tionist, and has become an advocate of the Colonization Society, will find, on reading his pamphlet, that he is still a cordial abolitionist, and a cordial that he is still a cordial abolitionist, and a cordial color of the color of th hater of the Colonization Society. It is true, that he believes that the policy of that Society has made, and will continue to make, America a 'Hell' to the colored people. But how much better does he make Liberia to be to them? Somewhat better, I America, he represents Liberia to be but Purgato ry. I am very willing that such Colonizationists as James G. Birney should be rapidly multiplied. The Colonization Society would soon beg to be saved from such friends.

But it is not the Colonization Society only the would colonize our colored people; and it is not Africa only to which they are urged to go. Many persons would have them colonized in Canada, and many in the West Indies. But why need they be colonized any where? They do not wish to be. They dread to be. This land is their home. They have chosen it for their home, and in components. have chosen it for their home; and, in commo with all the children of men, they have the right t with all the children of men, they have the right to choose their home in whatever portion of the earth. It is their home, too, if being born in it would make it their home. Again, it is empiratically their home from the fact that some of them, and many of their fathers, fought to defend it from foreign dominion. The most unscrupulous slanderer of the colored people has never dared to deny the promptitude, courage and effect with which colored men encountered the encountered in the security is the security of the security in the security of the security in the security of the securit the enemy in the American Revolution, and in o subsequent war with Great Britain. But more en subsequent war with Great Britan. But more em-phatically is this land the home of the colored people, because they have earned so large a share of its fields with their sweat and tears and blood—the sweat and tears and blood of their unpaid and lashextorted toil.

It is a superficial and mistaken philosophy, which It is a superficial and mistaken philosophy, which argues that the colored people can leave, without reluctance, and even with alacrity, a home so abundant in sufferings and sorrows. If not to all, nevertheless to the thoughtful and better portion of them, it is made the drearer by what they have endured in it. The room, in which we have laughed and danced, we care little for, and quickly forget. But the room, in which we have often been afflicted by sickness or death, is forever sacred to our hearts. We love to revisit it, and to linger amidst its sorrowful associations. tions.

It is the free colored people whose right to rema

in America is called in question. All admit that the slaves may stay here as long as they are slaves. But not only have the free colored people, in common with the slaves, a title, and the strongest title, to a with the slaves, a title, and the strongest the home in America—not only may they remain here, but there are reasons why they must remain here, but there are reasons why they must remain here. Here they most remain to sympathize with thei brethren in bonds, and to keep hope and courage alive in those brethren. Ever and anon they can be alive in those brethren. Ever and anon they can be doing something to keep the slave from despair. For instance, how cheering to him must have been the news of the Christiana triumph! Half a dozen such exhibitions of bravery and manliness, on the part of the free blacks, would embolden the slaves to deexhibitions of bravery and maniness, on the part of the free blacks, would embolden the slaves to demand their liberty. By the way, the next generation will claim that there is nothing in all the annals of American heroism to surpass this Christiana triamph. And yet, James Buchanan, the presidential candidate, would give the coat from his back not to have it known at the South, that Christiana is in his own county. How far, too, must the brave and bearing of the free blacks, in the celebrated Syracuse Rescue, have gone to encourage their endaved brethren to escape from alavery, and to trust themselves among such protectors! And such scenes as those at Christiana and Syracuse are as needful to interest and educate the whites, as they are to revive the drooping hopes and stimulate the faltering courage of the slaves. I have witnessed,—and I need not say with what inexpressible delight,—how rapidly, under the influence of this celebrated rescue, the people of Syracuse and the whole county of Onondaga have grown in truth and in the love of

freedom, in manliness and philanthropy. I am prepared to say, that a similar rescue in every county of this State would have the speedy effect of arraying every county in the State against alavery.

Another purpose, for which it is indispensable that the free colored people remnin in this country, is that they may keep up the incessant cry in the ears of the slaveholding Pharaohs—'Let my people gu! And still another purpose is, that their Douglasses and Wards, and their other strong and eloquent men, may continue to urge, as their complexion gives them special advantage for doing, the claims of the slaves upon the consciences of the whites.

But it is needful fur the free colored people to remain in America, most of all, for the purpose of regaining their self-respect and the respect of others. It is here that they must retrace their disgraceful steps. They must recover their self-respect in the presence of those who have seen them throw it away, and who have despised them for the shameful sacrifice. Thus will they save and bless themselves. Thus will they save and bless the whites. Thus will they save and bless the shameful sacrifice. Thus will they save and bless the shameful sacrifice. Thus will they save and bless the whites. Thus will they save and bless the whites. Thus will they save and bless the whites. Thus will they save and bless themselves, of they are their own worst enemies, they have no greater enemy. I said, that they would thus be the means of killing the Colonization Society; for whist, on the one hand, it is true that nothing short of 'their voluntary debasement can make them willing to be shoved off to Africa, so, on the other hand, it is its untary debasement can make them willing to be shoved off to Africa, so, on the other hand, it is shoved off to Africa, so, on the other hand, it is true, that their returning self-respect would leave the 'Ebony' line of steamers without employment. Supapose that, for the last fifteen years, the free colored people had sternly refused (as one man, at least, has, during all that time, besought them to do) to remain in political and ecclesistical parties with persons, almost all of whom will not consent to eat by their side, or even worship by their side; many of whom would kick them out of their parfors, and many of whom would love to excluse them; and whom would kick them out of their parlors, and many of whom would love to enslave then;—and suppose, moreover, that, during all these fifteen years, they had been quitting the cities, where the mass of them rot, both physically and morally, and had gone into the country to become farmers or mechanics; suppose, I say, all this, and who would have had the hardhood to affirm that the Colonization Sociated the hardhood to affirm that the Colonization Sociation Sociation of the same statement of the same s ety could have lived until this time? It is true, that Colonization Society lives upon the malignity of the whites; but it is as true, that it lives upon the vol-untary degradation of the blacks. I do not say that the colored people are more debased than the white people would be, if as persecuted, oppressed and outraged as are the colored people; but I do say, that they are debased, deeply debased, and that to recover themselves, they must become heroes, rare heroes, self-denying heroes, capable of achieving a great moral victory—a two-fold victory—a victory over themselves, and a victory over their enemies. I referred to colonization in Canada. To such

colonization, there is comparatively very little objection. The thousand blacks collected in Canada are within speing and hearing distance of their en slaved brethren. They have not described those breth ren and gone away to forger them, and build up another bation, and make of themselves another people. They are in Canada for a season only. Day and night they sympathize intensely with their brethren, from whom they are temporarily separated.

I spoke of the incessant and strong sympathy of the blacks in Canada with their oppressed brethren. Let me add; that, whether rightly or wrongly, they are, day and night, and incessantly, waiting for the arrival of the hour, in which to express that sympa-thy in the most decisive and effective forms. That hou will surely come, unless prevented by the repentance of the slaveho'ders; and when it shall come, the soon to-be sixty thousand blacks of Canada, who, it must b remembered, are the picked men, the heroes, the very dare-devils of the South, will constitute nsiderable element in that deadly strife, in which to use the admonitory words of Thomas Jefferson, the Almighty has no attribute which can take side with the slaveholders. Men of blood are those Canada blacks-nourishing their revenge by the inel faceable remembrance of the unutterable wrongs which they have endured, and by the tales of sim ilar wrongs which fresh fugitives from the Southern

rison-house are daily pouring into their ears.

I conclude with saying, that if there are members of the Legislature who wish to give money to the Colonization Society, let them give it from their own of the Legislature. Colonization Society, let them give it from the treasurpockets, and not presume to give it from the treasurpockets, and not presume to give it from the treasury of the State. To give it from the treasury of the State. ry of the State. To give it from the treasury or ry of the State. To give it from the treasury or the State is to thrust their hands into my pockets, and the pockets of tens of thousands who, in com-mon with me, regard that Society as an unparalleled mon with me, regard that Society as an unparalleled compound of hypocrisy and meanness and maligni-ty, and as the shameless servant of the slaveholders. We had rather be plundered by highwaymen, than have our money taken from us for the purpose of strengthening the hands of such a Society. Nay, we had rather our money were taken from us to be daggers to plunge into the bosoms of our colored brethren-for the plans and policy of the American Colonization Society are more murderous than dag-gers. Respectfully, your friend,

GERRIT SMITH

COLORED PEOPLE ACTING.

It is gratifying to see that the colored people are not to be exterminated unheard. Large Conventions have been held in New York and Ohio, to protest against the efforts making to drive them out of their who lap the water with their tongues,—that the hand native land simply for the convenience of slavery, of God may be more clearly seen in the victory. A Such a meeting was lately held in New York to hear great apostacy enables us to be winnowed, that the Such a meeting was lately held in New York to hear the report of a delegation sent to Albany to present Gov, Hunt an address against the Colonization portion of his message, which, it is said, the hunkers required to be inserted for political purposes. The delegation was very politely received, and the belief entertained that he would veto any such bill as he would veto any such bill as he lad recommended. It was very wisely voted that it behooves them to take care of their 5000 colored At a large State Convention held in Albany, at

address to the colored citizens of New York was

At a large State Convention neid in Albany, an address to the colored citizens of New York was issued, and is to be extensively circulated.

The address complained of the allusion made to colored people in the annual message of the Governor of the State of New York, and of the attempt to get an appropriation from the Legislature to aid the system of Colonization, as well as the remarks of the Governor in reference to their degradation, It spoke of the attempts which were made to prevent the colored people from making progress, by refusing them admission into certain colleges, and said that this was not the case with Presbyterian Colleges, or the Catholics, or the Baptists, for they even admitted colored persons who were qualified to the Ministry. It denied the statement in the message of the Governor, that the colored population was decreasing, and by a lengthy statistical account, proved that they were increasing in wealth, numbers, and importance. It projects against a liberal approcreasing, and by a lengthy statistical account, proved that they were increasing in wealth, numbers, and importance. It protests against a liberal appropriation from the Legislature for Colonization in Liberia, first, because such an appropriation would be opposed to the Constitution, which prevents the lending of money to any private association; second, because such an appropriation is not desired by fifty colored persons in the State; third, because the Colonization scheme is a giyantic frand; and fourth, because the colored people of the State remember their brethren who are in bonds, and wish to remain by their side to render them assistance and relief.

From Frederick Douglass's Paper.

LETTER PROM CALVIN PAIRBANK. DEAR DOUGLASS :- I am still in health, and though, as it appears, I am forgotten by the friends of the anti-slavery cause in the North and East, of the anti-slavery cause in the North and Esst, I have the atmost confidence in the principles they teach. I do not intend to complain for being neglected; for I know the many outlets for their money, and the calls upon their time. I have felt much discouragement; three months in jail, and rolling the ball alone. But I am not without friends. I hope, after all, so be protected against the "Despotism of America," by the friends from Cincinnati, Ohio. Court will sit on the 23d inst. Mr. Lovell H. Rosseau, my attorney, informed me yesterday that Dr. Brisbane of Cincinnati would see that bail is secured before Court. In such case, I shall be compelled to go into trial in May or June, unless the money should be made up again. I do not think there is much danger in coming to trial, after an opportunity to arger in coming to trial, after an opportunity to ar-

range my testimony.

1 hope for the best. 'Duty must be done, though the heart break.' I have no inclination to put off the cause of my imprisonment unto any one, nor to acknowledge myself deceived with regard to the ground on which I fight.

ground on which I fight.

I think I can speak the truth, and say, 'Though II men forsake thee, yet will I not forsake thee, know of but one rule—'but one lamp, by which my cet are guided'—that is not 'the lamp of experience,' of truth as it appears irresistible in the volume of ature. I am not affaid to die. It does not take

not in such a state of preparation as I intended to be, or as the importance of the subject demands

We have in our country, at the present time, the nost conspicuous man now living, who has been reseived with a degree of enthusiasm unparalleled in the history of the ages; who is electrifying the land by the interest which he has drawn around him,an interest growing out of the character of the man himself, and the object of his mission. I refer, of course, to Louis Kossurn, the Hungarian champior of liberty.

Standing thus prominently before the world Kon auth is a man not only to be looked at, but to be criticised. It is fair that he should have every thing conceded to him that is his due. Those who are in the right can always afford to be magnanimous in their treatment of those who are in the wrong; and I hope that nothing will fall from my lips, this evening, that will do him the slightest injustice. As fo Hungary,-is it for me to express any sympathy for her fallen condition? Is it for me to declare my ab norrence of Austrian or Russian oppression, or oppression any where on the face of the earth? Does my man doubt whether my sympathies are with the own-trodden in Hungary, as well as in our own land? It is easy to sympathise with those who are oppressed abroad. There is no cross in the way-it does not jeopard any one's life or character. But he who sympathizes with the oppressed here, where ev ery thing is perilled by so doing, need not make any professions of regard for those in bonds elsewhere The abolitionists have, from the beginning, based their movement on universal principles. It is as wide as the world, and has reference to man as man, wherever he may be living, in whatever clime, or whatever may be the complexion of his skin.

I stand here, certainly with great regret and re uctance, to arraign the course pursued by Kossut since his arrival here. He has been tried in the furnace, and the smell of fire is upon his garments. rejoice, however, that such are the arrangements of n all-wise and merciful God, that there is no act however evil, which is wholly evil; that is to say, there is no act so entirely evil, that nothing good emanates from it. However badly a man may act, he cannot set so badly that God shall not hedge him in by his flat- Thus far shalt thou go, but no further. So that from the perpetration of evil, there ofter spring forth great and glorious results; though nonthe less culpable the evil door. Great are the uses of apostacy! The poet of na-

ure tells us- Sweet are the uses of adversity.' Se apostacy has its uses. Whenever a distinguished nan, on whom all eyes are fixed, falters in the career of duty, it is not an unmitigated evil, though alway to be deplored. We are so prone to rely on man that it seems almost indispensable that we should have, now and then, a great apostacy, to teach u the necessity of relying solely upon God. So, in this case. The admiration for Kossuth is unbounded, and there is great danger that those who are filled with it will be carried away from principle, and follow wherever he may go, simply through the power o that wonderful magnetism with which he seems to be overcharged. I am told,-it is a matter of indit ference to me whether it be so or not, -that some ab olitionists are sensitive to any criticism which makes against Kossuth. This is useful; it enables us to know ourselves. I fear that the abolitionists are too many. Our army, indeed, is not multitudinous; but yet, as in the case of Gideon, it may need to be still great spostacy enables us to be winnowed, that the true and the uncompromising may be all the stronger n consequence thereof.

It is for Hungary that the American slave must g to the wall, is it not? Why should not Kossuth ut ter a syllable in his behalf? O, because he is here t advance the interests of Hungary! That is the firs answer, and the second answer, and the last answer He is here for Hungary-that is number one, and th whole number. Well, that is precisely the cours ordinarily pursued in our own country. We needed no such man to teach us how to be adroit or time serving. Every party has some darling object in view, for the promotion of which it does not scrupl to make a compromise of principle. Our divine every where are teaching, in word and by example the doctrine, that the end sanctifies the means; and our statesmen and politicians are always ready to reduce it to practice. Why must the slavery question be avoided by the Whig party? Because it is important to the national welfare that the Whig party hould triumph. That is the Whig answer. It is a good in this case as it is in Kossuth's. Why does the Democratic party ignore anti-slavery? In order to secure its own success, so essential to the general prosperity; which it could not do, if it should take he anti-slavery movement under its wing. That is the Democratic plea. So each sect has some particuar object in view, which can be obtained only through compromise; and the slave, for the time be ing, must be lost sight of. The same doctrine is pro sulgated in regard to the Union. We must not take up the cause of the slave, because the 'Union must be preserved.' The plea, therefore, for Kossuth, that he is looking to the interests of Hungary, and therefore is justified in acting as he does, is not based upon ound morals, and certainly not upon true religion. But, it is said, Does not Kossuth utter gloriou entiments of freedom? Who that has read his eeches can doubt that he is fired with a love of liberty? What glowing strains, what fervent aspira-

tions, flow from his lips, as though touched with a live coal from the altar of God!' I am ready to endorse them all. But does not Daniel Webster utter the noblest sentiments of liberty? Does not Lewis Cass utter glowing periods in favor of human rights Do not all our great men take special care to tell the world how enraptured they are at the very sight of liberty? But to what does it all amount? It is easy enough to praise liberty in the abstract, but to be true to her at all times, under all circumstances, in all countries, that is another matter.

But, then, we are reminded of the sufferings, an trials, and perils, through which Kossuth has pass in behalf of the liberties of his own countrymen and we are asked, whether he has not thus given ev

idence to the world of his sincerity. I grant that

countrymen in chains; yet it is seventy jun to countrymen in comma, you as accomply fun easily was abolished in Massachusetts for my slavery was appropriate in massacraters for the There are no slaves in Connecticut; bone in the la There are no slaves in Connecticut; here is the be-pire State; none in Pennsylvas in; and jet is being Grante can a fugitive slave feet of these States can a fugitive slave find process Our revolutionary fathers could pril store that they might gain their independence. But the was one thing they could do at the same line was one thing they could do at the same line was one thing they could do at the same line. was one thing they could do at the same time-may half a million slaves as their goods and check the fact, then, that Kossuth has suffered for limp rian liberty is not conclusive evidence that he is to to the cause of freedom universally.

As for the seris that were emancipated in Repp. As for the serie time were commenced in the series it may have been only a master strate of posit may have been only a matter stroke of pen-rendered necessary in order to bet additional stroke A service for some stroke rendered necessary in order to get adultion they and against that power, Kossuth could be be to and against that power, Assault round and hope and coasfully to fight the battle of liberty. Days and this insinuation is unjust to Kossuth: The the does he not commend that example here we does he not commend that he has done is lies, when he is talking of what he has done is lies. ry, does he not say to us, 'You have milion is less ry, does no not make an oppression, one hour of what here, ground more misery than ages of the ba is fraught with more was freed. Way, And which the Hungarian series was recent way date cans, do you not follow the glorious example we you in Hungary? Could he help saying this, the

But we are told that he has come to the sense on a special mission; and we are asked, "by se on a special missie it? Who wishes to kinder hat Do the abolitionists? Are they unwilling is her Do the acommonsts: Are they unviling to be his appeals in behalf of Hungary! Who was be his appears in the street the object he had organic to turn astuc, and to have y man, to far at limit in view? Not an anti-slavery man, to far at limit in view : Not an annual to a wide difference beam. turning one's back upon his mission, and throngs word of sympathy for the victima of tyrang lang well as elsewhere.

But, we are told, if Kossuth should errors to sympathy with the slave population of our country there would be a popular excitement cread space him as fierce and strong, as it is now consults him his favor. Be it so! I have scarcely a dealy a would be so; and, therefore, it seems to me the sign gation is all the more solemnly imposed upon him b probe this nation—as one raised up specially area. purpose—and show how utterly hollow and special straig purpose and transit be so, let the fact go fort, be Louis Kossuth was hunted and prescribet in George Thompson, and driven out of the courtb:cause he would be true to the cause of straige freedom here, as he was true to it in Hungar, he if he allows a gag to be put into his mouth, let all recorded of him, that he preferred the price at support of the oppressor to the gratitude and level those who dare to remember them that are in both as bound with them. (Cheers.) It is sometimes asked, What has Kessuth done a

call for the censure of the abolitionists: His bree-fended slavery in our country!' No, he ham. 'Has he denounced the abelitionists?' No, le he not even mentioned them by name. 'Why, the, should they arraign him, when he has not, on the m hand, defended slavery, nor, on the other, denouse the anti-slavery movement? Why not let him no I will give two or three reasons why I think he shad not be allowed to run; at least, not without somebal running after him. (Laughter and cheers) late first place, who is he but a hunted fugitive-slep tive from despotism !- and, therefore, he sucht a sympathize with those in like condition, outs h not? Secondly; if the American slaves are in ale more deplorable condition than were the seradia own land, he should advocate here the measure vie he did so much to promote in Hangary. A felas feeling makes us wondrous kind. Kessuth land that there are hundreds of fugitive slaves at is North, hiding in secret places, and trembling istis bloodhound of the pursuer should be on their trait; yet he has not had the course or manlines to slick, even incidentally, to this humiliating fact, which continually lauding this nation as gloriously for

and therefore I condemn him. Then, again, he claims to be the representative of the principle of freedom. Why, then, should be tun li back upon the cause of freedom here? To him white actuated by principle, it matters not where he state in the universe of God. It is the same man you har to deal with-it is the same lover of liberty. He will be true to his faith, come life or death. And so ! would be with Kossuth, if he were all that is claim

for him. It is pleaded, in his behalf, that we ought to a member that he is but recently on our shore, m that he does not know what American slaverr is ficiently to pass judgment upon it; especially with mind so increantly occupied in securing the that has brought him here. Why, this is to excuse belittling the man. Now, the truth is, there seems be nothing in our country with which Kossathisa familiar. He is master of every prominent quests both in Europe and our own country, and is not fault any where. Of all men living, no one has played more general knowledge, or shown more in than Kossuth, in managing his case-knowing early where to speak, and what to say, to touch the pop-lar chord. For instance, when in Baltimore, vist there are many adherents of the Romish Chunk's found it good seasoning of his speech to sulepar Catholic clergy and laity in Hungary as having ass in the front ranks in the conflict with Austria & potism.

How can we excuse Kossuth? If we should got Austria, and take Haynau by the hand, and est pliment him as the foe of oppression; if we shad proise Francis Joseph as a true lover of fredom; we should laud the autocrat of Russis as the put champion of human rights; would Kossuth expersions? And how can the real friends of liberty her wink at his political sycophancy to the rilest of "

What will the millions in bondage say, when they learn that this man, coming with such power is is hands to electrify the public mind, refused eres is recognize their existence? Compare his suleges with the real facts of the case persining to the United States. He calls this a 'great, free and places country'; though he knew, he must have knext, as the Congress which passed the resolution, suthering the President to send a naval ship to Asia sher lin and his companions in exile, was the very Corpus at which the Fugitive Slave Law was enacted. If knew, he must have known, that he could not come here, and bear his testimony against such strait. and be well received by those who pased that ist.

He has struck hands with Lewis Cass and Beat

Web. Webster, with Senator Foote and Millard Fillment as the true friends of down-trodden humanity; last this, he is to be greatly condemned; for all theres are in favor of evernizing slavery on our soil, by its countenancing every effort for its abolition.

Kossuth has exhibited, slso, I think, greet seekness and want of courtesy in several interest A
Committee of the American and Foreign Asia Se very Society waited on him in New York, and this expressing their sympathy with him and his opposed land, told him that they did not wish him use any thing about slavery in our own countries, who are pledged to remember the slave in his bad. Even then, he abruptly said to them, 'I hope rash not mean to entrap me! I hope there is no down there! How utterly contemptible! The colored contemptible! The colored contemptible of New York, also, waited upon him, through the country of their body, and they could not make courage analysis of their body, and they could not make the courage analysis of their body. they would give it to him! Now if, through imide, they would give it to him! Now if, through managers they were induced to keep back erer; allows it their brethren in bondages and to their own managers.

Just money, if you have any ! Tar meney, " of Adolph Gyurman, the German Tar be care New York. Refore he started his paper, he elect New Luca. Separate in exarcou his paper, he hold pursue in this country; and Kossuth, have parsue in this country, and Aossuta, nav-sociated with him as an editor in Hungary of his with him in exile, recommended him to try of all with him in exact recommended him to tr to sooner had the noble Gyurman dein in in programme, that he was not in favor a his programmer, and he was not in favor die eteration of logistic states, than Kossuti able this course, Gyurman is no longer true to substitute to not the climax of littleness, wher Sugary and it? What right had Kossuth to sit in separate this nobly consistent editor, and deas true to freedom every where?

as tree to precious every where? and system of slavery in the world, while, at the not time, be insists upon it, in the name of our comnot humanty, that we are bound to feel an interest a Researt, because she is the victim of Russian in mion. We are to say to Russia, . Hands off! g net, we will make you !

I abject to him, finally, because he is doing a great labet to and, and to a doing a great hemitable, for its personal influence is almost bound-You know that Father Mathew, before he came whee States, signed an address to the Irish in this with with seventy thousand of his countrymen, eresting them to stand by the abolitionists, to join ment-divery cause, and to bear an unequivocal money sgainst slavery. You know, moreover, is on his arrival, he at once turned his back upon a praciples that he professed to hold sacred in Ireind-that he went to the South, and spent nearly all a time there. Do you suppose that he will ever gia spesk against American slavery? So, if Kosa stall go through this country, exhausting the agrage of culogy upon us, and saying nothing est our hideous slave system, think you that in Heger, whether independent or in a state of vasthe will ever utter his testimony against slavetiling America? If he cannot be true here, he will to open his lips to rebuke and thereby we shall lose, in behalf of the enand millions in our own land, the weight of his certal influence. In regard to Father Mathew, we er some two millions of Irish in our country, who, was seen his determination to have nothing to do radayery here, will naturally shut their eyes and ants its abominations, and co-operate with rather an sprose the enemies of emancipation. The effect deepas-committal policy of Kossuth will be equal-Sastrous upon our German and Hungarian popumen, to say nothing of its corrupting influence upon beninds of his American worshippers. This it is samples these great apostacles so much to be de-

last bring these remarks to a close, that others par follow. But, bef re I do so, I wish to read you testimony of Daniel O'Connell, concerning slaveris this country, because I think it is the language not Kossuth should have uttered on his coming here : and I desire to do horior to the dead. O'Connell euld say, in view of our colossal slave system, not that we are great, glorious and free, but this :-

'Let America, in the fulness of her pride, wave or high her banner of freedom and its blazing stars. I point to her, and say, "There is one foul blot upon point to her, and say, "There is one tout one upon a-you have negro slavery!" They may compare their struggles for freedom to Marathon and Leuetra, and point to the refleman with his gun, amidst her wooks and forests, shouting for liberty and America, lathe mids of their laughter and their pride, I point then, to the negro children, screaming for the mother imm whose bosom they have been torn. America, it a loul stain upon your character !

That should have been the language of Kossuth to America! Instead of which, he says- It is your phrious country which Providence has selected to be the piller of freedom, as it is already the asylum to oppresed humanity'! Hear O'Connell again :-

10h! the inconsistency of these anostles of liberts taking of freedom, while they basely and wickedly continue the slavery of their fellow-men! . . Unless they should be slavery, they must write themselves down has, or call a general convention of the States, and bin out the first sentence of their Declaration of independence and with the states. ndence, and write in its place. " Liberty in Amerca means the power to flog slaves, and to work them for nothing."... If there is one thing which more than another excites my abhorrence, it is the lass which the Americans have framed to prevent the instruction of their slaves. To tench a slave the principles of freedom is punished with death. Were these human laws, it might be asked? Were they seed made by wolves of the forest? No-they were made by a congregation of the largest? Nothing well as welres—monsters in human shape, who boast of their liberty and their humanity, while they carry the heavy forts of tigers within them.

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on to com-ould a; if cuse here op-

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That should have been the language of Kossuth anguage equally faithful, especially after reading the Fugilive Slave Bill, which was put into his hands an the other side of the Atlantic. Yet how strong were the temptations presented to O'Connell, to hold his peace in relation to the guilt and shame of Amer-For if there be a people, next to the slaves of this country, demanding universal commiscration, it is the Irah population in Ireland. If there be a peo ple whose wretchedness calls for the earnest sympa thy of every friend of humanity, it is the popustan of Ireland. And if any people could be justifel is secrificing all else to their own condition, in teler that they might succeed in their efforts to be bre and prosperous, it is the Irish people. Now, how onell act? You know, Sir, that the attempt va male by the recreant Irish clubs on this side the Athenie to bribe the great Liberator to silence. They hab it a condition—an imperative condition—of giv by famils to carry on the repeal agitation at home, flat O'Connell, with his associates, should be dumb to the subject of American slavery. What was the mply of O'Connell, in the name of suffering Ireland?

Yes, I will say, shame upon every man in Ameri-o, who is not an anti-slavery man; shame and dis-Is, I will say, shame upon every man in America, who is not an anti-slavery man; shame and district are in min. I don't care for the consequences. Is not restrain my honest indignation of feeling, length have abrunk from the question, but I would make twent a course unworthy of me. I could not a therefore the a course unworthy of me. I could not a course unworthy of me. I could not a course unworthy of me. I could not a course unworthy of the country of the course of the Union itself, were to abide the result. I am not bound to look to consequences, but to justice and humanity. In America, let me be territed—let their support be taken from Ireland—sariar, I denounce you wherever you are! Come asian, I denounce you wherever you are! Come maion, come oppression to Ireland—let Ireland be asia may—I have my conscience clear before my fold. It Ireland should never get one shilling from the control of the contr my course is plain, my path is obvious ached to liberty; I am the uncompromisi of slavery wherever it is to be found. My same distress is not confined within the trends itself to every corner of the carth. My heart take abroad; and wherever the miserable is to be accorded, and the slave is to be set, there my spirit at home, and I delight to dwell in its abode.

Contrast the lofty-bearing, the moral independence, stern integrity of O'Connell with the parasitical and truckling policy adopted by Kossuth, because he has not jeopard the interests of 'poor Hungary'! All bonor be to the memory of Ireland's unfaltering rator, the champion of universal freedom !

There spoken in terms of regret and censure, but nt of despondency. Great and popular men may, by compromising spirit or base apostacy, greatly reand they cannot destroy, the cause of equal liberty mankind. That cause shall ultimately be vic-Whoever else may falter or flee, 'God is trings and strength, a very present help in time ble. Upon him be our reliance, that to him my be all the glory.

LETTER PROM WILLIAM C. NELL. ROCHESTER, (N. Y.) Feb. 19, 1852.

ESTEEMED FRIEND GARRISON Inspired by reading, in the Liberator, the narrative of the Ladies' Bazaar and the Annual Meeting of the Massachusetts Anti-Slavery Society, each so glorious in results, and so vivilving to me in reminiscences, have at length obeyed the spirit prompting me to pen brance. I believe Henry Martyn once recorded his conviction, that he who travelled far from home in pursuit of health, travels on a fool's errand. How applicable this may be in the present case, deponent is unable to say. Though not having regained my usual health, the feeling is sometimes mine, that I may yet see the opening buds and sunny skies o coming spring.

A glance at the popular lectures delivered in any locality, and the influences generated by them, to some minds present a significant item in a general summing up of character. The citizens of Rochester have this season listened (on the Athenœum and other rostrums) to several able lectures on miscellaneous subjects. The role commenced by a lecture from determined to send it to you for the comfort and en-Henry Ward Beecher, who, for a manly vindication of the higher law, was applauded by the mass, and may be among you. I know you are not one of these. complimented by the Hunker press with what they intended for censure. He was succeeded by J. T. Headley, author of 'Napoleon and his Marshals." On announcing his subject-Personal Freedom-the audience manifested both hopes and fears; some sup- When presidential candidates declare that the mainposing that, from the premises laid down, sentiments at least have a direct reference, even by way of conclusion, to the millions of persons in this country, so of the Union as one of the most sacred duties of the signally deprived of freedom. Others, smarting from Mr. Beccher's denunciations of the Fugitive Slave thing is as bad as can be imagined with those whom Law, instinctively anticipated a little more of that the American people have selected to guide them on same sort.' But both classes were disappointed, the lecture being made up in sketching the recent revolutions in Europe, while, in regard to freedom in the United States, a most memorable letting alone was ex-Among other performances, of more or less accept-

truly be said, that none have been better appreciated than the efforts of Ralph Waldo Emerson, John Pierpont, and Theodore Parker, enhancing the distinguished reputation long enjoyed by this trio of the Old Ray State literati. Your readers are conversant. did not sperifice Humanity to the Muses, but alluded to slavery whenever its application would enforce a moral or confirm a fact. Samuel J. May, of Syracuse, in his recent pulpit ministrations in this city, was also, as you are of course prepared to hear, faithful to the slave, whose cause he has so long, so triumphantly vindicated. The words so fitly spoken by these champions of truth, and the attentive ear given by the people, when emancipated from their wouldbe leaders, have only served to deepen the regret oc- Webster on the one hand, and Louis Napoleon on the casioned by the non-appearance here of New England's gifted orator and Humanity's eloquent advovocate, Wendell Phillips, to facilitate whose lecturing visit a combination of ways and means was hopefully put forth, but, most unfortunately, without suc-

A most gratifying fact to me is the love and veneration cherished in many circles here for the name and fame of George Thompson, who, though beset by affairs. Surely, if he had been turned back for plain a rampant pro-slavery press, achieved a victory dif- speaking before he had left the quarantine ground at fering in some details, but none the less brilliant than New York, he would have returned to Europe a those of Boston and Springfield. At a recent exhibition of a Young Ladies' Seminary, an essay was read on the Transatlantic Missions of Lafayette and George Thompson, culogizing both in the loftiest strain for their services in the cause of freedom, which was but in Texas, or in Mexico, or the recent raid upon a just tribute awarded to each. Many, however, thought the former would have lost nothing, if the these gentlemen come to Europe till they have extendlatter's claims to immortal honor had been more prominently dwelt upon; for while Lafayette's errand to this country was to assist a three-penny-taxridden people, George Thompson's sacrifices and ofodds, to the advocacy of a race whose entire selves are held subordinate to a tyranny unparalleled in the world's annals. Let full justice, then, be awarded to Lufayette for the aid rendered these colonies in their revolutionary struggles; but to the strong hand and bold heart of George Thompson, whose life has been a battle-field-whose matchless eloquence and fear- true. What do you think of it? less manhood have been so potent in setting races free from bondage-to him will impartial history decree the chaplet of imperishable renown.

Sallie Holly held a large audience in close attention at Corinthian Hall, one evening last week, by her admirable lecture on American Slavery. Many who revered the late Myron Holly felt induced to hear his despite; in this her first public andress in her late of them, and their recoil upon ourhis daughter in this, her first public andress in her his daughter in this, her first public andress in her selves, are immediate and apparent. But this can native city, though evidently not from their regard rarely be, unless where the field of our exertions is for anti-slavery truth, or faith in the propriety of narrow, and ourselves the only or the chief laborers, woman's rights; but those who heard her without being deeply impressed, must be in a most unenviable state of mental and moral darkness./ Her familiarity with the subject, her fund of argument and illustrative facts, and her ferveney of appeal, constitute of some great amendment,—the amount which each her a most valuable auxiliary to advance the anti-sla-man has contributed to the achievement of ultimate her a most valuable auxiliary to advance the anti-sla-very cause. Impressed with this truth, my mind re-verted to your early and constant advocacy of wo-man's equality. The seeds sown by you at a time who have labored, in the patience of secrecy and siwho have aborts one political or social change and now promise an abundant harvest. The fact of which they felt convinced would ultimately prove of woman's equal participation in the lecture room, in the halls of science, and other departments hitherto monopolized by man, has become an every day occurrence. In the perilous years of '33-'35, a colored woman—Mrs. Maria W. Stewart—fired with a holy doubts will therefore often creep in upon minds in zeal to speak her sentiments on the improvement of which egotism is not wholly swallowed up by ear and felt to this day. The world cannot rob you of the great satisfaction of having been mainly instrument- in this world there is no such thing as effort thrown

The Fugitive Slave Law has made its ravages Rochester: but without those exciting scenes enacted in Boston and elsewhere, there have been occasions when both the foes and friends of freedom were marshalling their forces. The first foe saving the Union, the others rescuing a brother man from human bloodhounds. But the proximity of this city to Canada has ensured a ready flight in the fugitive's emergency. Several who had resided here for years, sustaining good business positions, have been compelled to abandon home and loved associations, for fear of being drag-

Some very interesting facts might be given relative to these American Kossuths-those who have fieled various stations, in the mechanic's work shop and

ied, tongues wagged, or eyes looked treason to slavery, are now enjoying, in a monarch's domain, the lib-erty denied them in the American republic. The olored citizens have systematically aided their hun ed, brethren, and have just held a donation festival, exclusively for the benefit of the fugitive.

I am yet a sojourner with Isaac and Amy Pohose names are synonymous with truth and zeal in Humanity's cause, whose active sympathies are in deed a panacea to the invalid of body or mind. With unbounded regard, I remain,

Faithfully yours, WILLIAM C. NELL.

LETTER PROM RICHARD D. WEBB. Dunlin, Jan. 30, 1852.

I need make no apology for sending you the follow ing extract from a book of more than common interest, which I have just been reading: 'The Creed of Christendom, by William Rathbone Gregg, who I suspect is a grandson of your friend William Rathbone of Liverpool. When I met with the passage, I You would prefer that the pra-slavery sores should come fully out, rather than remain lurking in the system of the body politic. It may be ugly to behold, but it is more easily dealt with by the physician enance of the Fugitive Slave Law shall be the carwould legitimately follow, which, if not radical, might dinal point of this policy, and when the Lights of the Church look upon slave-estehing for the preservation sanctuary, I don't see what more you can ask. Every earth and to heaven.

People sometimes ask what good the abolitionist have done. I would answer, that if they had done nothing more than unveil to the American people the length, the strength, and the hideousness of the coils with which the Demon of Slavery is dragging down ance, may be mentioned, the Historical Lectures of to disgrace and ruin their national reputation, it Rev. John Lord, and a characteristic poem by John would constitute a claim on the gratitude of all true G. Saxe; but, without disparagement of any, it may American patriots. To be forewarned is to be forearmed.

I am glad the Christiana trials are abandoned. cannot think any better success awaits the trials at Syracuse. There is a spirit in the land which will not allow trials on constructive high treason, which Engthrough various mediums, with their matter and land has outgrown for nearly two centuries. Samuel manner; yet I am disposed to mention what was J. May has proved the lump of salt that seasons Syspecially true in this instance of the two latter. They racuse. Daniel Webster's boasting bluster has come to nothing before him.

I think I read of some Senator Douglass, or General Douglass, who declares, in reference to the alarm of invasion now rife in England, that . We (the Americans) will come over, help the British to whip the Continentals, and then make England a republic. But before John Bull submits to this slight change he should know something more of the particular phase of the republic intended for his use; for Daniel We don't want a 'Prince President'; nor do we wish to have the 'Peculiar Institution' established by law and upheld by the gospel in our Southern countiesbloodhounds and black coats in brotherly companion-

ship. I was greatly pleased to see the articles in the Standard, (signed by our E. Q.,) about Kossuth and his stronger man than we are now ever likely to see him The idea of young America going a knighterranting for the establishment of liberty, is all moonshine. What was the object of the Florida war, or the wa Cuba? The spread of slavery. And why should ed and confirmed the blessings of the institution or your own shores? I am sorry for Kossuth. I am sorry he has stooped so low and picked up so little It is had enough to see one's idols tumbled down, bu forts were consecrated, and in the face of tearful it is still more mortifying to see them fall down of themselves. Will you reprint the extract I send you? It ma

hold up some heavy hearts, and cheer some drooping spirits. I like the idea of no honest effort for good ever going to waste. It is the pleasant thought of an enthusiastic young heart, and almost too good to b

Yours, ever affectionately,

RICHARD D. WEBB.

The hope of success, not the hope of reward to the carrying forward of a great cause,—merely t till the ground or sow the seed for a very distant harvest, or to prepare the way for the future advent colored Americans, encountered an opposition even from her Boston circle of friends, that would have damped the ardor of most women. But your words of encouragement cheered her onwards, and her public lectures awakened an interest acknowledged and felt to this day. The world cannot rob you of the cherish the conviction assumed in the conviction. al in securing an audience for the oppressed on ac-count of sex or complexion.

This is that 'in all labor there is profit,' that all sin-cere exertion in a righteons and unselfish cause is necessarily fullowed, in spite of all appearance to the necessirily followed, in spite of all appearance to the contrary, by an appropriate and proportionate success—that no bread cast upon the waters can be wholly lost—that no seed planted in the ground can fail to fructify in due time and measure; and that however we may, in moments of despondency, be spit to doubt not only whether our cause shall triumph, but whether we shall have contributed to its triumph, umph—there is One who has not only seen every exertion we have made, but who can assign the ex-set degree in which each soldier has assisted to gain the victory over social evil. The Augean stal of centuries-require a mighty river to cleanse th don home and loved associations, for fear of being dragged back to bondage. Fugitives are constantly passing
through here, giving no rest to their feet nor siumber
to their cyclids, until the protecting ægis of Queen
Victoria makes them welcome freemen on Canada's
shore. A party of fifteen thus rid themselves of republican slavery on Thanksgiving day—to them truly a day consecrated with sincere thanksgiving to the
God of freedom.

Of centuries—require a mighty river to cleanse them
thuroughly away. Every crop we contribute sids to
swell that river and augment its force in a degree
awal that river and augment its force in a degree
swell that river and augment its force in a degree
awphreciable by God, though not by man; and he
whose zeal is deep and carnest will not be over-anxious that his individual drop should be distinguishathe mighty river to cleanse them
thuroughly away. Every crop we contribute sids to
swell that river and augment its force in a degree
awphreciable by God, though not by man; and he
whose zeal is deep and carnest will not be over-anxious that his individual drop should be distinguishathe mighty river to cleanse them
thuroughly away. Every crop we contribute sids to
the thoroughly away.

Swell that river and augment its force in a degree
awal that river and augment its force in a degree
awal that river and augment its force in a degree
awal that river and augment its force in a degree
to their cyclids, until the protecting ægis of Queen
whose zeal is deep and carnest will not be over-anxious that his individual drop should be distinguishating waters; far less that, for the sake of distinction,
it should flow in ineffective singleness away. He
will not be careful that river and augment its force in a degree
through its force in a degree
to their cyclids, and it is force in a degree
to their cyclids. will not be careful that his name anoma or increased upon the inite which he casts into the treasury of God. It should suffice each of us to know, that if we have labored with purity of purpose in any good cause, we must have contributed to its success; that various stations, in the mechanic's work shop and slaveholder's dwelling, and have alaked their thirst for knowledge under towering difficulties, and at last seized the golden moment to unrivet the chain, and, through complex trials, reach a haven where they can realize that

No sea

Swells like the bosom of a man set free.

Some who were present at the Syracuse and Christiana battle-grounds, where either their hands emboding the state of infinitely small concern; and still more, that the consciousness of having so contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have contributed to its success; that the degree in which we have degree in which we have contributed to it

We have received, in pamphlet form, 'An Addres fore the Salem Female Anti-Slavery Society, at i Society, at its Annual Meeting, Dec. 7th, 1851, by Thomas T. Stone. Published by request. For its author, we cherish the profoundest regard and the warmest friendship as one of the purest and truest witnesses for God, in any age or country. The whole discourse is so admirable, that we would gladly lay it all before our readers, if we had room. We can give, this week, only its concluding portion :-

only its concluding portion:—

'I have not finished; but I must relieve your attention. People of Salem! as one of your number happy to have lived with you so long, with whom I should have been happy, as I said, to die; these words, or rather better words than these, words greater, holier, of diviner life and power than I can speak, I felt that I could gladly utter before I ceased to be with you. They have long been growing in my heart. I brought them with me from my distant retirement. I have tried, as far as I could, to convey them to other souls. I trust that they will only become more vital, more effective, more prolific, in any future ministries to which I may be called. If these fail, then all things fail. If these are false, then the universe is false; if these are evil, then If these fail, then all things fail. If these are false, then the universe is false; if these are evil, then there is no such thing as good; nay, if these are anarchic, then men are fatherless and the world is without a God. Politicians, degrading the noble name, may continue and redouble their sneers and their tyrannies; Preachers, abandoning the Temple of the Father for the synagogues of sects, and dogradients and nastice may proplaim sects and dogmatisms and parties, may proclaim basest deeds and laws holy; nations, apostate from God and Truth, may be false and cruel still; but the Word of the Highest is above them all. The tumults of partisan conflict, the discords of sects, the material interests of states and confederacies, the material interests of states and confederacies, and the section is which they rise and the material interests of states and confederacies, pass away with the seasons in which they rise, and swell, and fall; the questions which agitate our times will lose themselves in oblivion or in still larger problems; but the one great problem will survive; whether God, in the nutiverse and in the heart, shall be confessed absolutely supreme, and his law of lose be confessed absolutely supreme, and his law of love and justice to all his children shall be fufilled; or human passions and interests, expressed by major-ities and enacted in statutes, shall hold dominion; this, if question at all, is perennial. For our country, the crisis, the judgment, is already presented. It cannot be escaped. Private citizens and public representatives, preachers and churches, courts, legis-latures, congresses, all are summoned by the trumpet tones, now rending the very sepulchres, to stand out and appear in the trial which none can avoid, in out and appear in the trial which none can avoid, in which character is becoming transparent. Bretiren! Sisters! Let us greet this coming of the Lord. With heart, with voice, with hand, let us enter into the strife, firm in his strength, joyous in his love, serene in his peace. The work is his; faithfully let us do it; him let us worship in fulfilling it. Freedom, Virtue, God! Herein our inspiration and our undying trust. Brethren! Sisters! Accept our undying trust. Brethren! Sisters! Accept these, my last words of service and of cheer. The Spirit hallow you with its everlasting benediction! Fare ye well!

For sale at the Anti-Slavery Office, 21 Cornhill. Price, 12 1-2 cents.

> ANTI-SLAVERY ON THE CAPE. HYANNIS, Feb. 26, 1852.

I left Boston a few days since, to held some antilayery meetings in Provincetown and other places on the Cape. Tradition says, that many years since, an anti-slavery advocate held a meeting in Provincetown, and not long since, a Freesoiler went there to advocate Freesoilism; but very little attention has been given to the slave's cause in that region. Through the aid of our friend, Joshua Robbins, Esq., late of Harwich, and that of Mr. Atkins, of Provincetown, a place was obtained for our first meeting, which was held on Thursday evening, the 19th inst. The vestry of the Universalist Church was engaged, and a fair audience assembled, and they listened with seeming interest throughout the evening. At the close, some Methodist friends of the slave came forward, and generously offered the use of the vestry of the Methodist Church for the following evening, free of charge. We accepted their offer gladly, and I addressed a somewhat larger audience there on Friday evening. Nothing is wanting in Provincetown or the neighborhood but anti-slavery labor. The people are accessible, and there is latent humanity enough which may be called out by proper effort. The removal to Provincetown of our friend Robbins is highly favorable to our cause, and his well known energy of character will facilitate any efforts made there for

On my way back, I stopped at Wellfleet, and though some of the religionists there were exceedingly frightened that a 'Garrisonian abolitionist' had come to their town to speak, and though, in consequence, considerable opposition was shown, yet I held my meeting, and had a pretty full house. A gentleman by the name of Higgins volunteered to pay the expenses of the hall, and there was an exhibition of independence of eninion and repudiation of priestly dictation which indicate that anti-slavery efforts would prosper there, and good fruits result.

Mrs. Cochas been lecturing in various towns on the Cape with great success. She has awakened the elements of free discussion by her lectures on Woman's Rights,' and her lectures are crowded every

On Tuesday, I came to Hyannis, and went the san day to Osterville, and gave a lecture on Wednesday evening to a full audience in the Baptist Church there. To night, (Thur day,) I speak in the Methodist Church at Hyannis.

I have the pleasure to write you, that our long-tried friend, Hiram Bearse, is recovering from his severe illness, and we trust he will live to be, for many years to come, as in times past, the active friend of justice Truly yours,

GEO. W. PUTNAM.

LETTER OF GERRIT SMITH. A large portion of the preceding page is occupied by a Letter from Gerris Smith to Gov. Hunt, of New York, on African Colo. nization, which is as timely as it is carnest, faithful and conclusive. It contains some interesting and instructive reminiscences, pertaining to Mr. S's early advocacy of the Colonization scheme, accompanied by some very frank confessions in a truly noble spirit,-Mr. Smith expresses a higher opinion of James G. Birney than we are able to entertain.

Kossurn. We give only a portion of the speed made by us at the Melodeon, respecting Kossuth and his policy in this country, because the ground has already been so thoroughly canvased in our columns Next week, we shall give the remarks of Dr. Mann, delivered on the same occasion, in vindication of th Hungarian leader.

THE ANNUAL REPORT. The Annual Report of the Managers of the Massachusetts Anti-Slavery Society is now published, and ready for distribution to the members. All persons contributing to the expense of the annual meeting, to the amount of one dollar, are also entitled to a copy. The Report is from the pen of EDMUND QUINCY, E-q., and is a highly comprehensive and valuable document.

Read Dr. Dewey's cowardly, shuffling defend of himself, and exposition of his sentiments respect-ing slavery and the Fugitive Slave Bill, in the 'Refuge of Oppression.' He avows himself to be in favor of slave-catching, and hostile to immediate emanci pation. Nothing worse can be said of him.

BUY, AND CIRCULATE. The admirable speech nade by Wendell Phillips, at the late annual meet ing of the Massachusetts Anti-Slavery Society, may be obtained, in neat pamphlet form, at 21 Corn hill. Price, 6 cents.

A letter from Mrs. Coe is unavoidably deferre

The well known anxiety to propitiate their South

The well known anxiety to propitiate their Southern connection, by shaping its polities to secure its patronage, on the part of the leading members of this house, has secured, not a profit, but a loss.

The failure of the Southern trade this year is the more especially felt, as the heavy expenses of conducting a large dry goods trade are immense, and when once commenced, admit not of contraction.

Those houses who especially won the ensity of a large portion of the Southern desiers, have these benefitted by the very unjustifiable attempts made to injure them by their trading rivals. How many of the leading members of the famed Union Committee have been ruined, by selling their principles with their goods i—N. E. Evening Post.

Reform Meetings .- At Manchester and Leeds ther Reform Meetlings.—At Manchester and Leeds there have been great Reform Meetings during the week, at which all the leading reformers of both districts were present. At Manchester, a handsome subscription was set on foot. There have also been large and wannimous meetings at Birmingham, Sheffield and Nottingham, at which Sir Joshua Walmsley and Mr. George Thompson, M. P., attended.—English paper.

The London News, in a literary review, says At Philadelphia—the capital of a slave Nate—the nuthor gets upon dangerous ground. And when this critic gets upon American topography, what kind o ground does he stand upon?

PITTSBURG, Feb. 26. Railroad Accident.—This afternoon, Mr. Winchell the comic lecturer, was run over by the ears at the Alleghany depot. His arm was broken, and his skul so badly fractured as to leave no hope of his recovery.

DP Mrs. Stone, widow of the late editor of the New York Commercial Advertiser, died at Saratoga Springs on the 25th ult. The Kossuth jollification in Philadelphia co.

The Maine Liquor Law in the State Prison.—We learn that of the 402 convicts now in the State Prison at Charlestown, over 300 have petitioned the Legis lature to pass the Maine Liquor Law.—Boston Jour

The ship fever is spreading to an alarming extent in New York. There are 700 cases at Quarantine, and a great many in emigrant boarding houses, which are gradually spreading the contagion throug The Society of Friends separated in New York, in 1828. The Hicksites, at their last meeting, agreed to pay over to the other division \$25,000, or one-half the estimated value of the property at the time of the

separation. 13 John C. Hamilton, Esq., has just completed an edition of nine volumes of the works of his father, the late Alexander Hamilton, and also two volumes

The vote of the city of Portland, loaning \$500,000 additional to the Atlantic and St. Lawrence Railroad, was 888 yeas to 22 nays. This shows the confidence of the people in the benefit that road is to be to Portland. Melancholy Suicide .- Near St. Albans, Vt., Em

line Ladue, the only daughter of a blind mother and decrepit inther, rushed before a train of cars, and was run over and killed. Cause, seduction, under an unfulfilled promise of marriage. A man rushed to the spot to remove her from the track, but he was hindered from reaching it in season by the deep snow.

James Gallagher was sentenced to the peniten tiary for six years, at Richmond, Ga., a few days since, for kidnapping.

The national picture of 'Washington Crossing the Delaware' has been sold in New York for \$10,000.

Ninety persons were killed, in the State of New York, by railway accidents, during the last year and forty-seven wounded. The boats of the Eric Canal, if placed in a line

ould reach from Albany to Utica. There are 5.015

For If every American elergyman received but a salary of \$375, the cost of our national pulpit would be six million dollars a year.

Kossuth was made a member of the Cincinna i Lodge of Free Masons a few nights since, when he cas taken through all the degrees!!!

The Essex County Freeman made its appearance Saturday last as the first number of a new series in an enlarged form, and of very much better typo-graphical appearance. The name of its editor is not announced. It is published by B. W. Lander, for the

Quick Time. - Two new locomo ives, which have been placed upon the Hudson River Railroad, have been placed upon the Hudson River Railroad, have made the distance between New York and Albany respectively in three hours and cight minutes and three hours and twelve minutes, running time. This is at the rate of about forty-five miles an hour. The whole distance was accomplished in four hours, including stoppages.

In Russis, the proportion of freemen is but one to five. Out of 52,000,000 inhabitants, 42,000,000 are seris.

Wood in Cincinnati has been sold this winter t twelve dollars a cord. Is Ohio already stripped of

A Mr. Yate, of England, has received a patent for building ships on the life-boat principle, which can neither be capsized nor swamped.

Let During the last three years, the wives of nine men have been taken to the Massachusetta State Lu-natic Hospital, in Worcester, in consequence of their

usbands going to Cali ornia. Rev. William Ware, a much esteemed cler-

writer, died at Cambridge on the 19th

E Elmund Quincy proposes that Feb. 15th, the anniversary of the Boston Rescue, shall henceforth be marked in the Calendar with a Red Letter, and be known as Saint Shadrach's Day. And he further nominates Hon. George Lunt, poet and prosecutor, * Adocatus Diaboli, or Devil's Attorney, to present and urge the objections to conterring the honor in

A supposed Kidnapping Case .- Two men, said to be A supposed Kidaapping Case.—Two men, said to be named Stanlee and Storms, arrived at Louisville on the 8th uttimo, having in their possession a negro boy, who stated that they had hired him at Church Hill. Queen Anne's county, Md., to go coasting. They took him to Harlem, N. Y., and then to Pittsburg and Louisville, and at the latter place, it is all leged, offered him for sale; but the boy asserting he was iree, was taken in charge by a poice officer, and sent to jail. The two men made their escape.

TREASURER'S REPORT

Of Receipts, from Feb. 1 to March 1, 1852.

From S. May Jr., for collections—
from Mr. E. Lawton, Cambridge,
to redeem pledge,
from Dr. E. D. Hudson 5, John
Cushing, Jr., to redeem pledge, 2, 8 00
from R. H. Ober, to redeem two
pledges, 10. Strah Clay, do. 1, 11 00
from W. P. Arkinson, balance of
pledge, 10—unexpended balance
of appropriation 75c, 10 75
from N. Tillinghast, on account of
pledge, 10. H. Moody, to redeem
pledge, 5. pledge, 5, from C. H. McIntire, Treas. Reading A. S. Society, from Franklin Williams, to redeem pledge, 2; Albert, Ford, de, 2, from W. Lovell, to redeem pledge, 1; Mrs. J. Curtis 1, a friend 10, 12 00 29 00 3 00

1; Mrs. J. Cartis I, a friend 10, 12 00
from Richard Uiap, Dorchester, 20 00
from Ira Gray, to redeem pledge, 3 00
from C. L. Remond I, J. W. Allise I, 2 00, 100 39
m Wm. H. Fish—collections at Mapleville 3 45, Uxbridge 6 60, 18 05
m J. J. Locke—collections at Uhester village 71c, from L. G. Stateford I, 3 N. Middlefield I 07, Middle-Sald I. Shareshurz

nt N. Middleneid (01, Parish field 1, Shutesbury 1, nt Present 1 59, n friend 1 50, Present Hill 99c, Greenwich vil-lage 50c, lections at annual meeting, received 943 38

S. PHILBRICK.

Brookline, March 1, 1852.

Orange,

PLYMOUTH COUNTY. CREALES C. BURLETON, an Agent of the Old Colony ati-Blavery Society, will hold meetings as follows: Pembroke, 6th, and all day Sunday, 7th.
Hanover and vicinity, 8th, 9th, 10th and 11th inst.
Wareham and Bochester, 13th, 14th, 15th, 16th and
17th.

17th. Hingham, 19th, 20th, 21st. Scituate, 22d and 23d.

South Scittate, 24th.
West Scittate, 25th.
North Bridgewater, 27th and 28th.

GEORGE W. PUTNAM, An Agent of the Massachunetts Anti-Slavery Society, will lecture as follows :-Townsend, Saturday
Saturday
Sunday
Tuesday,
Wedne'y,
Thursday
Saturday
Sunday,

Sunday, Winchendon Village, Winehendon Town, Baldwinville, Athol,

MEETINGS IN CONNECTICUT.

LUCY STONE and LEWIS FORD, on behalf of the New England Anti-Slavery Convention, will hold a series of meetings in Connecticut, commencing in New Londow Country and expect to speak on Tues-day criming next, March 9th, in MYSTIC. Further appointments will be made known by local

MILLVILLE

Dawres S. Wietrary and William H. Fish, on be-half of the Massachusetts Anti-Slavery Society, will hold a meeting at Darling's Hall, in Millville, on Sun-day next, March 7th.

LUCY STONE.

An Agent of the Massachusetts Anti-Savery Society, will lecture in East Bridgewater, at Joppa Village, on Sunday evening next, March 7th.

NEW BEDFORD ANTI-SLAVERY LYCEUM. CHARLES C. BURLEION will defirer a lecture before this Association, FRIDAY evening, March 12.

NEW PUBLICATIONS.

JUST published, and for sale at the Anti-Slavery office, 21 Cornhill, Boston:

Selections from the Writings and Speeches of Wil-liam Lloyd Garrison. With an Appendix. Price,

one dollar.

Letter to Louis Kossuth, concerning Freedom and Slavery in the United States, in behalf of the American Anti-Slavery Society. Price, twenty-five cents. This is an exceedingly valuable panaphlet (of 112 large octavo pages) for preservation, reference, and general circula ion. It contains, besides its direct and faithful appeal to the Hungarian leader, copious laudatory extracts from the speeches of Kossuth, contrasted with the wors and horrors of slavery, as daily witnessed at the South—numerous quotations from the eloquent and scathing speeches of Daniel O'Connell, in denunciation of American slavery, and all its upholders and abettors, and in praise of the American abolitionists—the replies of Daniel O'Connell and John O'Connell to the Irish R peal Associations in the U.S., nobly spurning the t peal Associations in the U.S., nobly spurning the tribe held out to them to be dumb on the subject of slavery in this country-a view of the 'peculiar institution' as it exists in the District of Columbia -a thrilling account of the Nat Turner insurrection in Virginia, in 1831, with its attending barbarities—scenes in Boston, under the Fuglive Slave Law—the admirable letter of Victor Hugo, of Paris, to Maria Weston Chapman—views and derlarations of Lafayette. Thomas Clarkson, Jefferson, George Thompson—Henry Clay, as a slaveholder, &c. &c. The Appendix contains Kossuth's disclaimers of any intention to meddle with slavery, and his rebuke of Gyurman, the Hungarian editor, for declaring his opposition to the Fuglitive Slave Law—letters from James Haughton and Richard D. Webb, of Dublin, and addresses of the Edinburgh Ladies' Emancipation Society, to Kossuth—poetical appeals to the same individual—Wendell Phillips's speech, concerning the recreancy of Kossuth, lips's speech, concerning the recreancy of Kossuth, delivered at the National Anti-Slavery Bazaar.

Twentieth Annual Report of the Massachusetts Anti-Slavery Society. With an Appendix, containing the Proceedings of the Annual Meeting, and the Speeches of Wendell Phillips made in the Melo-deon and in Faneuil Hall. Price, twenty-five cents.

The Proceedings of the Woman's Rights Convention, held at Worcester, Mass., October, 1851. Price.

Progress of the Slave Power. A CHAPTER OF AMERICAN HISTORY.

IVE YEARS PROGRESS OF THE SLAVE FIVE YEARS PROGRESS OF THE POWER, a series of papers first published in the Commonwealth, in July, August and September, 1851.

CONTENTS. Meaning of the name Slave Power.

Position of the Slave Power five years ago.

The War with Mexico. The War with Mexico.
Advance and Resistance.
Allunce of the Northern Money Power.
The Thirtieth Congress.
The General Taylor. Pelf and Place. Terrorism Southern Unanimity. Co-operation of the Money Power.

Preparation for Future Movements. Just published, and for sale by B. B. MUSSEY & CO.,

THE CRYSTAL PALACE!

FOR A SHORT SEASON ONLY! XHIBITION daily, at Amory Hall, at 3 o'clock,

L'and every evening, at 7 1-2 o'clock,
Admission, 25 cents. No half price tickets.
Bird's Eye View of the Crystal Palace and the
West End of London. The Grand Opening by
Queen Victoria and the British Caurt. Superb View
of the whole Nave. The Nave in all its parts. The
American Division. The whole Transcept. The Agricultural Court, with McCormick's famous American
Reaper. The Yacht America in her celebrated triumph off Cowes.

Phrenology. DR. NOYES WHEELER

S prepared to make Professional Examinations with charts, or give verbal and written escriptions of character, at 285 Washington street, Boston. JOHN OLIVER.

CARPENTER.

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

TF J. O. s:licits Johs in carpenters work, such as repairing dwelling-houses, stores, &c., and putting un and attering all kinds of fixtures, &c., and will, by prompt attention to all orders, endeavor to give cutire satisfaction to his patrons.

March 14

NEW STORE,

No. 79, 1 : .: CAMBRIDGE STREET. LEWIS HAYDEN HAS opened the above Store, and keeps a good as

MEN'S AND BOY'S CLOTHING. of superior quality. Formerly a slave in Kentucky, he trusts that all will lend him a heijing hand; as it will be his constant endeavor to keep for sale a good cheip article on hand.

September & if

JOHN CURTIS & CO.

TAILORS. No. 6 ANN STREET, (THERE DOORS PROM UNION.). CLOTHS. CASSIMERES and VESTINGS. Also, a general supply of Fashionable and Ready-made CLOTHING.

GEO. P. ATKINS. JOHN CURTIS. April 11.

NOTICE. -

THE subscriber offers his services to the public as an agent for the care of Real Es atc. Lessing Buildings, Collecting Rents, &c. AUSTIN BEARSE,

For the Liberator. TO LOUIS KOSSUTH, AN ACROSTIC.

Lay not the unction to thy flattering lips. Of men or money, arms or warlike ships, Under the flag of these degenerate States, In Freedom's cause, which now thy soul clates :-Satan as well might boast his angel birth, Known though he be the foulest curse on earth; One cloven foot would still betray the fiend I So, Magyar, must thy Yankee mission end. Shame on thee, Kossuth, that thou didst not st Unbought by Slavery in this tyrant land; That millions here depriv'd of every right, Had not at least engag'd thy piercing sight. J. R.

From the Louisville Journal. MONUMENTS.

BY JOHN B. L. SOULE. Not in cemeteries only Are the records of the dead; All around our hearth-stone lonely May their epitaphs be read.

Every household showeth traces Sacred to departed love; And each band of kindred faces Hath an absent one above.

Not a heart but hath some corner Darkened by the cypress shade, Where Affection sits a mourner. By the waste that death hath made.

Not an eye but frequent turneth Upward to the jewel'd sky, To some flashing gem that burneth With a new-born brilliancy.

Polished slabs and granite solemn May heroic deeds enroll; But the only lasting column Rises quarried from the soul.

From the soul, where foully linger Shadows of the lovely flown; Where no sacrilegious finger Stains the monumental stone.

Marble words alone can never Immortality impart; But Love's records live forever Deeply sculptured on the heart.

Let no impious Te Deum Celebrate the spirit's praise. Nor the chiseled mausoleum, With its lapidary lays.

Love shall claim the holy duty, Watching with her angel tread, Tinging with immortal beauty All the relies of the dead.

WHITTLING-A VANKEE PORTRAIT.

7 BY REV. JOHN PIERPONT. The Yankee boy, before he's sent to school. Well knows the mystery of that magic tool, The porket-knife. To that his wistful eye Turns, while he hears his mother's lullaby ; His hoarded cents he gladly gives to get it, Then leaves no stone untureed lill he can whet it. And in the education of the lad, No little part that instrument hath had; His pocket-knife to the young whittler brings A growing knowledge of material things.

Projectiles, music, and the sculptor's art. His chestnut whistle and his shingle dart, His elder pop-gun with its hickory rod, Its sharp explosion and rebounding wad, His corn-stalk fiddle, and the deeper tone That murmurs from his pumpkin-leaf trombone Conspire to teach the boy. To these succeed His bow, his arrow of a feathered reed; His windmill, raised the passing breeze to win. His water-wheel that turns upon a pin : Or if his father lives upon the shore-You'll see his ship . beam ends upon the floor,' Full rigged, with raking masts and timbers stanch And waiting, near the wash-tub, for a launch.

Thus, by his genius and his jack-knife driven, Ere long he'll solve you any problem given ; Make any gimerack, musical or mute, A plough, a coach, an organ or a flute, Make you a locomotive or a clock. Cut a canal, or build a floating dock, Or lead forth Beauty from a marble block; Make any thing, in short, for sea or shore, From a child's rattle to a seventy-four :-Make it, said I? Ay, when he undertakes it, He'll make the thing, and the machine that makes

And when the thing is made-whether it be To move on earth, in air, or on the sea, Whether on water, o'er the waves to glide. Or much the land to roll revolve or slide. Whether to whirl, to jar, to strike or ring, Whether it be a pistol or a spring, Wheel, pully, tube sonorous, wood or brass, The thing designed shall surely come to pass; For when his hand 's upon it, you may know That there's go in it, and he'll make it go.

From the Banner (Middletown, N. Y.) PROGRESS.

Up, man of reason - rouse thee up! This is no slumbering age ; Begird thy loins, unbare thy arm, And for the right engage; Stern outy's voice demands thine help, Arouse thee for the strife, Be up and doing, for the world With mighty change is rife.

Though knaves should scheme and rogues combine To thwart your honest aim. Maintain your ground-press on, press on-Add fuel to the flame : More and more yet, keep to the work-

Until its blaze, in giant might, Leaps to the very sky. Already much has been achieved. There's much more to be done But sid the work with all your strength, And the good shall yet be won :

O'erleap the barriers prejudice May set up in your way, Hope on-take courage-persevere-And you will win the day.

Mind soars o'er matter-sordidness Sinks withering to the earth, And wealth, that long hath claimed the bow, Succembs to humbler worth: Base systems, born in ages dark, Are falling to decay, And soon a blast by Progress blown Shall sweep them all sway.

And cant no longer shall be palmed As virtue on the good, Nor shall sale-faced Hypocrisy Stand where it long hath stood; The semi-blind shall have their sight, And, opening their eyes, Things hall be known whenever seen, Whatever their disguise.

DESULTORY REMARKS ON DANIEL POS-TER'S SERMON, ENTITLED, 'THE BIBLE NOT AN INSPIRED BOOK!

the Liberator, November 14, 1851, we penned some desultory remarks on the sermon, but deferred sending them on for publication, lest it might be a means in a state of minority. No wise parent would govern of preventing others from replying, who were better qualified for the task. However, on reflection, we said, 'We will do our part, we will show our opin-ion. God hath chosen the weak things of the world to confound the mighty.' And, encouraged by your former liberality to us, we now send them on, hoping you will give them an insertion in the Liberator.

We will not promise any logical acumen of the schools, but our wish is to make our remarks free from personal abuse, or dogmatic assumption without proof.' Notwithstanding, we consider it out duty to speak plainly, as a dying person to dying per-

Mr. Foster says he 'gives a concise, candid and just statement of the evangelical view of the Bible, which view is contained in the second paragraph of his sermon. For brevity's sake, we omit quoting it; we admit it to be correctly stated. He says, 'I shall try this view (evangelical view) of the Bible by the standard of Christ's life and teachings, and by that reason which God has given to man, the possession of which slove justifies the statement, that man was created in the image of his Maker.' Where did Mr. F. get the information that I man was created in the image and after the likeness of his Maker. but on the first page of the very Book which he is endeavoring to stamp as 'a lying, fallacious production' (!!!) We deny that reason alone justifies the est, that man was created in the image of God, without the moral attributes of God being connected with the intellectual. Mr. F. begins his attack on the Bible by giving the

We are told God planted a tree, laden with beautiful fruit, the cating of which would give to will believe Moses. Christ confirms this view, Luke man a knowledge of good and evil. Another tree by its side bore fruit, the partaker of which would neither will they be persuaded though one rose from thereby be endowed with power of endless life. We the dead. Now, Mr. F., Christ does not call you are informed that our first parents were told that they might eat of all the fruit of Eden, save that which grew on these two trees.' Now, this is not a correct history. It was only one tree, the fruit of which they were forbidden to partake of, not two. Gen. 2:16, 17; 3:3. Mr. F. says-If this senseless story be true, God did actually tempt man to sin, by placing within his reach a fruit pleasant to the eye, fragrant to the nostrils, palatable to the mouth, and forbidding him to taste of that fruit.' Now, here is another incorrect statement. There is not one word said of the fruit being 'fragant to the nostrils,' and they could not tell it was 'palatable to the mouth,' until they had tasted it; nor does it appear that they were attracted by its beauty, until the lying seducer deceived them. A person who takes upon himself dogmatically to assert, that the history of the fall is a 'senseless story, a myth of the dim and distant past,' (Christ says, ' Cast not your pearls before swine, lest they trample them under their feet,') should at least b able to give a true history of the transaction, which 'senseless story' has been believed by millions, with at least reasoning powers equal to Mr. Foster's, the first one of whom has never yet been found who repudiated his belief, or signed a 'recentation' of that creed at a dving hour. God did not tempt Adam and Eve to sin; they were tempted 'when they were drawn away with their own lusts and enticed." they not enjoy the whole world and its fullness, with the exception of one tree? Talk about the old toper, with his corrupt nature and vicious habits, being tempted when he 'sees the wine red in the cup. But it is too puerile to talk of such pure intellectual beings as were Adam and Eve, to be tempted by such a despicable gratification. Granting that Mr. blooded, exterminating slaughter, which would just-F.'s exaggerated history of the transaction is true, and that the tree had all the attractions he represents, and that eating the fruit was not in itself intrinsically wrong, would it constitute God 'tyrannical, malicious and u reasonable ' to make it a test of man's obedience? We shudder at the idea! If man would not withstand such a small tempation, would it be sup posed he would resist other tempations, arising from arrive when he would have temptations unavoidably language. presented to him? We ask, is there any thing unasonable in God, thus testing man's of and gratitude to his Creator and bountiful Benefactor? Could man have had his standing permanently

corresponds with the history of the fall. It is manifest that human nature is not now as God made it, either morally or physically, and he who affirms the contrary, dishonors God. One convincing proof of the truth of the Bible history of the fall is the unnatural, wicked oppression of woman, and her servile acquiescence in her own degradation. The prediction -Gen. 3: 16- Thy desire shall be to thy husband, and he shall rule over thee, has been fulfilled to the letter, in all countries and ages.

The next thing we will notice in the sermon is Mr. Foster's remarks on the Mosaic code. He begins by passing high encomiums on Moses, and on the institutions and great principles he established. the thunderings and lightnines of Mount Sinai But, behold, what a summerset he makes! He says, the giving of the law, at which time Moses brough The law which was given by Moses is based on the the phrase, Thus saith the Lord ; and the ten com sectarian idea. It makes a distinction between the mandments, written by the finger of God on tables o Jew and the Gentile, and which rests on religious stone. He could not be mistaken as to these matters forms and descent alone.' Here is another mistake The law of Moses makes no distinction between Jews legislator, to enact wholesome laws, consequently, h and Gentiles. One law governed the stranger and was a pusillantmous, lying hypocrite, if what you the home-born Israelite.-Ex. 12:49; Numb. 9:14; affirm is true. Lev. 33:34. They were particularly told to be kind to the stranger, to love the stranger, &c .- Deut. 10: 18, 19. Strangers and Israelites had equal protection love; whom he eulogizes as a remarkable prophe by law-had equal access to the cities of refuge.-

Numb, 13:15, with numerous other passages. Mr. F. says- The law, as given by Moses, sanctioned and enjoined the principle of retaliation. Its language is, A n eye for an eye, a tooth for a tooth. The Old Testament writers no where teach the sublime duty of forgiveness, and love towards enemies insting to the morals of community, to say that and persecutors.' The Old Testament writers did person continuing in the habit of committing suc teach the sublime duty of forgiveness and love to their enemies'; and the Mosaic code had a particular statute on this subject. Ex. 22:4, 5-If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again; or if he be lying down under his burden,' &c. &c. Was this law made for the special benefit of the ox or the ass, or our enemies? For people nowadays to leave off their business, and take home their enemy's ox or ass, would be considered an incident worthy of record. The sublime duty of doing kindness to enemies is specially enjoined, Prov. 25: 21, 22- If thine enemy them as wholly true. Let us hear what Christ he be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire on his head, and the Lord shall reward thee.' And the revengeful spirit is specially rebuked, Prov. 17: 5-24, 17, 18; Job 31: 29. Christ says.

The Liberator, hearing, before 'casting it to the moles and to the bats.' The law did say, 'eye for eye and touth for bata. The law did say, 'eye for eye and tooth for tooth;' that is, the punishment would be in proportion to the crime. We have no idea that law was intended to be literally executed; Christ did repeal that law. The Jews probably considered that is should be literally executed. It is not an infallible Mu. Garrison:

Esterned Friend,—A short time after Rev. Danlel Poster's sermon with the above title appeared in ern adult children as those in minority. God in hi providence often visits the same kind of calamities of people which they inflicted on others-or, as Chris says, 'Whatsoever measure you mete, it shall be measured to you again.' Hear Christ's opinion of the law. He settles the matter, Matt. 7: 12- There fore, all things whatsoever ye would that men should do to you, do ye even so them, for this is the law an the prophets.' Mr. F., your own witness bears testimony against you. You cannot suborn Christ's testimony.

Mr. F. says- The law given by Moses enjoins aggressive and exterminating war, and then follows a most appalling picture of their blood-thirsty cruelty and slaughter, which (he says) swould have justly called down on the head of a Tamerlane, or Nero, th execration of mankind. And he adds, Who can wonder that the nations around never embraced the bloody religion of the Jews, (astonishing!) and the Jewish institutions, and their established great principles so far in advance of the age, which were to exert an important influence in securing human progress.' He further says, 'We are told that God commanded all this, and that He aided them in this diabolical work; and we are denounced as infidels when we disprove this blasphemous claim." Well, surely this is very calamitous to be denounced as an infidel! Mr. F. feels very sore under this charge, and calls his opponents infidels back again. Is not that returning evil for evil'? Let us see if Christ does not prefer the same charge against you, Mr. Foster. John 5:4-6- Had ye believed Moses, ye would history of the fall, and, animadverting upon it, he have believed me, for he wrote of me. converse of this is true; if you believe Christ, you 16:31- If they hear not Moses and the prophets, an infidel, but he calls you an unbeliever, . who would not be persuaded though one rose from the dead, be cause you do not believe in Moses and the prophets. Christ, in the first passage here cited, John 5:44. confirms the encomium you passed on Moses. You say, 'He was one of the remarkable prophets of God a burning and shining light, as was Confucius. Christ here says - Moses wrote of me; ' that is, he predicted his coming, some thousands of years before the event transpired. Now, this proves your statement, that 'he held communion with God,' for he could not have predicted Christ's advent in the flesh, had he not been inspired, in the evangelical sense of that term. Whether ever Confucius predicted any prominent future events, that entitle him to the char acter of a prophet of God, we leave you to show, a

we are not acquainted with his prophecies. Mr. Foster, you have drawn a most horribly dia olical picture of the moral character of Moses, the honored lawgiver of Israel, the friend of Christ, who descended from heaven in bodily shape to 'talk' with him-Euke 9:30. You have represented Moses as a lying, hypocritical, pusillanimous knave-as legislator, a partial, sectarian bigot-a malicious, revengeful, unforgiving enemy, 'Moses's law sanctioned and enjoined the principle of retalistion The Old Testament no where teaches the sublime doctrine of forgiveness; consequently Moses was malicious, revengeful, unforgiving enemy; this aggravated by his enjoining this wickedness by law.

You charge Moses, by implication, as being " bloody, cruel, unjust, diabolical' monster, the authoof 'mercileas, bloody, cruel, unjust, infernal and diabolical laws; 'justifying, or, indeed, enjoining, 'coldly call down upon the head of Tamerlane or Nero, the execration of mankind.' You say, Moses's laws oppressed women by partial, unjust and oppressive laws. There is no doubt of the existence of slavery under the Mosnie law. Moses's law legalized and regulated slavery.' The above are legitimate inferences from what you have said against Moses and his laws, and, indeed, what you have labored, with Herculean the propen-ities of his nature, when the time should effort, to make appear, and, in most instances, your

If your representation of Moses is true, he was a a dependant creature, thus manifesting his obedience sert that God never commanded the Israelites to make war on the inhabitants of Canaan; nay, that it is blasphemous to believe it.' Now, if this assertion secured on easier terms? Reason answers no. And is true of Moses, he must be a hypocritical liar in where is there any thing in the history of the fall saying, 'Thus saith the Lord'-although you say it opposed to the spirit of Christ's life and teachings? this he was honest! It is impossible he could be mis True, Mr. Foster's comment on it is opposed to Christ's taken, considering the preceding chain of circumstan life and word, but his comment is not Christ's word ees connected with taking possession of the land o Canaan. Could Moses be mistaken about God speak The history of the world and mankind directly ing to him out of the bush, where he received his ommission to conduct the Jews from Egypt, or which occasion, God promised to give them the land of the Canaanites, Perizzites, &c. ?-Ex. 3d, and throughout the chapter. Moses could not be mistaken as to the judgments inflicted on Egypt, one o which was the first born of every family being slair by the hand of God-the Passover being instituted o commemorate the Israelites' preservation from tha calamity; the Red Sea opening to give the Jews bassage, and waters returning again and overwhelm ing the Egyptians; the Jews being fed by mann from heaven, and the different miracles, which were performed to sustain them through the wilderness And you say, 'He had not the moral'courage, as

This Moses is the monster in human shape which Mr. F. says he 'regards with much reverence an of God, a burning and a shining light, who fo institutions and established great principles which were far in advance of his age, which were to exer an important influence in securing human happiness Truly, Mr. F's love and reverence are unbounded We protest against such sentiments, as most contam heinous crimes as Mr. F. charges on Moses, nay, es tablishing wickedness by law, and at the same time be a true child of God. Who is it that may not b a remarkable prophet of God, a burning and shining light, (as for as moral character is concerned whom we may regard with much reverence and love Mr. P. breaks down all partition walls with a ve was it intended to teach the duty of doing good to geance; makes no distinction between the good an the evil; the slaveholder may still hold his grasp on his victim, &c. &c.

Mr. F. says-'I receive Christ's teachings as infallible; give me the words of Christ, and I receive said respecting a chain of preceding circumstance immediately connected with the Jews invading the land of Canaan. Christ mentions it as a matter of fact, that "God spoke unto Moses in the bush."—Mari 12:26; at which time and place, God commander Search the Scriptures; an injunction we very much fear Mr. Foster has neglected, or he would not make to Egypt to the land of Cansan; and God told him so many serong statements. Let the Bible have a fair that he would give unto the children of Israel a land

flowing with milk and honey, the place of the Cana- | tion falls, the whole building will come down togethanites and the Hittites, &c. &c.-Ex. 3:2. Christ speaks of the Jews being fed with manns from heav--John 6:32. Christ observed the ordinance of the Passover, which commemorated the coming out of Egypt, because the night before their departure, the destroying angel put to death the first-born of the Egyptians, and passed over the houses of the He-brews, without entering therein. Now, where were the children of Israel going, on leaving Egypt, but to the land of Canaan? Could God give them that land without dispossessing the former inhabitants? Christ has testified to the truth of a chain of circumstance immediately connected with the Jews invading the land of Canaan, which proves, beyond cavil, that God commanded them to make war on the Cansan ites, and take possession of their land. God mani festly showing his approbation, by miraculous inter position. 'He thus aided them' in what you are lessed to call an dishelical work." Now, Mr. P., your principal witness, Christ, ha testified against you, on the question under consider-

ation, and has justified the history of Moses, and Christ is your only witness. You have barred your second witness, Reason, by your own asseveration. You have acknowledged that 'you receive Christ's testimony as infallible, that you receive it as wholly true.' There is no such thing, according to your showing, as unperverted reason, and you have speciopinions of fallible men; and that even the Divine Spirit in man does not, and cannot, sinsure you against mistakes of faith, of judgment, of practice. Consequently, you have barred reason from giving testimony against Christ. But reason and Christ do not disagree. Reason says, God has a right to punish man for his wickedness, and does punish him. There is no person, so far as we know, who denies that God does at least punish in this life; and reason says, God has a right to choose the instruments by which He will punish man. He may do it by the hand of man, if he sees proper. The inhabitants of Canaan were dispossessed of their land, and were 'slaughtered,' on account of their wickedness. As they had forfeited their land by crime. God had a right to give it to whomsoever He pleased. But, under the Christian dispensation, God has taken the punishments out of the hand of man-into his own hand exclusively. No man has now a right to imbrue his hands in his brother's blood, nor ever had a right, except when God commanded him so to do. Christ was the end of the bloody code. Nor does this show that God is changeable, more that it shows Him changeable, because He destroyed the world once by a flood-Lake 17: 26, 27-and He has promised He will never destroy the world by a flood again .- Gen. 9:11. We are told he destroyed Sodom and Gomorrah by raining fire and brimstone from heaven-Luke 17: 29-and we hear of no other cities being destroyed by the same means. This does not make God changeable. He is unchangeable in one thing, namely, in punishing sin; but not unchangeable as to the means Mr. F. himself says that God will punish the wicked He says, ' He (God) is the father and friend in whom you may trust with unshaken confidence, that your destiny is secure, if you seek to know and obey his righteons law.' Who denies this? But does it not imply that our destiny is not secure, if we do not seek to know and obey his righteous law? We used as a dwelling; and if used as a dwelling, a search warrant shall issue upon oath of one complainant that he believes liquor has been sold therein with in one month, stating lacts and on the wicked as on the righteous. But now he speaks as if God will punish the wicked. He speaks pointedly of Christ's punishing both for sins of omission and commission. Those who omit doing acts of an and commission. Those who omit doing acts of a fourt. kindness to those who are suffering, if they have it in their power so to do, and recompensing the crime of those who oppress and wrong Christ's brethren, as if done to himself. Mr. F., in speaking of Christ in contrast with the Mosaic law, represented him as all love and affection, inflicting no punishment, but encircling all, good and bad, in a fraternal embrace, with the exception of the Jews. So it seemed to us. In dishonoring the Jews. Mr. F. dishonors Christ. Christ was a Jew, and had the bloody and cruel rite

a lineal descendant of Abraham, Isaac, Jacob and David; was greeted with hosannahs to the son of David! Christ did not consider himself insulted by being called the son of the bloody Jewish warrior.' He was obnoxious, according to Mr. F's theory, to the charge of Jewish sectarianism, when sending out his disciples to preach, he commanded them, saving "Go not into the way of the Gentiles, and into any cities of the Samaritans enter ye not, but go sather to the lost sheep of the house of Israel.—Matt. 10:

The sering and into any cities of the Samaritans enter ye not, but go sather to the lost sheep of the house of Israel.—Matt. 10:

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The sering and into any cities of the Samaritans enter ye not, but go sather to the samaritans enter ye not, but go sather to the samaritans enter ye not, but go sather to the samaritans enter ye not, but go sather to the samaritans enter ye not, but go sather to the samaritans enter ye not, but go sather to the samaritans enter ye not, but go sather to the samaritans enter ye It is not meet to take the children's bread and cast it to dogs.'-Matt. 15: 24-26. Christ's personal ministry was specially intended for the Jews. He did not eak down the partition wall which Moses built up during his personal ministry. It was Paul who said the middle wall of partition by the death of Christ was broken down between Jew and Gentile-Eph. 2: 14; and it was Paul who said there was ' neither male nor female in Christ Jesus; '-that ' Jewish, prejudiced, sectarian Pharisco.' The Jews were a highly favored people, 'chiefly because unto them were mmitted the oracles of God,' which, according to Mr. I's showing of the fallibility of man's reason are indispensable. But God did not, on account o their privilege, allow them to go unpunished for their sins. He told them, by the prophet, 'You only have I known, of all the families of the earth; therefore, will punish you for all your iniquities.' Amos 3 On entering the land of Canaan, the Jews are told not to follow the abominations of the former inhabitants, lest the land would spew them out also. And when the Jews became wicked and rebellious, they were also dispossessed, and were visited with awfu calamities, worse than the Canamites, who were in stantly destroyed. The Jews were also slaughtered by thousands, the residue diminished by lingering judgments, and were scattered through every nation under heaven, persecuted by all; a scattered and peeled people, and they are at the present time a dis tinct people, dispersed over the world-which is most extraordinary circumstance, indeed, miraculous What Moses told them has been literally fulfilled The Lord will 'send a nation of fierce countenance which shall not regard the person of the old, nor show favor to the young.' Deut. 28—throughout, and nights to come, I shall be up to my eyes in God says, Jere. 25:9, that 'He would send Nebuchadnezzar his servant against them, who would

make them a desolation, an astonishment, and a hiss ing.' What is the reason you say nothing against the indements inflicted on the Jews?" Did not God also punish them for their sins by the hand of man, and denationalize them, as he did the Canasnites ? We fear if the United States, as a nation, does no

God charged on the Jews, for which he said he would their invitation to the illustrious Fugitive, We must bring our remarks to a close. We would

*Mr. Foster asserts that the Mosaic law oppressed women. Our opinion on this question is before the public, in our work entitled, 'A Scriptural View of Woman's Rights and Duties, of which work, on its first appearance, Mr. Garrison saw proper to say, 'Its Scriptural vindication of the equality of woman is triumphant.' For which commendation, we hold him in grateful remembrance.

er. We do not fear this. The gates of hell shall not prevail against it. 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Its foundation is the 'Rock of

ages.' The Bible has stood the shock of many centuries, and has had rubbish thrown on it, both by professed friends and open foes. When Doctors of Divin ity, calling themselves Evangelical, professed believ ers in the plenary inspiration of the Bible, com boldly out, and endeavor to prove slavery, the sum of all villanies,' a Bible institution, it is better calculated to make infidels, than Tom Paine's ' Age of Reason, or any other of his stamp. Its most potent enemies are those of its own household.

ELIZABETH WILSON.

THE NEW LIQUOR LAW.

The following is a summary of the provisions of the new liquor law introduced into the Senate of Massachusetts recently, and now under discussion in that body:

SEC. 1 prohibits the manufacture or sale, directly or indirectly, by principal, clerk, servant, or agent, except as provided in the act.

SEC. 2. Selectmen of any town, or the Mayor and Aldermen of any city, may appoint agents to sell spirits, wines, or other intoxicating liquors, to be used for medicinal, chemical or sacramental purposes. To serve one year, unless sooner removed.

SEC. 3. Bonds of selling agents prescribed to the amount of \$900. The names of agents to be returned to County Commissioners, &c. Regulations to be prescribed.

prescribed.
SEC. 4. The County Commissioners and the Mayor

and Aldermen of Boston may appoint agen's to man-ufacture, and they may sell to town agents in any quantities, or for exportation out of the State, and for mechanical and chemical purposes, in quantities of not less than thirty gallons. Term one year, unless SEC. 5. Bonds of manufacturers fixed at \$500.

SEC. 7. Penalties for selling by a person not as for one year; second conviction, \$20. &c.; third conof Correction from three to six months. No relief clerks, servants &c.

SEC. 8. Prosecutions, civil and criminal, provided for. Selectmen and Mayor and Aldermen shall prosecutions.

SEC. 9. Bonds to prosecute appeals shall cover an bligation not to sell ad interim.

SEC. 10. Selectmen and Mayor and Aldermen shall

hear charges against an agent reported for selling con-trary to the regulations prescribed.

SEC. 11. County Commissioners shall hear charges

against agents to manufacture.

SEC. 12. First conviction for one not an agent manufacturing, fine \$100. and bonds of \$2000 for one year; second, \$200, &c., or four months' imprison-ment; third, same fine, together with four months' imprisonment. Applies to clerks, servants, &c. Sec. 13. No person engaged in violating the law

shall sit on a jury on any case under the act. If a juror declines to answer, when interrogated on the point, he shall be removed from the panel. If he answer falsely, he shall be incapable of serving as a juror in the State.

Sec. 14. The prosecuting officer cannot enter a not process without the experiment of the Court of the

SEC. 15. Search warrants to issue upon the plaint of any two voters, under oath, that they reason to believe liquor is kept, or deposited, or in-tended for sale, contrary to this law, in any store, shop, warehouse, steamboat, or other vessel, or in

of Court.

SEC. 16. Upon proof that seized liquors were purchased and kept for a purpose lawful under the act, they shall be delivered up to the owner. Sec. 17. Bonds for fine and costs in case of appea

from an order of Court to destroy seized liquors.

Szc. 18. As to seizing liquors near any public show. such as cattle fair, muster, &c., and thirty days' im Sec. 19. No suit to be maintained for liquors sold

in violation of the law, nor for recovery of the pos-session of liquors parted with in violation of the of circumcision ' performed on himself by his parents; SEC. 20. The act to take effect in sixty days from

and after its passage. Existing laws inconsistent therewith repealed; but pending prosecutions not to be affected by it.

The Essex Freeman, a Free Soil paper, give the following notice of a recent discourse in Salen by Parker Pillsbury :-

Ma. PILLSBURY'S DISCOURSE .- The sermon in Ly then given for oral prayer by any one whose duty of privilege it was to engage in it, of which no one too advantage. Mr. Pillsbury then proceeded to read a written sermon, from the text, 'I came not to bring peace on earth.' The purpose of the discourse was to show that the progress of truth in this world is always accompanied by agitation, opposition and violence. This was illustrated by reference to the history of Christianity, of the Protestant Reformation, of the American religious and also to the termorance. the American colonies, and also to the temperanc cause, the peace cause, and the anti-slavery reform The discourse occupied two hours, and was a logical and vigorous discussion of the subject menti and neither in spirit, language, nor manner did we find any thing warranting the sweeping and unprincipled attacks lately made upon Mr. Pillsbury. Much was severe and harsh, perhaps, but all was serious, reverent, and in accordance with the sanctities of the time and the moral elevation of the subject. We hope it was heard by some who have swallowed as true the silly and false dog-story of the Register, as amplified in the tedious twaddle of the garrulous "Sigma" of the Transcript. Certainly, no one could take exception to the discourse on Sunday evening, unless they are such over-nice, sensitive and thinand neither in spirit, language, nor manner did we unless they are such over-nice, sensitive and thin-skinned people, as to be totally unfit for this home-ly world. Mr. Pillsbury assailed no man's faith or doctrine, though he was not sparing in his denunci-

BENEATH THE CLOTH. Clergymen sometimes let themselves down to familiar ways as well as other people. Witness the following note from Rev. E. L. Magoon, to Mrs. Kate Sedgwick, brought to light in the Forrest case:—

DEAR 'KATE'-Your kind invitation to 'eatin at 3 P. M., came to hand at 11 this morning. I posted to your tabernacle, and now here I is, to say that it is unpossible utterly to be with you as you desired. At the hour you name, the dead are to be work. Last week I was in four congregation Providence, Boston, and Salem. Next week-bu

Yours pertinaciously,

[From the Pennsylvania Freeman.]

THE CLIMAX OF SHAMELESSNESS .- The man w repert of its oppressions, pride and vain boasting, it Harrisburg, and who was actually selected by the will likewise perish. Oppression was one special sin citizens of that place to go to Baltimore to convey hissioner McAllister, the very basest of the whole We must bring our remarks to a close. We would have been very glad to have had space to make some remarks on the Old Testament servitude, but we have already trespassed on Mr. Garrison's columns, for which we hope he will pardon us.

It is our earnest desire to disabuse the Bible of slanderous charges preferred against it, as far as God has given us ability. The Old Testament is the foundation, the New the superstructure. If the foundation, the New the superstructure is the foundation, the New the superstructure. If the foundation, the New the superstructure is the foundation, the New the superstructure. If the foundation, the New the superstructure is the foundation, the New the superstructure is the foundation, the New the superstructure. If the foundation, the New the superstructure is the foundation, the New the superstructure is the foundation, the New the superstructure is the foundation in that line; but if his alphaneur is the foundation is before the foundation is the foundation in the darkness of the early won the darkness of the early w tribe of Northern slave-catchers, and the only one

Jenny Lind Golds amid has purchased a farm in Northampton, Mas., with a view of having a habi-tation as well as a name in that place.

VOL. XXII. NO. 10

CURES WITHOUT PAIL FLESH WOUNDS, CHAPPED HANDS
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TO THE LADIES MONG the many improvements of the day, 8

A MONG the many improvements or the sit, in one for the better primotion of female consist a most critical period of life occupies a premae part. Those ladies who regard comfort, punits delicacy, as worthy of their attention, will be pus to learn that their wants can be attended to be

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August 29 istf

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Dissolution of Partnership NOTICE is hereby given that the Partaenhole
Tofore existing, under the firm of Senh, On
Co., is this day dissolved, by matual ceases,
senior partner, Thomas' Smith, having retirely
the firm, and sold all his interest to his co-pan
who will settle all demands.
THOMAS SMITA

DAVID B. MOREL, REUBEN H. OEER

REUBEN B. Unanthe the business of the eld firm will be continued the old stand, No. 2 and 3 Havershill street, by kerr Ober, where will be found a large assortment also tania Wate and Glass Ware, and the customer the old firm and others are invited to call and tan ine before buying elsewhere.

Boston, January 1st, 1852.

BOOKS.

BELA MARSH, No. 25 Cornhill, has for salt 25 following valuable books, viz:

The Slave, or Memoirs of Archy Moore,
The Branded Hand, by Capt. Jonathan Wahn, 9
Picture of Slavery for young persons, by 6,
History of the Mexican War, (including ' Fan
History of the Mexican War, (including ' Fan
for the People,') by L. Moody.
Narrative of Henry Wasson, a Fugitive Sart,
The Church As It Is, by Parke Pillsburf,
The Church As It Is, by Tarke Pillsburf,
Letter to the People of the United States as
Slavery, by Theodore Parker,
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Slavery, by Interest of the Barbery Discourse, occasioned by the Barbery John Quincy Adams,
Conscience and Law: or a Discussion of our
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Spooner's Argument on the of Slavery,
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Spooner's Defence for Fugitire Slaves against,
the Acts of Congress of February 11, 17th,
and September 18, 1850,
The Three Chief Safeguards of Society, a Ser,
mon by Theodore Parter,
Parker's Fast Day Sermon—The Chief Sins of
the Paponle.

the People, the Great Harmonis, rol. 2—The Teacher, by A. J. Davis.

The Philosophy of Spiritual Intercourse, do do of Special Providences—A do do of Special Vision,
Wision,
Heat and Light for the Nineteenth Century,
The Auto-Biography of Henry C. Wright,
Aug. 29.

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