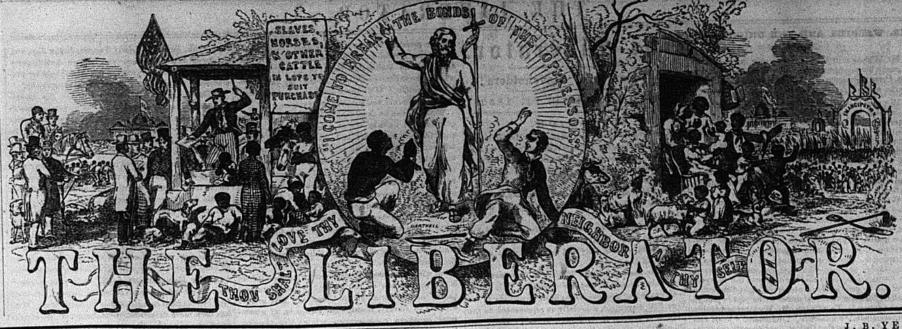
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of intuitiness are to be made, and all letters of a hepcuniary concerns of the paper are to is (PAT PAID,) to the General Agent. The copies will be sent to one address for TEN

Thereisements making less than a square intimes for 75 ets.—one square for \$1 00. The Areats of the American, Massachusetts, The Age and Ohio Anti-Slavery Societies are auor receive subscriptions for the Liberator.

most Committee. - PRANCIS JACKSON, ELLIS THERE'S, EDNEND QUINCY, SAMUEL PHILBRICK, PRILITS. [This Committee is responsible out Pauliffs. This conomy of the paper—not for SY, LLOYD GARRISON, EDITOR.



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

NO UNION WITH SLAVIHCIDIRS!

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

Yes ! it cannot be denied—the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years,

of preserving the African slave trade; the second was

the stipulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-

sentation for slaves-for articles of merchandize, under the name of persons. . . To call government thus con-

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 J. B. YERRINTON & SON, PRINTERS.

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

10L. XXII. NO. 11.

BOSTON, MASS., FRIDAY, MARCH 12, 1852.

WHOLE NO. 1105.

actual of Oppression.

From the N. Y. Observer.

AMERICAN, CONSERVATISM.

nation name made by a few orators-errant, and carretteer editors, one might think that the set coming to an end, at least, in its present d that universal equality, pillage, and po-or againy, was about to dawn. But the dise is still delayed. Houses are still sold; people still marry and are given in sold; people still marry and are given in industrious men still retain their savings, still sometimes hang. The Titans of fall back from the heavens. Little tiors and garralous spinsters, amidst their a editors and garraious spinsters, auditat their ferklange papers and dip candle conven-sed forth fury enough, they think, to annihi-gisting distinctions of society: apiking all most of war, and voting little farms to each

one of their benevolent adherents.
settings take up the work; re-pronounce
use or tenus, and inhale the braves of on the Tabernacle and other Smithfields, thie looking at these Amazons in Quaker sheep-faced agitators with beards like Con-Pegonatus, and inspired ex-blacksmiths; stening to the ululations of Vermont py-, and the cheers of Shem, Ham and Jahat the time of social repristination is arrived.

You go out into the living stream. Broadisk. You go out into the living stream. Broad-eard Wall street are unchanged. Church-tow-slaw to tendency to totter. The sympathizers to Tombs still gnash and clank in vain. What are a deluge is only a fresh; and reform has sached further into the Commonwealth than a or more local to the solid earth. Coming to senses is sometimes mortifying.

The wis commatorum opibus curisque refectus, orbum bilemque mer redit od sese: Pol, me occidistis, amici!

has pity to disturb the pleasant dream of drunpolots, but let us tell them the truth-the Amerpeople is conservative, after all. After the revolution, several red-hot demagogues sever. They expected that thousands would a stile first glumpse of the bonnet range. What perfect the street when you take set sharings from an endangered house, and put ainto be middle of an open field. The danger one; they go out. It was so with Dowiat, and one; they go out. It was so with Board and the so with more. Around certain focal points, cally in New York and Boston, where craniol-non-resistance, Fourierism, abolitiunism and Subbatism are most rife, there is a good deal of Thither throng broken-down preachers and ors, billiard-players, whose faces are too well own at Bulen-Baden and Nassau; fifth-rate wris for Paris feailletons; and starveling, denationalouts of a fanatical foreign meeting. These her that the larks are almost in hand, because estics are about to fall. Gaunt and wan are they, on unseasonable meetings, and forced marches city to city; in mercy, they ought to be alres. But after they have smiled in hope of the consider mey nave similed in mope of the creminal-pener loaves shall be sold for a penny, is three-hooped pot shall have ten hoops, when all is ready shall be common, and all verified that Cide predicted after they have shouted till the title of the pillars assures them the paternal house falling they must still awake to the sad convicon that the American people is always resolvedly

terse to agitation. We suffer grievous wrong as a people, by reason a centrary opinion; but fanatical agitation is in very usage foreign. The body of the American sever using breign. The body of the American receives and signal the sympathics of agitators and signals are foreign. Their apostles, if not foreign are in correspondence with foreigners. Their actures abroad feast on the appliances which they of from mobbish assemblies in British, for malignar their country. Their mingled impicty and british are foreigners. nery are foreign. In American society, they have lost caste; in American churches, er have lost fellowship: they regain these in other pds, and in foreign cliques at home. When most water to denounce the Union and execrate the whath. For a time, they affected Christianity; at the mask has follen, and we see the face of gen
Rosepierre, who would fain have abolished all leads panity, and holy Marat, who prayed against restoracy. Aguation towards social ruin is, thank in a American.

The our chief classes in New York, and even a baten, and you see them to be conservative. Waters may sometimes be said in the capital, the group ha not reached the body, though it here ad their specks the surface. That the leading cases are to any great extent fainatical, socialistic of resolutionary, we indignantly deny. Our se our chief classes in New York, and even or revolutionary, we indignantly deny. Our exchants are conservative. They give the colder to the poor creature that raves, and writhes. m writes, even more markedly than a Carolina protestor could do. The beach and bar are conrative; some who outbentham Bentham will tell why; but the fact is constant. We crave sight a great lawrer who is at the same time a Fou-ierae, or a technical abolitionist. The learned term are conservative; it is the sin of sins, which sade them the target for all the arrows of the then the target for all the arrows of the case and Garrisons. The agriculturalists are secretive; and last, not least. Woman, blessed the case, is conservative. What

e voice of a great people is not always articu-Unike that of restless and fevered agitators, conse that of restless and fevered agitators, as trace of the people waits for mighty occasions. I cause it is not heard, fools mistake their own chair for its agust sound. But this silence is perman portentous. The cause of thunder is present as atent strength. Our profound conviction is, that after you have brushed a way the insect tribe of legging, billing arry you have brushed away the insect tribe of the state of the state

la Cheaher's Miscellany, we observe a portrait ad andstory memoir of Mr. Garrison. Scottish and andstory memoir of Mr. Garrison. Scottish east Mr. II. C. Wright. In they had waited a little before the control of the before going into raptures at their abuse of their any, they might have learned their true position a Caristianity and the church. There is nothing sure, than that all exaggerated, unscriptural of morals, sooner or later break out into ims of morals, sooner or later break out into imthe voice of the lamb gives place at length
the street of rapacity and frenzy. Hence
the native how of rapacity and publicly set
inst distinct and agitation, and as unanimously
samed in favor of the colonizing of the free peoof color in Africa. This is the true American
this. When we are no more, our sons, and the
as of the slave, will live under the banner, THE
true of PREEDON RECORD US HERE! Fortil Deus;

Selections.

of the Observer's last essay.

But, soberly, what is this about? What does it and we will most cheerfully cancel all the rest.

But, soberty, what is this about? What does it mean? Facis are facts, storm or no storm; sometimes, they are prodigiously stubborn things. We must refresh the memory of our editorial friends; and now that the 'calm' has come, we trust that a ittle attention to facts will be deemed in order. Week before last, as our neighbors will remember we took the liberty of calling their attention to some very 'remarkable statements' which had appeared in their columns, entitling them the 'NEW doctrine,' and contrasting the same with the 'old doctrine' of such men as Washington, Fillmore, Webster, Cass, Donglass, Chancellor Kent, Ex-Chancellor Wal-worth, &c. We also adverted to a very singular mistake into which they had fallen, attributing to others, as a change, what was purely a phenomenon of their own minds. After referring to a specimen of sagacious criticism, we submitted, for their 'Calin' consideration, two distinct and specific questions, invoking a specific answer. All-this they will find in an article headed, Intervention—Old and New Doctrine.' We hope they have not mislaid the paper; if they have, we shall be happy to supply them with another copy.

Pausing at this point, we waited, not a little

or renounce their previous 'statements,' answer our or renounce their previous statem in silence. two interrogations, or prudently pass them in silence. Our wonder is now at an end. The article of last week, 'After a storm comes a calm,' has disposed familiar, off-hand disquisition on matters and things in general, having about as much connection with the points in hand as with the 'man in the moon. We should as soon think of solving a mathematical problem with a solution of nitric acid, or calculating the next eclipse of the sun with a galvanic battery, as writing an essay about a 'storm and a calm' in the moon of nitric acid, or calculating the next eclipse of the sun with a galvanic battery, as writing an essay about a 'storm and a calm' in the moon of nitric acid, or calculating the next eclipse of the sun with a galvanic battery, as writing an essay about a 'storm and a calm' in God which can even make the cold desert of the gone thus forth without God, his banishment had been indeed hopeless and complete.

Mr. Store has advocated unpopular but living the large problem. At another the premises that were before them. At another time, and in other connections, we should have no objections to this poetry, all but the rhyme; but we do decidedly protest against this intervention of fancy with the internal policy of logic. Let each be left to manage its own affairs—this is our dectrine; and we must exhort our neighbors to honor it in matters of logic, even though they deny it in respect to those of government. They will, of course, manage their editorials in their own way; but so long as they do not correctly represent the position, or fairly meet the argument of the Exangelist, we must hold them to the mark.

Mr. Stone has advocated unpopular but living and Christian truths. He has kept his pulpit free on the great subjects of Christian reform, Anti-Slavery, Higher Law, Peace, Temperance, &c. He has been a determined advocate of reform—a friend of the slave—a lover of the liberty wherewith the sons of God are free—an expounder of that Higher and Everlasting Law of God, which was the Law cre-Time shall be no longer—the oxix Law by which in its infinite wisdom he governs the moral kingdoms of the ancounted worlds.

We should do impostive to a large part of Mr. Stone's congregation, if we did not credit them with

nan to whistle in order to cure a fever, the means and the end would not be more incongruous. show this by recalling two or three points.

Week before last, we gave the NEW and OLD docrines in parallel columns—the first being that of our neighbors, the second our own—inviting their atten-ion to the contrast, as it respects both the dectrines themselves, and the authorities by which they are sustained. We asked the editors to review their position, and tell the public whether they meant to re-affirm it. What have we in reply? comes a calm, is the next thing we hear. Silence on the subject reigns over 'the vasty deep.' The editors tell us that they have no 'sympathy with croskers,' and that they 'have great confidence in GOD and OUR COUNTRY.' We have never doubted the latter; and we hope, moreover, that they do not mean to assume a monopoly of virtue in the last particular. We are at a loss to see, how ever, what this protestation has to do with a logical

Again, we reminded the editors, as we had done before, that they had made a partial and defective quotation of our authorities, urging them, as an act of simple justice, to set this matter right. What do we have such sentences as the following:—Two months ago, it did look as if the whole country were about to be carried off with the Hungarian fever. But even then, we believed and said, that the sober econd thought of the country would be about right The storm would soon be over, and reason would return with the calm. How truly is this anticipation reslized! Yes: but what has all this flippent talk to do with the issue? We have never questioned the sagacity of our neighbors to foresee a 'calm,' even in a 'storm'; and, surely, we have no desire to rob

them of its glory.

And still farther, we showed, by an appeal to their And still farther, we showed, by an appeal to their own editorials of the 15th of January and the 5th of February, that in charging the Evangefist with receding from its position without an 'honest retraction,' they had attributed to others what was purely a change in themselves. What do the editors say? They prudently say nothing, in this 'calm' after a 'storm.' They merely indulge themselves in some cleasant 'reminiscences, to strengthen' their 'own and others' confidence in God.' We certainly honor

and others' connuence in God. We certainly nonor the motive professed; but we cannot see the relevan-cy to the subject in hand:

And, finally, we supposed that we had nailed the matter in propounding to them two questions, which we here reproduce: 'Firs', does the Observer believe we here reproduce: 'First, does the Observer believe that every nation has the sovereign right to manage its own internal policy, without forcible interference on the part of any other? Secondly, if every nation has not this right, will the Observer tell us where the right of controlling the policy in question is lodged, and by what rules the discovery of its locality is made?' These are grave questions; they strike at the very mot of the issue between us; and we did hope that the Observer would not pass them in silence. Are they answered? Does the Observer venture to allude to them? 'After a storm comes a calm,' is the only response, closing with a paraventure to allude to them? 'After a storm comes a calm,' is the only response, closing with a paragraph that begins by exhorting us to be 'hopeful and cheerful,' and ends with the exclamation, 'God save the Commonwealth!' Surely, we ought to be cheerful,' and never more so than in a 'calm' after a 'storm;' but this is not the question. Will the editors have the goodness to meet the questions we have proposed? If they will do this, now that the 'calm' has come, we shall listen with the otmost attention, and endeavor to learn all we can.

To sum up all in a word, we must say that pro-testations, exhortations, self-glorification over one's own foresight, dodging the question, mere rhetoric, the argumentum ad captandum rulgus, toaching off From the N. Y. Evangelist.

'APTER A STORM COMES A CALM.'

Our neighbors of the Observer recur to the subject of intervention, with this time-honored adage for their motto. The conception, though not original, is nevertheless scenic and bold; well suited to kindle the genius of a muse. Think of a 'storm' where logical gravity turns the other way, possibly they may be excused; but in a 'calm,' such as fortunately we now have, we shall expect to kindle the genius of a muse. Think of a 'storm' hashing the bosom of the mighty deep, making the veteran mariner tremble for his life; then think of a 'calm'—the very personification of serenity; and who can fail to see the boldness of the contrast? After such a transit from the horrible to the peaceful, even the failures of memory, where logic is shy may be pardoned, while fancy revels in her airy delights. Hence, we the less wonder at the character of the Observer's last essay.

REV. THOMAS T. STONE.

This eminent Divine and practical Christian preached his farewell address to the First Church in this city, on Sunday last. A large and interestested audience were present. The conclusion of his ested audience were present. The conclusion of his afternoon discourse was personal, and very affecting. After stating what he considered true religion to be, viz., the advocacy of reform in the soul and society, according to the law of God, he spoke of his relationship. tions to his church, now to be severed forever, alluding to the eminent Roger Williams, who, two hundred years before, was banished from the same pulpit, and for the same offence, the advocacy of the Freedom of the Soul. In continuation, he said, that though he was sensible of opposing feelings on the part of some of his parish, of these he should be sient now, and silent forever. He was more conscion of benefits conferred upon himself by that congrega-tion, and these had indeed oppressed him. May I, said he, by my future life, prove not unworthy the confidence and esteem which you have given in connected and esteem which you can be a supported as a supported and esteem which you can be a supported as a supported and esteem which you can be a supported as a supported and esteem which you can be a supported as a supported and esteem which you can be a supported as a s truth of God, he gave to the assembled congrega-tion a solemn and touching benediction, and gave out that exquisite hymn of Madame Guionweek, 'After a storm comes a calm,' has disposed out that exquisite nymn of anadame Union— The Wanderer.' How fouchingly appropriate! He was indeed going forth as a Wander r upon earth, feelthe editors give us a rictorical ruse—a soft of easy, ing that the advecacy of the noblest and most ex-familiar, off-hand disquisition on matters and things alted faith and practice deserved a better reward than ing that the advocacy of the noblest and most ex-

The following is the hymn alluded to in the

O Thou, by long experience tried. Near whom no grief can long abide; My Lord, how full of sweet content I pass my years of banishment!

All scenes alike engaging prove. To souls inspired with sacred love; In heaven, on carth, or in the sea, .
Where'er they dwell, they dwell with thee.

To me remains nor place nor time: country is in every clime; On any shore, since God is there.

While place we seek, or place we shun, The soul finds happiness in none; But with a God to guide our way, Tis equal joy to go or stay.

Could I be cast where thou art not, But regions none remote I call, Secure of finding God in all.

THE UNION–THE FUGITIVE SLAVE LAW. Extracts from an admirable 'Address, delivered rfore the Salem Female Anti-Slavery Society, at its mnusl meeting, Dec. 7, 1851. By THOMAS T. STONE.

The last battle-cry which now rallies the multitudes of our countrymen against the Lord and his Truth is, the Union of the States, the country, we might say from the words of no obscure politician, the country, however bounded. The religious sects pronounce their benediction on the Knights who go forth to fight for the compromise, which sacrifices God to Mammon, Justice to Tyranwhich sacrifices God to Mammon, Justice to Tyran-ny, Freedom to Slavery, Man to Pride, or Lust, or Avarice; all which constitutes true Union, to that Avarice; all which constitutes true Union, to that which spreads the deceptive show over real and volcanic elements of discord. Now, let it be that we have been pugnacious and obstinate, severe, violent, ready to take fire at any thing, and to assail all divine and human things with indiscriminate rage; vet this we do say; we pronounce it with confidence:—It is a mighty Truth, the revelation of God in Humanity, with which we have been charged. This, also, we likewise affirm:—A conflict of Truth with these several forms of hostility has been inevitable. When men said, the slave must not live free within his native state or country, what less could the Truth than contradict the assertion, and overthrow

the Truth than contradict the assertion, and overthrow the policy which embodied it? When Catholics and Protestants of all sects united in sanctioning alargement Protestants of all sects united in sanctioning slavery, and binding this dead and noisome carcase to the living form of Christianity, what less could the Truth do than proclaim the lalseness of the misnamed Christianity, and vindicate Jesus and the Father from such blasphenies? And when all, in State or Church, in high places or low places, religious or irreligious, lifted up their voices and cried, 'The Glorious Union, at all events this must be preserved'; what less could the Truth than proclaim, 'Any Union which crushes freedom and perpetuates injustice, is inglorious and false; let the strongest conspiracy perish, rather than the ends of justice, of freedom, of humanity,—the sole ends which can make it holy,—fail through its treachery and baseness?? The spirit has met each issue which has arisen, simply demanding that, above all fluctuations and turbulences and interests, its calm voice be testants of all sects united in sanctioning slavery

deepened the atrocity of its previous guill, severeal tatelf into wider distance from 6cd, and made itself into wider distance from 6cd, and made itself into wider distance from 6cd, and made itself into wider distance from 6cd, and itself into from 6cd, and from 6cd from more false to both its religious creeds and its political professions; so that at this moment it is preleft to manage its own affairs—this is our doctrine; and we must exhort our neighbors to honor it in matters of logic, even though they deny it in respect to those of government. They will, of course, manage their editorials in their own way; but so long as they do not correctly represent the position, or fairly meet the argument of the Exangelist, we must hold them to the mark.

Now, the editors will pardon us for saying, that we can see no possible relevancy between their poem, "After a storm comes a calm," and the real points that were claiming their attention. Were a man to whistle in order to cure a fever, the means and the whistle in order to cure a fever, the means and the weal would say he means and the weal would say he means a condition of character.

Idea for first Higher and Everlasting Law of God, which was the Law ere Time shearly they don't the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and shame the sword or the axe; who first endured poverty and shame the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and shame the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and shame the sword or the axe; who first endured poverty and shame the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and the sword or the axe; who first endured poverty and the cross—may, boasting shame, then refused not he sword or the axe; who first endured poverty and shame, then refused not he sword or the axe; who first endured poverty and shame, then refused not he sword or the axe; the sword or the axe; the sword or the axe; thou first povert hesides sarcasm, and wrath, and reproach, and vio-lence, and crics of treason, be presented as demon-strations of the harmony. It avails not to assert, strations of the harmony. It avails not to assert, even to prove, that they are constitutional, and that they are necessary for the perpetuation of the Union; for whether we admit or deny the assertion, we cannot rid ourselves of the conviction, that the Constitution itself might sometimes err, and that possibly something may be holier and dearer, even to an American heart, than even this confederacy of States. Assure us even that God clethes the Government with power to enact such laws, so that we must yield to them, as to him, unquestioning obedicace; suppose it the obscurity of our vision; deal tenderly with us; strive to purge our dim sight;

DANIEL WEBSTER, AND HIS TREACH-

was pending before Congress, a State Convention was called in Fancuil Hall, without party distinction. was called in Fanenii Hall, without party distinction.

Mr. Webster united in the Convention with Win.
Lloyd Garrison, Edmund Quincy, Joshna Leavitt,
my friend from Middlesex, (Mr. Sewall,) Charles
Allen, John G. Palfrey, Stephen C. Phillips, Charles
Francis Adams and Linus Child, (who, by the way, reactered to raise the war cry of 'Abolition or tepeal,' if Texas was admitted by joint resolution, out who has recently contented himself with declar-Repeal, if Texas was admitted by joint resolution, but who has recently contented himself with declaring his purpose to Jurn out of the Boott Mills any workman who should vote the ten hours Coalition ticket.) Mr. Webster consulted with and assisted Stephen C. Philips, Charles Allen, and Charles Frances Adams, in preparing the Address of the Convention—an address filled with noble sentiments of hostility to slavery domination. Convention—an address filled with noble seminents of hostility to slavery domination—an address worthy of that magnificent assemblage of Massachusetts abolitionists and agitators. Where was the Senator from Suffolk then? With Mr. Webster and the nen who stood by the Senator's resolution of 1838 gainst admitting a slave State? No, sir, no! The Senator was then with a class of men who began at hat time to falter and waver. Mr. Webster after-wards de signated this class of men as "Optimists" wards de signated this class of men as 'Optimists' and 'Quietists,' with whom 'it was always too early or too late to resist slaveholding aggressions.' Mr. Webster thee stood upon the platform of Massachusetts Free Soilism, embodied in the resolutions of 1838, which the Senator from Suffilk and the Senator from Hampshire supported. We had not then discovered the 'sectional' character of the platform; but the Senator from Suffolk, being one of the framers, had begun to sho "symptoms of 'nationality,' At the Whig State Convention at Springfield in 1847, Mr. Webster being present begging a Presidental nomination, claimed a patent for the Wilmot proviso 'thunder,' on the plex of 'priority of dis-

heard and obeyed:—God is all in all. That is the whole.

We may well rejoce in the precise issue which has now come. We may well rejoic in the necessaity, from which the country cannot escape, to meet the simple question, whether it will acknowledge, as Supreme, God or Human Will. Men may tell us, if they choose, that this is not the question. They may say that God is doubtless to be obeyed a grainst the power of men and states; but then God requires us to obey, for example, the statute by which the Union is now convulsed. This statute, in other words, is right. With any man who arows this opinion, who pronounces the statute as you then the common ground to stand upon. We begin our processes of thought at different points; we diverge cesses of thought at different points; we diverge the must settle a prior question, helore we could approach each other. And that is the very question of the age—What is Right? What is it in essence, in nature, in immutable reality? Until such answer as some of us have learned,—we thought, from holest sources,—be proved false and baseless, we must denonneed the structive Soulless, inhuman, unjust; we must proclaim that, in establishing it, the nation has deepened the structive Soulless, inhuman, unjust; we must proclaim that, in establishing it, the hation has deepened the structive Soulless, inhuman, unjust; we must proclaim that, in establishing it, the hation has deepened the structive Soulless, inhuman, unjust; we must proclaim that, in establishing it, the hation has deepened the structive of its previous guilt, severed itself into wider distance from God, and made itself more false to both its religious creeds and its poblic has processors; so that at this moment it is pre-

conce; suppose it the obscurity of our vision; deal tenderly with us; strive to purge our dim sight; for really we cannot see the thing you declare; the government establishes and seeks to enforce the deed; that we cannot deny; but the power which looks through it, and legitimatizes it, does actually seem to the principle of the control of the contr through it, and legitimatizes it, does actually seem to us, not God, whom we would gladly obey; but Devil, whom we would resist, that he may flee from us and from the world.

DANIEL WEBSTER, AND HIS TREACH
Through it, and legitimatizes it, does actually seem to the convention, and his respect for and conplete on the members of the Convention. He said if we would make a public sentiment that would sustain public men in being true to the sentiments of the North, we should accomplish every thing, for we had always been beaten by the treach ERY TO THE CAUSE OF LIBERTY.

Extracts from a speech recently delivered in the Senate of Massachusetts, by Gen. Henry Wilson, of Middlesex, in reply to Judge Warren, of Suffolk:

Convention had selected another man to embody its Mr. President, the Senator asks me with an air of not fit to be made.

Middlesex, in repsy.

Mr. President, the Senator asks me with an air of assumed triumph, if I 'wore the spurs into the Philadelphia Convention, when I voted for Mr. Webster has ster.' Sir, I thank the Senator for affording me an opster.' Sir, I thank the Senator f and Quietists,' and follows the great Secretary. He is not the man to read me lectures about consistency. Mr. Webster is the brain—the heart, if it have a heart—the soul, if it have a soul—of Millard Fillmore's administration, an administration of which one of the most active Whigs of the country declared, in a speech in this city, within one year—No Whig could have any influence with it, unless he was BATHED IN NEGROES' BLOOD.' Surely, sir, the declaration of the Senator, that 'he was glad the authorities of Boston had put chains about the Court-House, will be grateful to an administration which demands that its friends shall be BAPTIZED IN NEGROES' BLOOD.'

> Correspondence of the Cleveland True Democrat. THE WASHINGTON SLAVE PENS. WASHINGTON CITY, Feb. 16, 1852.

GENTLEMEN: -I have just visited the City Prison for the first time during the present session of Con GENTLEMEN:—I have just visited the City Frisonfor the first time during the present session of Congress. I found poor Drayton in his room, where
he is permitted to remain during the day time,
being thrust into his inner dungcon at night.—
He is in better health than when I last saw
him; says that his physical comforts are attended
to as well as circumstances permit. Sayres was also
with him in the same room. They are supplied with
books and papers to read, and thus, as far as possible,
occupy their minds. Yet here they are, shut out
from the world, separated from their families and
friends, with no hope of release until the Angel of
death shall come to open, their prison-doors, and bid
them enter that land where slaveholders and doughfoces can no longer inflict punishment upon men for
their love of liberty. It is now nearly four years
since they made an attempt to assist some eighty of
heir fellow-beings to break the chains that bound
them, and to flee from an oppression unknown among

and others equally intelligent, shut up for market in these barracoons. The vestibule of the prison was filled with purchasers.

When I arrived, I announced my name to the keeper, and requested him to show me to the cell of Drayton and Sayres. He appeared astonished, whispered to his officers and assistants, and soon led the way up stairs. When I reached their cell, and informed them who I was, and told them I had come to assure them of their safety from mob violence, and that, to the extent of my influence, they should have a legal trial, they appeared to be overwhelmed. They had expected a violent death under Lynch law, and you can better imagine their feelings than I can describe them, when they were told that they had friends in the city who would protect their legal rights.

It was there, while conversing with Drayton, that the mob ascended to the landing at the gate which opened into the hall where the keeper had led the opened into the hall where the keeper had led the way, and from which I was separated from Drayton's cell by an iron-grated door, through which we conversed. They directed the keeper to open the iron gate, which would permit them to enter this hall in which he and I were standing. He refused. They then told me that I must leave instantly, or my life would be in danger. At this, poor Drayton appeared to be struck with horror, and it was some time hefere he became so far recovered as to conime before he became so far recovered as to con-What followed needs no repetition. All recol-

lect the three days of excitement, of mob violence, and of terror. In the House of Representatives, the storm raged and members raved, and said in public debate, that they would head a mob to exe-cute violence on the member from your district, for having visited these men. Hale broke forth in the having visited these men. Hale broke forth in the Senate, and slaveholding wrath was kindled up in that grave body. Many and varied have been the scenes which I have since witnessed. Thousands of miles have I travelled, enjoying the sunshine and the zephyrs of heaven, associating with friends and acquaintances, but there, in their gloomy abode, these victims still remain, surrounded by walls of stone and iron; and there they are downed to see stone and iron; and there they are doomed to re-main, while they live, monuments to the barbarity of this land of boasted freedom.

I also called on Noah Hanson. He is an educa-

ted man of genteel deportment, with just colored blood enough to show that some of his ancestors belonged to the African race. Two years ago, he was serving at the house of S. R. Cox, in this city. Two slaves, belonging to Mr. Colcock, a Representative from South Carolina, escaped, and were sub-sequently found in one of Cox's outbuildings. This sequently found in one of Cox's outstindings. This man was suspected, and being a colored man, was easily convicted of assisting them, although the slaves denied it, notwithstanding they were repeatedly flogged to compel them to implicate Hanson. On conviction, he was fined \$1080, and sentenced to remain in prison until the fine shall be paid. For to remain in prison until the line shall be paid. For this offence he has already been in prison eighteen months. He has a mother who was dependant upon him for support while he was free; but that mother, and the scenes of his childhood, he will never more see. He is doomed to drag out a miserable life

within the walls of a dungeon.

I recollect hearing a member of Congress, many I recollect hearing a member of Congress, many years since, tell of having seen a white man shoot a colored boy for walking over a bridge across the canal near the city, thereby frightening some ducks at which the white man was trying to get a shot. They flew, and the sportsman turned round and shot the boy, who died in two days afterwards. But not a resident of Washington was disposed to prosecute his murderer. The gentleman went hunself not a resident of Washington was disposed to prose-cute his murderer. The gentleman went himself to the authorities, and stated the facts, and informed them that the subject should be brought up in the House, unless the murderer was arrested. Process was finally issued, the murderer was imprisoned, and soon after it was said he had broken jail and es-caped and was no more heard of Rusthin cocaped, and was no more heard of. But this man, for assisting his fellow-man to break his chains, is for assisting his fellowaste his life in a living grave, doomed to linger and waste his life in a living grave. This is a specimen of the justice of Congressional Yours. legislation.

From the Essex County Freeman.

THE AMERICAN INQUISITION. Drayton and Sayres, who are now lying in the Washington City jail, and have been for four years, for the attempt to carry off to a free State, and place in the condition of freemen, some seventy slaves held in the District and county adjacent to it, were condemned not for that one offence, but by legal technicality and Souththat one offence, but by legal technicality and Southern vengeance, for as many offences as there were slaves, viz., seventy-four, so that the aggregate fine and cost amounts to near seventeen thousand dollars. Drayton and Sayres are poor men, and the amount of fine is equivalent to perpetual imprisonment. So says the National Era. Talk of the Dungeons of Austria! What cannot the Austrians say, in

says the National Era. Talk of the Dungeons of Austria! What cannot the Austrians say, in return, of the Dungeons of Washington?

We understand, moreover, that Drayton may not, and probably will not, live long under this confinement, being of a weak constitution. Sayres is stronger. Their intended imprisonment is to last, we learn, over sevenly years. This is the penalty for attempting to give freedom to slaves, in free America! Humanity is thus punished in our Happy Republic! where all men are said to be born free and equal! and equal!

> From the Banner of the Times. LETTER TO KOSSUTH.

That unflinching advocate of fluman liberty, Wm. LLOTD Garaison, has recently addressed a letter to Gov. Kossuth, on the subject of Slavery, in behalf of the American Anti-Slavery Society. There is not a more untiring laborer in the field of anti-slavery than Mr. Garrison. With all his soul he hates tyranny, and on every occasion is true to principle and the noble impulses of his nature. Perhaps he errs, and unisapprehends the true motives of the illustrious Hungarian; but be this as it may, this letter abounds with gigantic argument, and pictures of the horrors of slavery, which thrill the whole being as we read. Never before did this monster oppression appear so truly awful as when reading that letter—never did its horrors appear so dreadfully real, and never did its horrors appear so dreadfully real, and never did its horrors appear so the holl-begotten system of iniquity.

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VERV. There are some men whom we may set spart, es There are soone men whom we may set spart, especially, as texts for anti-slavery discourses. They offend against the cause of liberty so frequently, so grossly, and at the same time so influentially, that not to attack them is to desert the cause of the slave. Prominent among this class stands the Rev. Dr. Dewey, esteemed by many the pride and ornament of American Unitarianism. Learned and eloquent, American Unitarianism. Learned and eloquent, and by no means indifferent to the applause and honors of this world, he is ever active in the propahonors of this word, he is ever active in the propa-gation of theories which serve to attract attention to himself, and to make him a subject of comment by the press. Ever since his return from Europe, some eight years ago, his name has been more or less involved in the discussion of American slavery, and in a manner quite as discreditable to his candor as to his sense of right and wrong. His grand apology for slavery, at the Tabernacle, on his return from England, was, in all its essential features, precisely bogland, was, in all its essential features, precisely what might have been expected from a regular slave-trader, and wholly inbecoming an ambassador of Christ. In that discourse he maintained a proposition, not original with himself, but laid down by Henry Clay, that the white and black races cannot have in a state of freedom and that between Henry Clay, that the white and black races cannot live together in a state of freedom, and that between them there must be an impassible barrier. A strange doctrine, truly, from the lips of one who claims to be a minister of that religion, a leading feature of which is, that 'God has made of one blood all nations, for to dwell upon the earth,' that all men are brethren and children of a common Father, and equally the objects of His care and love.

We give elsewhere in our present number, another 'deliverance' from Dr. Dewey, on what he terms the 'terrible question' of slavery, under the head of 'Dr. Dewey on Progress and Reform.' It will be seen that the Dr. denies, with surprise and indig-

be seen that the Dr. denies, with surprise and indig-nation, the statement attributed to him, declaring that he had rather send his mother into slavery, than that this Union should be dissolved; but adthan that this Union should be dissolved; but admits that he said he would consent that his 'brother' should go, and he would consent to go himself to avert a catastrophe so dreadful as that of the dissolution of the Union. To us, this denial does not mend the matter. If the first supposed declaration was shocking, this is not less wicked. Dr. Dewey was shocking, this is not less whered. Dr. Dewe, knew to whom he was speaking, the circumstances by which he was surrounded, and the impression his language would be likely to make. He was for consenting that somebody should be given up to the horrid fate of slavery; and it matters little to the norm late of slavery; and it matters little to the philanthropist, whether Dr. Dewey consented to the enslavement of his 'molher,' or to the enslavement of his 'brother.' To have conceived the thought of doing either, betokens a mind as destitute of prine as of human feeling.
I would (says Dr. Dewey) consent that my own

brother, my own son, should go into slavery : ten times rather would I go myself, than that this Union should be sacrificed for me, or for us. Now is he not another Abraham? ready to sacrifice his son on the altar of the Union, and this, too, without pretending to have seen a vision, or to have heard a divine voice! We are not insensible to the heroisn which action corresponding to this declaration dis-plays; and did we think the Doctor was sincere, it would certainly mitigate our abhorrence of the sen-timent. Bu so he cannot be regarded. Slave-hunters were abroad in the vicinity where these words were dropped. The trembling fugitive was hiding from his merciless pursuers, in cellars, closets and garrets. The moral sense and feeling of the comunity were stirred to their depths by the meditated outrage; and Christian men, on all sides, were de-claring that the scandalous crime against humanity claring that the scandalous crime against humanity should not be perpetrated; in steps Dr. Dewey, and virtually says, 'Men and brethren, you are all icrong! It is far better that that trembling fugitive should be handed over to the tormentors, than that this glorious Union should be dissolved; and with the sanc-SIMMS is dragged back, with chains on his limbs. and fetters on his arms, to the wretched lot of 'A self at the time of this dreadful scene, and stepped between Simms and his doubtful fate, and said to the heartless man-hunters, 'It is human blood you want—take me—my son, or my brother, but spare this man, what now seems empty declamation, would challenge the admiration of all, as noble, heroic and Christ-like. The Doctor is willing to give himself up and save the Union, ichen no such sacrifice is required; and since we know that the surrender of fugitives is the condition tendered by the South to the North, for the perpetuity of the Union, it is fair to say that Dr. Dewey is in favor of complying fair to say that Dr. Dewey is in favor of complying with this condition. It is nothing that he deems it

a disagreeable duty; it is nothing his feelings revolt

Daniel Webster, or any one else who would catch

e is as much an enemy to humanity as is

alayes with alacrity.

This ' Reverend' preserver of the Union, at the expense of justice, humanity and liberty, makes a distinction between sending a man into slavery, and consenting to the act. A distinction in scords, certainly, but not in morality. Saul was as guilty of the blood of Stephen (and doubtless he so regarded himself) as those who actually threw the stones that killed him. 'I said nothing of sending anybody, (says the Doctor.) but why not? If it be right to consent, it cannot be wrong to do the deed which is consented to. The explanation of the motive of nity, not in your morality and humanity have already yielded to your consent. 'I respect the feelings and situation of the people of the South. I share the sentiments of the bulk of the people of the North,' says the Ductor with emphasis. We make no doubt of it. But what does it all amount to? What is there to respect in the feelings of slave-holders, er be proud of, in sharing the sentiments of the people of the North? The feelings of the slaveholder go jointly with his iron grasp on the bodies and souls of his victims, and the North ' consent.' There are clearly here no tw parties, but the North and South are banded togeth er the bleeding form of the down-trodder. To sympathize with and respect the feelings of the slaveholder, is to sympathize with and to re spect slaveholding. This sympathy is the most pre cious cordial to the guilty traffickers in human flesh and well Dr. Dewey knows it. But for this sympa-thy and this respect so deeply felt by our Northern divines, our land might soon be delivered from the soul curse and crime of slavery. They turn his the his obligations of duty esy of liberty into nonsense; his obligations of dut-into fully; his doctrine of human brotherhood into absurdity; and his prayers for the party mockers. With respect and sympathy mockers, With respect and sympathy and his prayers for the oppressed into slaveholders, Dr Dewey may have a free pass through all the Southern States, and preach, and pray, and lecture, without the slightest apprehension for his safety.

says the Doctor. This is not at all to be wondered thetic complaint. The straightforward man is man sasty understood; but he who seeks a middle course between right and wrong, will be constantly beset with entanglements.

Dr. Dewey is a man of learning, of eloquence an

of genius; he is blessed with a singular power of sepression, yet he is constantly being 'misconstruct.' It is an old complaint with him. He was 'misconstruct' in England. He has been 'misconstruct' in Massachusetts, and in all the Northern States. The abolitionists have always misconstrued him, but we believe it has never been his fortune to be misconstrued at the South. There, his 'sheep know his voice.' blavelio ders understand him know him and apprehend no evil to slavery from him." His mis sion, as a minister, does not disturb them. His misthe slaveholder. Fillmore and his cabinet of slave catchers can sit under his ministry, and listen with catchers can sit under in ministry, and incre-with-out trembling, as he reasons of 'temperance, righte-currers, and a judgment to come;' for they know that the said element of the true prophet of God is not in the man, Gallsheill cry from an konest man, the stal element of the true propose of trod is not on the man, Gneshrill cry from an honest man, 'Wor! Wor! Wor! To THE TRAFFICKERS IN HUMAN FLESH! would convulse and scatter his whole congregation at Washington! Dr. D. wey remains there only occause he daubs with untempered anortar,' and cries. 'Pener, pener, when there is no pener.' He is protected there by his sympathy with and respect for slaveholders.

We shall probably have occasion to revert to this gentleman again.

The Fagiliae Law.—The United States are said to have expended some seventy thousand dollars to no other purpose than to gratify the slawcholders of Maryland. Thus has the Fugitive Law gives rise to the murder of those white and four colored men in Pennsylvania, since its passage. Indeed, a civil war may be said to exist on the borders of that State.

Mr. Webster, in playing for a new party, seems to make but poor progress. The Washington Southern Press comments on Mr. Webster's closing remarks at Niblo's, as follows:

We give the whole of this peroration-partly be We give the whole of this peroration—parily because it is cloquent, and parily because it shows where Mr. Webster wants to go. That it is sophistical and false in its statements, every one can see. The attempt to revive the cry of treason, and establish his claims as the champion of the Union and the Constitution, is unterly futile at this late hour of the day; and even more see the idea of calcanization. the day; and even more so, the idea of galvanizing into motion the corpse of the Northern Union organ

With the same inconsistency that characterise With the same inconsistency that characterises most of the active agitators on the Compromise bill, Mr. Webster proclaims that the Union is in danger yet, and needs a fusion and confusion of parties to save it still. 'The great point at stake is its preservation. Other questions—questions of policy—are subordinate, this is paramount.' Then follows a general slap at those who wont commit themselves. He distinctly declares that the only way the Government can be protected and preserved is by 'the union ment can be protected and preserved, is by 'the union of all its friends, without reference to the past or pledge for the future.' To alk such, Mr. Webster gives his countenance,' 'confidence,' 'influence,' heart and hand'—in the hope that they will reciprocate the com-

pliment.

The whole drift of this exposition shows that Mr. Webster has no idea of giving up the business of 'saving the Union.' He regards that as his 'thunder,' as he once said of the Proviso to Wilmot. And therefore he is compelled to 'keep both parties alive,' by unfolding the dire designs of the 'secessionists Mr. Rhett and Mr. Garrison; so do the latter. Ergo and extremists,' who 'hate the Constitution,' and 'the strongest conceivable rebuke to 'Messrs, Gid ' are willing to overthrow it to accomplish their ends,'
For it is self-evident that if the Union is in no danger, there is no necessity for organizations to 'save ger, there is no necessary to compromise is really the thing it was declared to be by Mr. Webster, and those true friends of his and the Union at the North stand to it, his platform is unnecessary.

Either, then, Mr. Webster was wrong last summer,

or he is wrong now; and the great majority of the Whig party will doubtless be astonished by this last We might easily proceed to dissect and expose

the fallacious and specious atatement which Mr. Webster seeks to reorganize his taken party—but the facts are too familiar to need repetition. We but the facts are too familiar to need repetition. We merely desire to invite the attention of his Whig ds to the fact, that he is still harping on the same string, and still stubbornly bent on 'saving the Union' over again, and reaping the benefits thereof. This thing, at least, is evident—that he cares not to comwith either of his rivals for the regular nomina tion-with one hand knocking down the Fillmore Compromise platform, and with the other the non-committal policy of the friends of Scott. He stakes no step backward' from his original position, with regard to the nomination, and the party that is to sus-

From the N. Y. Evening Post. LIGHT WANTED.

We would thank John Brown, or some other trust-worthy confident of the present administration to let us know with whom the contemplated expedi-tion to Japan originated, and what is its secret history. It evidently has a secret history, in which the public has an interest. All we know of at at present is, that three steamers, the Susquehanna, the Missouri, and the Princeton, with a frigate, a sloop-ofwar, and a store-ship, are to be sent into the Japan seas, for the purpose of opening a commerce with the inhabitants of Niphon and Jesco.

It is usual to send commercial vessels to foreign ports when the interests of commerce are to be consulted, but in this instance the usage has been departed from, because the Japanese authorities, considering themselves better off without our commerce than with it, have declined the overtures which have been made to them, not only by the Americans, but by the traders of all other foreign nations. For the purpose, however, of opening the eyes and the ports of the Japanese at the same time to the advantages of our commerce, the President has taken upon him-self to order a squadrop, under the command of Commodore Perry, to visit this empire, and there to do what of course could not be done by peaceful merchant vessels, but, nevertheless, to do what, no like to get at. If we did not know President Fillmore to be, in the strictest sense of the word, a non-interventionist; if we did not know that he habitually carried about his person moral pocket-hand-kerchiefs with appropriate extracts from Washington's farewell address against entangling alliances, inscribed conspicuously upon them, we might mistrust an intention to procure from the Japanese by terror, privileges which no nation has yet been procure by negotiation. But by his treatment of Kossuth, the President has happily placed himself above any suspicions of that kind.

The question recurs, why is this armed squadron, under the command of a distinguished Commodore, to be sent, at an expense of at least a million of dollars, to the antipodes, to visit a people who, we know in advance, will not be visited by them, if they can prevent it?

We are sure the origin of this expedition must

it to us? Can no one tell us who are to be plunder make their piles out of it?-who are to go as commercial agents, and how much freight is allowed to take out, and how much to bring back?

Will John Brown have the kindness to make a note of this matter, and see what he can learn?

From the Ohio A. S. Bugle. MASSACHUSETTS A. S. SOCIETY.

By a notice on our first page, it will be seen that this Society has commissioned and sent forth a com-pany of most efficient agents. It is the association which by its wisdom and energy leads the way in

the great enterprise for freedo or a score of years it has annually assembled. exhibiting a purity of purpose and a clearness of vision which have enabled it to take new and ad vanced positions as the exigencies of the changing conflict have demanded. Most violent have been the denunciations of enemies, and deprecatory the counsel of timid friends. But results have proved, hat those who have been most fearless and unceasing in doing the will of truth and justice, have who have had most wisdom to decide

what should be done.
The community has advanced, wonderfully advanced; but the consecrated, working abolitionists every where are now as far in advance as ever. To the Church, their position may be a stumbling-block, and to the politicians foolishness—yet none the less are they the wisdom and the power that must and will save the nation. When it shall be true that abolitionist have ceased to go forward, their mission will have end-ed, and the grave may as well speedily close over their organizations. But this time has not yet come with the Massachusetts Society, if we may judge from their last anniversary, and from the energy with which they commence the labors of the new year.

OUTRAGE UPON MASSACHUSETTS.

Had any municipal authorities of Massachusetts ing liberty to a human being, either justly or unjust ly deprived of his liberty on our territory, but in ab ucting a team of horses worth a thousand or fifteen hundred dollars, and had the said authorities imprisoned the four Texans, and then sold them as slaves to pay their jail fees, what a row there would have been in Texas and in Washington! It remains to be seen how famely Massachusetts will be-hold her free citizens abused as brutes for a far more venial offence. The protection of the rights of the citizen is the most valuable prerogative of State sovereignty. These rights, by the Constitution of the U. States are not left at the mercy of the legislation or lawlessness of other States. The time has come to see whether this Constitutional guarantee is worth anything or not. If it is worthless, the sconer the Union is dissolved, the better. If our representatives in Congress have any fidelity to their constituents, in Congress have any fidelity to their constituents, they will move an inquiry into this matter. If President Fillmore has any justice or consistency in him, he will instantly issue his proclamation to the faderal afficers of Texas, to see to it that the Constitution and laws are subjected.—Commonword!h.

That paper taunts us with ultraism. When or where have we gone beyond the principle we have laid down regarding slavery, or in what respect is the

ale of the four colored citizens of Boston, at Galveson. Will the Chairman of that Committee (Mr. Bur-(ingame) ace that no time is lost in the premises?

MR. WEBSTER AND THE UNION PLAT The Liberator.

No Union with Slaveholders! BOSTON, MARCH, 12, 1852.

DISUNION.

'The strongest conceivable rebuke to Mr. Garris save the Washington Union, is that Mr. Rhett is la boring to the same end of disunion with himsel The strongest conceivable argument to turn Mr. Rhet from his madness is the fact that Mr. Garrison is hi ally.' This 'argument,' on the one hand, and this rebuke, on the other, seem to challenge at least slight examination.

Mr. Garrison is in favor of a dissolution of the Union; so is Mr. Rhett; therefore, each should feel himself convicted of folly and madness by his agree ment with the other!

Such is the logic of the Union. If it be sound, is equally effective in another direction. The Unio is and ever has been rancorous in its opposition to th Free Soil movement, especially as represented in the persons of Joshus R. Giddings, John P. Hale, and Charles Allen, whom it professes to regard as disor ganizers and traitors, simply because they are oppose to the further extension of slavery. Nevertheless Messrs. Giddings, Hale and Allen claim to be devot ed Unionists; so do the editors of the Union. Th former alike discountenance the disunion doctrines Mr. Rhett and Mr. Garrison; so do the latter. Erge dings, Hale and Allen, 'is the fact that' the editor. of the Union are . laboring to the same end of ' union as themselves; and the strongest conceivable argu ment to turn ' the editors of the Union ' from thei madness is the fact that' Messrs. Giddings, Hale and Allen 'are their allies'! Is not this as clear a mud? Certainly; for, according to the old saw, .; is a poor rule that will not work both ways."

Now, Mr. Garrison is not able to discover why l should feel himself rebuked by the position of Mr Rhett. It is equally plain, that Mr. Rhett-does no consider himself convicted of error by the position

· Extremes meet. The disunionists of the North and of the South train in the same company, and ar marching to effect the same object.'

Very well. Extremes meet. The Unionists the North (Free Soilers and all) and of the South are hail fellows, well met," and rally around the same standard-Union FOR EVER."

Let us puncture this bladder of sophistry. Extremes may sometimes meet, but they never co

alesce, and are never identical. An extremely profligate person may reform and become extremely cen sorious and pharisaical, but he does not occupy the same position. An exfremely cold and an extremely hot day meet in their extremity, but not in their result. The North Pole is at one extreme, the South Pole at the other, but they do not meet.

'The middle course is the safest.' Between what Between Christ and Belial-liberty and slaveryright and wrong-integrity and villany? Who will affirm this, explicitly? And until an antagonist ap pears in the field, it is useless to beat the air.

The controversy with slavery is not one of expedi ency, trade, political economy, party rivalry, or sec tional interest : if it were, it might admit of mutual compromise, generous magnanimity, liberal concession, extreme forbearance. It is, primarily and es sentially, a moral one, and therefore paramount to all other considerations-inexorable as the law of gravi tation, incapable of dilution, authorizing no tempora ry or lasting truce, and involving the supremacy of the Eternal Lawgiver. We affirm slavery to be morally wrong, the seme of human transgression, an utter violation of inalienable rights ; and, therefore, we are morally precluded from treating it as a question of personal accommodation, circumstantial toleration, or necessary endurance. Indulgences for slaveholding can no more be allowed than indulgences for lying. theft, piracy or murder. - God never created a humabeing to be a slave : therefore, he never created one to be a slaveholder. The sin of slavery, like every other sin, must be dealt with in an uncompromising spirit, and abandoned at whatever cost or hazard. This is the sum total of our anti-slavery 'fanati

cism'-this is the 'extreme point' which we occupy, and which is so generally treated as absurd and dan gerous. 'If the Lord be God, serve him; if Baal, then serve him.' A joint worship is spurious and impossible. It does not lie in our power to conser to a mixture of the service. The soul loyal to principle ever says to the tempter, though he proffer all the kingdoms of the world as an inducement to com-

promise, 'Get thee behind me, Satan !' On what ground and with what intent are we dis unionists? Not because we are for wrath, or discord or strife; not because we do not yearn to see peac and unity prevail throughout this vast republic; not because we are desirous of bringing tribulation or distress upon the Southern portion of it. It is for radically moral and deeply religious considerations. The ground of the Northern fanatic,' says the Washington Union, in the article we are criticising, 'is, that the Constitution violates all "higher law," by giving perfect legal protection to the institution of slavery This statement is correct. If the premises are sour is not the conclusion inevitable ! If the Constitution violates 'all higher law,' i. c. the law of God-if i gives (as it does) the most ample protection to the institution of slavery-then it cannot be upheld without criminality. The Washington Union contends for an exact fulfilment of all the slaveholding provisions of the Constitution, and vindicates the slave system, while it claims to be the very mouth-nice and authoritative exponent of a pure democracy The difference between us and the Union is, we con sistently adhere to the principles we lay down, while the Union daily gives the lie to its own professions, and as constantly convicts itself of the grossest hypocrisy and the blackest immorality. If trusts that such ultraism' (!) as ours 'is disappearing from the land.' That there is very little of it to be found in the land is lamentably manifest. It is appalling to see how few there are who regard principle more than profit, rectitude more than success, righteousnes above reputation. Hight, justice, humanity, liberty, the higher law, the sovereignty of God, are every where impromised, and the compromise is defended on the ground of a wise conservatism, avoiding extreme choosing the least of two evils, getting as much for God and giving as little to Satan as the case will a low, &c. &c. 'Compromise' is stamped on the brow of the State, on the heart of the Church; it is the national watchword and policy; it is regarded as the most brilliant statesmanship and the best evidence of a sound piety. It is to this nation what the frogs, and lice, and leprosy, were to oppressing Egypt, a univer sal curse and contagion. Talk of the Order of th Jesuits! No people were ever so thoroughly satura ted with Jesuitism as the Americans. It has become habitual with them to lie, cheat, rob, enslave, and commit all manner of abominations, pretendedly i order that good may come. With them, at all times the end sanctifies the means, no matter how atrocion or how immoral those means. They are rotten the core; and, therefore, the that departeth fro evil maketh himself a prey.' The Washington Unio

ate Committee, respecting the principle defective? Is it true, that the Creator ha made one portion of the human race to be the good and chattels of another? Were the signers of the Declaration of Independence guilty of fol y and false-

consoles itself with the hope, that soon not a ma

hood in asserting it to be a self-evident truth, . that New York, including Lowis Tappan, Judge Jay, and ator with an inalienable right to liberty'? If so, what is the difference between Democracy and Absolate Despotism? Will the Union answer these interrogations, plainly and without equivocation ?

We shall also be thankful for light from the san quarter, that we may see at what point Mr. Rhett than we possess. The crime of Kossuth is that he and Mr. Garrison 'meet and aid each other.' The comes to those who are remorselessly engaged (to former is the advocate of perpetual slavery; the latter seeks the immediate abolition of the system. The deep, and who threaten to inflict violence on any who former favors a dissolution of the Union, not because he is not satisfied with the Constitution as it is, but ments them as the true friends of humanity, without on the ridiculous pretence, that the spirit of the com- a stain upon their character ! pact has been violated by the North, to the prostration of Southern rights-when it is notorious that the re verse of this has been the truth for more than half a century. The latter advocates a dissolution of the in the nominal anti-slavery defence of Kossuth in cer-Union, on account of the slaveholding concessions in the Constitution, believing the compact to be ' a cov- he once labored to suppress the Liberator and to break enant with death and an agreement with hell.' Where down the Massachusetts A. S. Society, in common is the conjunction of the parties? 'But Mr. Rhett with other new organizationists; though we trus thinks the dissolution of the Union will give greater and believe he is in a more friendly spirit now. Who security to slavery, through the formation of a pow- has been more despicable or malignant in his attacks erful Southern confederacy; while Mr. Garrison upon the old Anti-Slavery Society and the Libera thinks it will almost immediately terminate the sys- tor than the editorial whiffler of the Commo tem.' Very well; but where is the agreement? The As for Lewis Tappan and his co-workers, who exconviction of Mr. Garrison, in this particular, is that pects them to be anything else than compromisers of the Southern slaveholders, by an overwhelming Why should not all trimmers, backsliders, and apos enajority : we presume the Union will not deny that tates from unadulterated abolitionism give the right this is its own conviction. Mr. Rhett is regarded by hand of fellowship to the pliable and sycophantic all parties in the country as laboring under a mental Hungarian? They do so-as for as we can learn, hallucination. Even Charleston, the focal point of without an exception. The defection of such men a disunion at the South, records its verdict against it. Louis Kossuth and Theobald Mathew is a windfall

difference existing between Mr. Rhett and Mr. Gar- from anti-slavery censure are to be placed in this caterison, touching this matter of a dissolution of the ex- gory : we speak, now, only of old betrayers and deisting confederacy. The former is untrue to his own sertors. declarations. While claiming to be a disunionist, and representing a small faction much given to vaporing n Carolina, he nevertheless takes his seat in the U. S. Senate, tenaciously occupies that seat, and thus makes himself a party to the government, as much as any other Senator. Mr. Garrison, as a disunionist, stands outside of the government, repudiates the elective franchise, and thus makes his practice correspond with his theory. We have no wish to impeach the sincerity of Mr. Rhett or his constituents; but we servile admirer and eulogist of Daniel Webster! Mr. confess ourselves unable to place any confidence in Rantoul having alluded to the anti-slavery character it; so long as their conduct is directly in the teeth of and connection of Mr. Davis in other times, the lattheir profession. The disunionism of the South is ter undertakes to set up the following defence:as empty as the whistling wind.' That of the North is based upon absolute justice, the claims of suffering humanity, unchanging principle, and a deep religious sentiment. It means what it says-is unconquerable in its energy, unfaltering in its faith, stead fast in its purpose, and invincible in its position. The spirit which animates it is identical with that which has characterized every apostolic and martyr movement since the reformation of a fallen world began.

KOSSUTH AND HIS CAUSE.

For several weeks past, we have occupied a very large portion of the Liberator with articles either in condemnation or approval of the course which the Hungarian leader has seen fit to take in relation to American slavery. Perhaps our readers are growing weary of the theme. We shall be glad to be released from its further prosecution at the earliest practicable period. While, however, Kossuth remains in the country, canvassing the several States for * material aid,' seeking to involve this government in an European conflict, and enacting the part of a patriotic Sir Pertinax MacSycophant wherever he travels, his movements must challenge attention, and necessarily the side of their murderous oppressors, repudiating elicit discussion. How he is to be appreciated, doubtless our readers have generally made up their minds; and there seems to be nothing new to be added to confirm or reverse their verdict, whatever it may be.

On our last page, we give the remarks of Dr. Mann. of the Massachusetts A. S. Society; not exactly as out for the press, he has added much that he intended to say, but did not. To serven Kossuth from censure, in a particular instance, he says-· Most abolitionists think the Constitution is an

anti-slavery instrument, and that slavery is uncon-stitutional. Excepting present company, every prom-inent abolitionist in this country, whose opinion is publicly known, thinks so. O'Connell and other European statesmen have expressed the same opinion.
Mr. Lysander Spooner's "Unconstitutionality of Slais pronounced, by able lawyers, to be conclu which does him the highest honor, has admitted it to be unanswerable; and Mr. Phillips has demonstrated of Humanity and Progress, in whatever State located. it to be so, by attempting to answer it. . Can the Hungarian be blamed for not being illuminated by the single ray of light which falls no where but upon this

Each of the declarations crowded into this extract is a misstatement, saturated with egotism. What we said of Mr. Spooner's ingenious but highly unsatisfactory treatise on the . Unconstitutionality of Slavery, on its appearance, was a tribute to the ability of its author-adding.

· As an effort of logic unanswerable; as a matter of fact, it makes no impression upon u. . . Fact is to be preferred to logic; intention is mightier than legal interpretation ; the people knew to what they we giving their assent, and no doubt prevailed giving their assent, and no doubt prevailed on the subject in any part of the country.'...'To say that the people knew and believed, that the adoption of the Constitution would be a proclamation for universal emancipation; to say that they did not mean, in good faith, as the condition of union between the free and the slave States, to grant permission to the slaveholders to seize their fugitive slaves in any part of the republic—to represent three fifths of their slave population in Congress—to earry on the foreign slave trade for twenty years under the national flag—to secure the aid of the general government, in case of sercure the aid of the general governmen, in case of ser-vile insurrections—this, surely, is to utter a bold word, and to give the lie to a myriad of facts, which can no more be rationally disputed, than the landing of the Pilgrim Fathers, or the existence of the repub-

What Dr. Mann says of O'Connell is equally a perversion of his sentiments. The language used by

'Amongst all those who composed the Convention of 1787, there was not one who had the moral courage—It was about to say the immoral courage—to insert the word SLAVERY in the Constitution. . They insert the word SLAVERY in the Constitution. . . They call it, "persons held to labor"—that is the phrase they use; but dare any one say that slavery is implied in these words? . . I repeat it, they have not used the word. They meant slavery—THEY INTENDED TO HAVE SLAVES, but they dared not employ the word; and "persons held to labor" was as near as they desired anymach to it. they dared approach to it.'

The parties to the Constitution meant slaves by the words ' persons held to labor '-and the instrument is, in good faith, what they meant it to be; and the legislation and judicial action of the country have been uniformly in accordance with the fact.

Dr. Mann avers that, excepting present company every prominent abolitionist in this country, whose ppinion is publicly known, thinks the Constitution an anti-slavery instrument'-i. c. endorses Mr. Spooner's position! Whether Dr. M. considers such men as Charles Sumner, J. R. Giddings, John P. Hale and Salmon P. Chase as abolitionists, we cannot say; but we presume he does, as he is a Free Soiler. Not one of these individuals, or any other prominent member of the Free Soil party, so regards he Constitution; no eminent judge or lawyer so regards it ; the whole people, ever since their adoption of the Constitution, have given the lie to such an interpretation of the instrument. And yet Dr. M. has the folly to intimate, that a pro-slavery construction of the Constitution is given 'no where but upon the anti-slavery platform'

Kossuth's silence on the subject of slavery, Dr. M. says with amusing complacency, is in accordance with the advice of the leading anti-slavery men o

Misprinted 'pro-slavery.'

all men are created equal, and endowed by their Cre- the heads of the American and Foreign Anti-Slavery Society. We are quite willing this fact should be pe

manently recorded. 'Our withers are unwrung.' If Dr. M. can see any analogy between his imaginary case of a man atterapting to save certain drowning children and that of Kossuth, he has clearer optic continue the figure) in throwing children into the shall at empt to save them ; and he lavishly compli-

There is a great deal of truth in the poetical adage - A fellow feeling makes us wondrous kind'-and this has never been more strikingly illustrated than tain quarters. Dr. Mann will remember how actively We beg leave to remind the Union of a very wide to them. Not that all who seek to exculpate Kossuth

> CONTEMPTIBLE APOSTACY. Some of the Webster Whig journals are chuckling over a very weak and impotent speech of the Hon. George T. Davis, of Greenfield, in the U. S. House of Representatives, recently made in reply to the Hon Robert Rantoul. Mr. Davis was formerly one of the Vice Presidents of the Massachusetts A. S. Society, and very zealous as an abolitionist. He is now

If my colleague, after showing my course ten or fifteen years ago, had said that since that period, when I held opinions certainly intolerant and proscriptive and which I do not intend to justify, I have voter and which I do not intend to justily, I have voted twice for a slaveholding President, and that, in 1844, I was elected a delegate to the Convention, and favored the election of such a candidate; if he had gone on and said that in my own district during two trial, I was opposed by the Free Soil party in mass; if he had said all this, it would not now be necessary for me to notice his remarks.

During a life of observation and experience, it

would be very ringular if we did not sometimes change our views under the light of additional wisdom. This probably will be assented to by my colleague before I finish: a period of not longer than three weeks will serve him. (Laughter.)
Changes will ever be found both in the minds of Nor

thern and Southern gentlemen. If I am not misin-formed, a Southern member on this fleor, repre-senting a slaveholding constituency, at one period of his life held opinions similar to those I entertained, out this does not now interfere with his enjoyment o he confidence of a Southern constituency.

Can there be reached a lower depth of meanness treach ry and personal degradation than this? Aban doning the cause of enslaved millions, going over to old and cherished anti-slavery principles and sentiments, and boasting of having voted twice for a slave holding President; and attempting to justify it all ander the absurd plea, that 'Changes will ever be found both in the minds of Northern and Southern gentlemen '! Beyond all doubt, there will be some in defence of Kossuth, made at the late anniversary striking changes, ere long, in the minds of the electors in the District now represented (?) by Mr. Da they were delivered, however-for, in writing them vis! How often and how long is Massachusetts to be dishonored and betrayed in this manner?

A SERIOUS LOSS.

The entire destruction of the next and commodiou church, which SAMUEL J. MAY and his liberal and enlightened congregation have hitherto occupied a Syracuse, by the falling of the steeple during a vic lent gale, is a serious pecuniary loss to the parties directly interested, and calls not only for sympath, but substantial aid, for the construction of a new edidence and regard of all who are intimately acquainted with him. His was indeed a free pulpit, and mighty have been the influences for good that have emanated from it since his settlement. It was freely offered, a opportunity presented, to the friends of reform, wheth r men or women, and irrespective of theologica opinions; and nobly did the congregation uphold this freedom. On Sunday last, THEODORE PARKER took occasion to refer to the destruction of this church and bestowed upon Mr. May a panegyric as richly merited as it was beautiful-representing him as ' philanthropist without cant, and a Christian withou bigotry,' and stating that FRANCIS JACKSON, Esq would act as treasurer to forward any donation t Mr. May, that any might feel disposed to make to wards the erection of another building. We hope the appeal will be liberally responded to in this section

One thing we beg leave to urge upon the consider ation of our suffering friends in Syracuse. Their beau tiful house was destroyed in consequence of its loft; steeple falling upon and crushing it to the earth. It erecting another building, let there be no such has landing ard again incurred, and no such waste of means. A belfrey, sufficiently elevated to contain the bell, is all that is needed. Tall steeples are equally expensive and dangerous, and commonly erected through rivalry and vain-glory. George Fox entertained many and well-founded objections to them, especially in connection with religious worship; and we think his was an enlightened testimony.

CHRISTIAN EXAMINER.

The Christian Examiner, for March, has bee ublished. The articles are:- I. Balmes on Civili zation, by Rev. John Cordner, Montreal, Canada; II. Ethics, pure, mixed and applied, by Rev. Thom: Hill, Waltham; III. Rights and Wrongs of Wo men, by Professor C. C. Felton; IV. The Massachu setts General Hospital, Edward Jarvis, M. D., Dorchester; V. Lays of the Scottish Cavaliers, Rev. Edward E. Hale, Worcester; VI. Guizot on the Religion of the Age, Rev. Ephraim Penbody, D. D., Boston; VII. Authorship of the Imprecatory Psalms Thomas Bulfinch, Esq., Boston; VIII. Squier's Ni caragua, C. C. Smith, Esq., Boston ; IX. Christ ou Redemption, Rev. James W. Thompson, D. D., Salem ; Recent Publications and Intelligence.

MRS. COE's LETTER. The letter from this able vin dicator of the Rights of Woman, on our last page, i very amusing and edifying, in its exhibition of priest ly littleness and cowardice, as revealed at a temper ance meeting in Truro, while she was addressin the assembly by special invitation. The attempt to silence her was not merely abortive, but proved high ly serviceable to the cause of equal rights and unfet tered speech. In her account of the proceedings where she was abruptly called to order, she says, rentured to call for the point of order.' The word It could not be stated,' should follow this statement out were accidentally omitted in the manuscrip All credit to the gentlemen named in her letter, and others not named, in Truro, who obtained for her respectful and triumphant hearing.

VOL. XXII. NO. II

OPERATIONS IN WORDESTER CCUM The meeting at Oakdale, on the 5th int. va The meeting at Onkuare, on the sta leaf way quite up to my anticipations. From the form reception which attended the cause at Donate! two weeks previous, I hoped to see Liberty Es Oakdale filled with hearers, both day and on Oakdale niled with heart, some usy sad the This was not the case. There was no hother This was not the case. A read was as balle to the Sunday evening previous, as was reported account of the bad weather. But this cire does not fully account for the smallness of the ! ing during the day. The sectarian feelings of the ple carried them during the daytime to the a ple carried them morning. However, a fee by away, and listened with marked attention to the

In the evening, the half was nearly filled wing In the evening, and Gen. Hosmer added to the in est of the meeting by giving an account of a large who the week previous had been in Boson see who the week previous and fortunately obtaining, substantial aid to say and fortunately obtaining, successful at the his freedom. The collection amounted is \$2.1, at on the whole, something, I doubt not, we know that the state of importial loans. on the whose, something, a nount not, via am plished for the cause of impartial libert. The village of Oakdale is situated shot ear

The village of Contre, and has press a north of west normal some of a large renter within a rew years, and you within a reger restrict which have held a mig growth under the fostering care of the bost base growth under the lossesting one of the one some

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There is consucrated by appointed for a medical Marthoro. It was a very pleasant day, and I was it with the hope of meeting a goody named friends, to cheer on and give spirit to the needing was appointed in the Universalist meeting home. when I arrived there, in company with the log-tim and good friend of the cause, Charles British he Fish was already waiting our arrival. The copps tion was certainly small enough; and yet, by presence of some, or, at least, one, it was judged to there must have been some misunderstanding of the kind of meeting which was expected. This judges proved correct, and during Mr. Fish's much, man sat quite uneasy till he came to Daniel Weben and then, in much apparent agony, made his vager of the house. After he had concluded his remin we had an explanation, and it was found that me were expecting a common religious meeting; via means, we are sorry to say, a religious needs; which nothing shall be said or done to lared me yoke. It was, however, voted unanimously to be the meeting continued. During the aljumner some friends raised funds sufficient to procur to Town Hall for the evening meeting, and it was a cordingly so arranged. Our meeting in the afternoa was attended by the same audience, with ten three exceptions, that favored us with their press in the morning. In the evening, there were mer present, but not enough to fill the hall, br pay zen There were other meetings held at the same hour the sectarians in the vicinity, though the United minister, Rev. Mr. Alger, and some of his engrees tion, came into the anti-slavery meeting when the was over. The contribution in behalf of the cause, the close of the meeting, amounted, I think, to the \$1.92-showing, in common with other things the there is much need of a revival of anti-slavery rei in this part of Mariboro'. Mr. Fish and myell's kindly entertained by Mr. Wright, who, with family, takes a lively interest in this great and in cause. They have our thanks for their kindness a hospitality.

On Saturday, the 21st inst, I went to Clate look, after the appointment there. I first called up Mr. Bowers, the Baptist minister, and after states object, desired to know whether he felt it to be duty to furnish any facilities in getting up a netty The following brief colloquy ensued :- What you name ? . D. S. Whitney. . What Society usp an agent of? ' The Massachusetts Anti-Starry is ciety.' 'Is that Garrison's Society?' 'Mr. Garrison's son belongs to that Society." No! '-and letter

away, as if there had been quite enough said. Mr. Hitchcock, Orthodox, was next inquire He felt friendly to the objects of the meeting, and p vided he knew the person who was to speak and feel it a privilege to aid in getting up a meeting; he as he didn't know me, I could get no aid from him

In the evening, I called, with a friend, upon It Livermore, Unitarian, to see what aid and comfort felt disposed to extend to the cause. He seemely surprised at the idea of having an agent of the lis A. S. Society ask him what he felt it his duty no for the cause. He said, among other matters, that used, some years ago, to go to the Melodest, m liked to hear such speeches as Mr. Philli, and I Garrison were wont to make there; but he had got wiser, he hoped, since then, and now was que the dark about the best means to be usel fra emancipation. He thought he should list learn his duty, and would read a notice of the a ing, &c. This call closed my efforts for Sant

The next day, I called upon Dea. John fait night. who owns a good hall, which, however, is st pres rented to the Methodists, by the year, for Smith and one or two week evenings. He kindly us and asked some of the leading influences if they will give way in the evening for an anti-slavery north.

They declined. This effectually cut me of in the day, and efter arranging a meeting for the Ment evening following, in Concert Hall, owned by its

Burditt, I returned to my home. At the appointed hour on Monday evening ! paired to the Hall, but soon saw that the ministers the cars of their people in their keeping. A mi few candid persons were present, and quite a number of mannerless rowdies, of both sexes. So improve was the conduct of one young lady, that Des. Burds. the owner of the hall, could not withhold an open buke of such conduct. She felt it, and left. It saf serve as an index to the state of anti-slavery seniors here to inform the reader that this young female's member of the Methodist Church of Cliana. Des Burditt kindly gave the use of the hall, and an much moved at the deadness of the place in the mast of humanity.

The travelling on the erening of the 25th very unfavorable for a meeting. The congregation is Northboro' was small but attentive. There seem b be a large number of Free Soilers in this torn, in judging from what I could learn, they are less higher ly to radical anti-slavery than those of some side places. I would not pass judgment hastly, here er, or come to such a conclusion by the smallers the meeting above described. The weather has ref great influence, where the zeal of the people is seal. Another occasion might show a different result is is amazing, however, what ignorance and spull abound upon this great subject. The press made pulpit are false to their mission, and the people pris in darkness. The selling into perpetual signs of Massachusetts men does not arouse the people un proper sense of their danger, or of the indignity fered the State. In fact, few know any thing the it. The work before the friends of freedom is indeed Herculean. However, the right and the ireh st with them, and God shall yet give then comple DANIEL S. WHITNEL success.

MUSICAL ENTERTAINMENT. We commend patronage of our charitable readers, and those as are pleased with the 'concord of sweet sound,' is Musical Entertainment to be given at the March Temple on Monday evening next, in behalf of the tute orphans, by that sweet and meritorical signs. JOSHUA HUTCHINSON. [See advertisement]

An account of our sevent visit to United lage, N. Y. is deferred till next week, to seem an official report of the proceeding, which we person will be published in the Standard of this set. LETTER PROM REV. CALVIN PAIRBANK. LATER to the Nashville Christian Advocate. Louisville Jail, Dec. 24, 1851.

Enrous, and through you to the M. E. as South, and the Citizens of Kentucky, I second in the Adrocate, some days since, a very legical in the days case, though quite respectful pater missing in its language. I must say, that posts has treated the subject with a degree of why that induces me to ask you to admit this

I do not, citizens, deny, nor have I ever de is the law an abilitionist. I would have the achel am an accessored. I would have the ment my views, and the views held by all aboliw most of the ministers of the Genesee, East most, Duieds, Black River, New England, and all other Eastern Conferences of the M. E. Church : as of the ministers of the Congregational, Baptist, and the minutes alist churches; and a large mer of politicians on the 'Higher Law.' This is

gehended by the South. halbeen my intention, ever after my releas the Frankfort prison, to remove my father's reis the frankist pulsar, to remove my tather's relet 1, 1812, a martyr to my cause, to Pike, N. Y., to wanted by the side of my dear sister Harriet, who of April 18th, 1813. In October, I was offered a are employment in the vicinity of Jeff ersonville. dans, which might detain me for a few weeks. I pasted. The danger of making myself known i is creaty was great; I therefore mingled but little perey, and no one but my personal friends knew erame. I took my letters from the post-office unsther names. I discussed the slavery question er and frankly, whenever and wherever the queson the 2d of November, Mr. Shotwell's in reman left the place, (Louisville,) and it was and an oath, before the Police Court on the 17th. and an the 31, a young woman had obtained my pergen to ride in my buggy. I am a prisoner, and nite from prison, and therefore do not say what I al or did not in the premises. Had such a case ocand however, whether the applicant was or was and African descent, or a slave, I should have pated the request, knowing that in a free State all sess are allowed to be free until they are proved je slaver, and that it is my right to carry whomso ently please; and it is nothing more, nothing less, um an exhibition of the spirit and temper of Christ, w shown us in his Testament, to perform such an at of kindness to a brother or sister in need. Says & limes, 2d chapter, 15th and 15th verses, . If a inher or sister be naked, or destitute of daily food, edone of you say unto them, Depart in peace, be warmed and filled ; notwithstanding ye give them at these things which are needful for the body, wast doth it profit ?' Again, St. James, 3: 17: But the he'h this world's goods, and seeth his brother presed, and shutteth up his bowels of compassion him, how dwelleth the love of God in him his a transcript of the Higher Law. But, say m, St. Paul bids us obey the 'powers that be.' mir, there is no power, no legislative enactment, in me hee State, prohibiting me from permitting any erson to ride with me, unless his or her master or istres, attorney or agent, clothed with proper hutherit, under the law of Sept. 15th, 1850, informs me that such person is a slave, belonging to such master or mi-tres, and has escaped from such service or laber. This, that we term the Lower Law'-though riolation of the Constitution, in that it cuts off labor corner, issued by any person whomsoever -does not reach the slave, only persons held to service or labor.' Slaves are held to mere chattel-Am and putting an innocent construction on lan ruge when it will bear it, it reaches no slave with istible clearness.' This, though harmless in its etter to the slave, is a violation of the Constitution. Very few applogists for slavery, I apprehend, will

with slavery is, that it is making a breach upon law If then, it shall appear that I have made no breach upon the law, you are bound to respect me, at least. The Higher Law. Much has been said upon this mbjert; and as the Advocate seems to misunderstand my views on that subject, I will say, . Law, technicalunderstood, is the mandatory expression of th State, written out.'- Prof. Hudson.

ertend, that that declaration, . We hold these truths

to be self-evident, that all men are created equal,' is

minomer; but that, all things being equal, (that

is what we mean by 'abstractly') to create sla-

very, to take a man's liberty from him save for

trime of which the party shall have been duly con-

tited; or else why is it made 'piracy' by the laws

of the U.S. A. to steal a slave from the coast of

Africa? What follows, then, is the question? Just

this: The only objection raised against interfering

Philosophically, law is a just 'mandatory expres tion of the State, written out.' Law, absolutely undipseed-law, without limitation or definition, is the ation of things to things; not of physics to met aphysics, nor society to physics or metaphysics, neces acily; but in physics, one thing to another, shaped slepted, situated in the most happy manner. It actaphysics, it is the relation of facts, one to another Is moral ethics, it is the relation of every act of the vill to the agent, that constitutes his or her innocence

Finally. 'Law' is the harmony of nature. 'Law is its seat in the bosom of God, and its will is the amony of nature, 'Law' is of two kinds, essential and pradential. The first is philosophically moral fragible, necessarily existing with God, and is o ha boliness, and must exist in and with Him. The erond is a rule by which the first is intended to b depended, and may err. This is repealable; that, irpedable. This, intended to point out the way by with that shall be preserved, while that is not ininded by man at all, for it exists independent of and, is certainly as a proposition in mathematics or pilosphy. Books may be written, States erected, terments put in motion ; but if books, State Charch, publish principles not a transcript of selfindex truth, they publish a self-evident lie. There as principle lying back of all constitutions, books, her, all government, all church, on account of the three were created, and are either true or have and whatever opposes this principle of selftrident truth is a sel -evident lie.

How do I believe the Bible? Because I was as chi? No. But because it is a transcript of what I boy intuitively to be infallibly true. On this printole, which is infallible, suppose the Bible authorize be ale of my dear sister Lydin-allow her to be is a chattel personal, to all intents and purposes; apprecially wher and my dear mother to be murtref, violated; allow certain ones to exercise such authority as this; that Bible is not the Book of God, but it and its God are a self-evident lie. Now, who The asserts that his Bible contradicts these self-eviint ruths, must admit that it is a self-evident lie mi who wer claims that his or her God approves bet a book, all I have to say is this: Your God is

We do not maintain that the Bible is false, but the maintain and the 'Higher Law' transc ands it in and; but that it is a manifestation literal of the Dithe till. The Liberty party, the Free Soil party. hald that the Pugitive Slave Law is a violation of the E. S. Constitution. The first hold the Constitution to be inferior to, but in keeping with, the 'Higher las, and a great portion of the latter. The Liberty but, in convention at Buffalo, N. Y, Sept. 17 and lest passed this: Resolved, That the Liberty lang makes no law, knows no law, obeys no law for tarry. The great majority of the people hold at sith small exceptions, the Constitution of the is good enough for the abolition of slavery, i.

both the Constitution and that law are palpably violated. We hold the Fugitive Slave Law to be so palbe good, and deny his right to his own image.

of murder beside the reduction of a man or woman to slavery! It is comparative innocence; I mean, to create slavery, or to perpetuate it when it can be abolished. These, citizens, are my views of slavery and the ' Higher Law.'

I subscribe myself, Yours, for the slave, CALVIN FAIRBANK.

PREEDOM OF THE INDIVIDUAL. PHENIX, (Warwick,) R. I., Feb. 29th, 1852.

DEAR MR. GARRISON : I have now been a week in this State, for the first time. One need not mind the stone posts to know when he crosses State lines, even in New England Johnny-cake for breakfast is not the only peculiarity that marks the change, as you pass from Massachusetts into Rhode Island.

Rhode Island is generally set down as behind the times, as compared to the other New England States. This may be true, in some respects. For instance, rum is sold freely in most of the large towns ;-the city of Providence is literally soaked with alcoholic liquors. But the people, so far as I have seen, are not so miscrably priest-ridden as in the Old Bay State, and from appearances, not so much as in former years; yet they are bad enough off in this respect. There are no less than twelve meeting-house in this town, containing only five or six thousand inhabitants; yet a number of those are unoccupied, and I presume most, if not all, could readily be obtained for anti-slavery meetings. I have already obtained three for that purpose—all that I have asked for. In the little town of Mansfield, Mass., containing only eighteen hundred inhabitants, there are seven meeting-houses with steeples, all, I was told, kept well painted and in good repair, and seven priests paid to officiate in them every Sunday. Only two hundred and fifty seven persons, including both sexes of all ages, to build and keep in repai a meeting-house and support a priest! Come to add to this the regular contributions demanded in aid of the Bible Society, Tract Society, Foreign and Home Missionary Societies, Sabbath School Union, &c., we have the secret why the people have nothing in time, money, or sympathy, to bestow on the antislavery cause. I am more and more settled in the conviction of the deep criminality of the Church, as I go from place to place. It lays heavy burdens upon the submissive shoulders of the people, grievous to be borne, and then jumps on itself, instead of lifting a finger to remove them, by making its teachings practical, and applying its doctrines to popular evils and abuses. The toiling millions of earth, starving and crushed, body and soul, to sustain governments, churches, armies, navies and courts, those iron engines of tyranny, laziness and passion,-O, did they but know their own power, had they the strength to think for themselves independently, they would soon relieve these fatherly kings and popes and judges and priests from the care and trouble of looking after the welfare of so many of their fellow-creatures. Although we have no kings and popes, in name, in America, we recognize the principle upon which rest the spiritual and temporal despotisms of Europe, in full, as long as we surrender the sovereignty of the individual to Church or State, to any extent, It seems to me, that it is time for reformers who

ked principle of the unqualified and unlimited free-

dom of the individual, as the only true, just, equal and harmonious basis of the social system. When they consent to compromise this principle to any extent whatever they lose by such concession every thing, have yielded every inch of the battle-ground of reform; and if they are enabled to hold a single point, it is not because their principles entitle them to it, but it is mained and kept only by the express abandonment of their principles. The utter, complete and radical out-growing and destruction of all coercive governmental trammels, civil or religious, is DEAR MR. GARRISON : the necessity and certain destiny of the race. The principle that the majority must rule is the identical principle of the divine right of kings. To yield my individuality to a majority, is the same as to surrender it to one half, one third, one tenth, or one man; and the effect upon me may be the same, worse or better, according to circumstances. I do not necessarily gain a single advantage by repudiating a king, and placing myself under the rule of a majority. A striking illustration of this truth may be had by comparing the condition of the slave population of this country with that of the peasantry of England and the serfs of Russia. The history of the past, as well as the condition of the present, unites in corroborating the truth of this position. It seems to me that it is a great fundamental mistake of the democracy of this country, as well as of the progressionists of Europe, in thinking that majorities have a right to govern minorities, and that this mistake, more than any thing else, influences the people of this country to to'erate slavery. The people fail to see that this is not democratic, and, under the mistaken supposition that it is they think that they are doing every thing that is justifiable, when they rote against any evil, and submit touche decree of the largest number of voters Yet the majority principle is distinctly inconsistent with the principles of the Declaration of Independence, legitimately carried out. If I have the 'inalien able right to life, liberty and the pursuit of happiness, then, of course, a majority cannot rightfully take away this right, any more than one half, one third one tenth, or a king. According to the majority rule, if there are twenty four millions of people i this country, twelve millions and one might reduce to absolute slavery the remaining nine million nine hundred and ninety-nine thousand, nine hundred and ninety-nine; -and could this be done, according to the principles of the Declaration of Independence? Clearly not. The Constitution of the United States limits the power of the majority, it is true, but it does so by abandoning its distinctive central principle at the very point where the majority power is restricted. This mistake in the attempted solution of the problem of democracy has confounded and reduced to anarchy the world's ideas of democracy; and it must be exposed and made clear to the perple of the non-slaveholding States of this Union, be fore they can be expected to repudiate the majority rule, to abolish slavery at the South; it must be de monstrated, with mathematical exactness, to be antidemocratic and anti-Christian. Tois, it seems to me is the great work, the first business of the abol tionists. They have got to define the process, -ralculate clearly a democratic and republican modus operandi, by which the people of this country can relieve themselves of the accursed institution of slave-

ry. Slavery is fast becoming a lost some and dis-

gusting thing, and as soon as the people can see clear-

by any forced construction on paragraph third of sec. | patriotism of the people, to repudiate the majority second, article fourth, make it a violation of the rule, as long as they believe it to be essentially dem-23d chapter of Deut., 15th and 16th verses. We do ocratic. It seems to me that here is the root of the not think it is, but that every moment slavery exists, tree, where abolitionists must lay the axe. Appeals to the feelings and conscience, merely, will never do the work well. Morality is a science, instead of a pable a literal violation of that passage, that me cannot sentiment, and demonstration is what the world de-obey it. Now, if the Bible taught any thing else, I mands, and, I may say, what it will have. West Inshould reject so much of it as spurious. This is dia emancipation can never be imitated in the United what I am to be understood to mean, when I speak of the 'Higher Law.' Not higher than God—not higher than His Book; but his law, expressed in the United States be original; if it ever takes place. Kos-'harmony of nature,' and then in His Book. I am no suth says of Louis Napoleon's aping his uncles infidel—God forbid! but I should thus deny God to 'Co; ies never succeed in history.' This work, gigantic as it is, will be done. We have only to trust Let me now say, in conclusion, I believe slavery to the future, and do our duty to-day. In the language be the highest crime in the universe; a crime exceed- of Jean Paul Richter, 'There will be another period ing murder in turpitude farther than murder can ex- of time, when it shall be day, and man shall awake ceed the smallest crime in the land. Talk of the guilt from his lofty dreams only to realize them; because he shall lose nothing but sleep; and upon the eastern gate of this century is written, This is the road to virtue and wisdom, even as upon the eastern gate of Chersonesus stood the inscription, "This is the road to Byzantium ! " Infinite Providence ! thou wilty et cause the day to dawn. As yet, however, lingers the twelfth hour of the night. The midnight birds of prey are upon the wing-the spirits knock-the liv-

ALONZO J. GROVER.

ANTI-SLAVERY IN CONNECTICUT.

DEAR FRIEND GARRISON Since you left me at Albany, I have spent most he time in Connecticut. And it is the same place it ever has been. Nor does there seem, on the part of the people, much wish or intention to change.

I have visited but few places yet, having been conined a few days by a severe illness. Where I have been requires a faith that would remove mountainsand ministers-for these are both to be removed, liter ally and spiritually.

Some of the people will let you lecture and talk, o your heart's content, provided you will do it, (as Mr. Pickwick' travelled to collect facts and information for the 'Pickwickian Club,') at your own expense But to pay stage fare for you, or tavern bills, seems an unnecessary ceremony altogether.

I know not why it is, but somehow, a Connecticut Yankee seems born of another race of Yankees from the rest of us. He has no idea that anything is ever due from him. Payments are always to, not from him. All the tracks on the roal to his pocket, like hose to the lion's den, lead in - none lead out. I used to believe the pedlars of this State were slandered sometimes by their Western customers. It may be so still. My experience and observation, however, confirm, rather than contradict, the stories I have heard or read about them.

I have just been holding meetings in Norfolk, it the county of Litchfield. We have a few excellen friends there; made so, some of them, by the malignity and spite which the church and ministers have vented against us. I have seldom seen so much of the venom of the serpent, without his subtlery, as here. A few descons and heads of the sacramental table have done their worst. But such a last-year's robin's-nest set of them as they are, we seldom mee Their movements carried me back to 1839 and '40 And when it was found that we should have a meet ing in the Town Hall, in spite of every pious effort to prevent it, then some of the cadets of the church were deputed to give us an antepast of what they have prepared for us hereafter, by burning-brimstone and other theological incense on our stove.

Of course, they had not sense enough to keep their plot among themselves; and so we were on the watch. A single burnt offering was laid upon the altar. Then one of our friends, taking a light in his hand, scated himself by the stove. The courage of these chosen champions and defenders of the Faith gave out at this unexpected movement. Light to them was consuming fire, and they soon after sneaked away to their bounts and homes.

We had good and successful meetings; and there are spirits in Norfolk, that are making insurrection on the usurped authority of these churches of Antichrist Let our friends but be true and faithful a little lon ger, and they shall see of the travail of their souls claim-to be the prophets of God and the heralds of and be satisfied. The Humphreys, the Camps, the the 'time to come,' to take their stand upon the na-Swifts, and others, are a chosen band, and I trust that you will ever find them ready for the sternest encoun

> To-morrow, I go to Winsted. More work has been done there, and done, too, to good purpose. hope to render a favorable return of my visit to this Yours, as ever,

place. PARKER PILLSBURY. West Norfolk, March 4th, 1852.

ANTI-SLAVERY ON THE CAPE.

LYNN, March 3d, 1852.

I take this opportunity to finish my account of my recent visit to the Cape. I went from Osterville to Hyannis on Thursday, 26th February, and lecture of in the Methodist Church in the evening, to a well tilled house. I received all kindness and assistance from the Bearse family, the Hinckleys, Donnes and others. On Friday, I went to Cotuit Port, and friend Coleman having made arrangements for a lecture, I spoke for two hours to a most attentive though no numerous sudience. I went to Centreville on Saturday, but the severe storm prevented a meeting being held which was appointed in the evening. On Sun day afternoon, I went to the hall; but a very small audience had assembled, yet we spent an hour to good advantage. The Committee of the Congregations Church, under the pastoral charge of Rev. Mr. Bacon, sent us a kind invitation to occupy their vestry in the evening, and notice of my meeting was given from the pulpit. I addressed a crowded house for something more than two hours in the evening. This liberal treatment, on the part of this church, I chron icle with pleasure, because the mass of Northern churches are closed against us. The land is filled with

Temples whose priesthood pore Moses and Jesus o'er, Then bolt the black man's door, The poor man's prison.

But this church, two years since, passed a resolutio not to commune with the slaveholder, and, by open ing the doors on this occasion to me, give some indiration of being in earnest. It remains for them ye to sever the chain which binds them to the slave system, by withholding all fellowship with those who do fellowship the man-thief. Let us hope they will do this, and lead the way to freedom in the churches of

Friends Joseph Robbins, Nathan Coleman, the Conby family, and Sylvanus Jagger, were very prompt in their efforts to arrange meetings, and I am under much obligation to them for their hearty co-operation. I regretted much the necessity of leaving Wellfleet, where I had made a good commencement, and of passing by Eastham, Orleans and Chatham; but, there are no friends to our cause known in these places, to assisin getting up meetings, and I could not hold meet ings in these places without incurring some expense which I was not authorized to do, and therefore was obliged to leave them.

GEO. W. PUTNAM. Yours truly,

The denunciations of Kassuth by the Massachusetts Anti-Slavery Society will do him and hicause much good. Their praise would have been death to him. The abolitionists would ruin the counueath to him. The abolitionists would ruin the country; and politicians who are nearest to them in sensiment are those whom the haters of treason ought to be the most suspicious of. Korsuth is to be specially congratulated on their abuse,—Buton Post. The Post is deadly hostile to the freedom of the

gusting thing, and as soon as the people can see dear millions in slavery, it is so modified as that no one could, extremely humiliating to the pride, and painful to the let him have it: we are glad not to enjoy it.

The Memory of Fennimore Cooper.—The brightest galaxy of literary men that we have recently seen assembled, met at Metropolitan Hall, on Wednesday evening, 25th ult., to pay a tribute of respect to the memory of the late James Fennimore Cooper, the distinguished American novelist. Tickets of admission had been sold, for the purpose of raising funds toward the crection of a monumental statue, and the hall was crowded to overflowing with Jadies and gendemen. Washington Irving, Chairman of the Committee, called the meeting to order; Daniel Webster presided; near him, George Bancroft, Rufus W. Griswold, Mayor Kingsland, Chief Justice Jones, Ogden Hofman, Dr. Francis, Rev. Dr. Rethune, and many other well known men. Mr. Welster made a brief address, and W. C. Bryant pronounced an extended, elaborate, and exceedingly interesting discourse, on the life and writings of Cooper. After the discourse, several of the gentlemen named above, made brief addresses. It was a literary festival of a high order, and an assemblage rare to be seen.

Mob Triumphs in New Orleans.—The Delts of the 18th ult. contains a long account of the riotous proceedings of a mob in that city, upon the arrival of the Spanish steamer Colon, with the Spanish and English consuls on board. The Fillibusters were cut on the what in great numbers and hissed and English consuls on board. The Fillibusters were out on the what in great numbers, and hissed and insulted by the vilest epithets the English consul, as he came to land. The Sparish consul did not dare to land, for fear of the mob, and the steamer backed off and anchored in the stream. The authorities took no measures to suppress the riot.

Senseless Outrage.—We have heard with deep regret, that a number of persons assembled on Saturday night last, and visited the St. Louis Hotel, to charivari the Austrian Charge d'Affaires, who comes to our city en route to Havana. We are pained to say that they executed their purpose, to the mortification and disgust of the inmates of the hotel, who found it difficult to believe that such displays would be countenanced by any one having the character of the city at heart.

at heart.

If such exhibitions are permitted in our chief cities wit will not be long before we hear of outrages equally mortifying being perpetrated by mobs on the representatives of our own country, resident at foreign courts. We hope proper precautions will be taken by the authorities to prevent a repetition of such occurrences.—N. O. Delta, Feb. 10.

Quick.—The packet ship Washington has made the passage between New York and Liverpool in 13 days and 14 hours.

Sad Accident.—The dwelling-house of Wm. Gilson, near Lockport, N. Y., was burnt a few days since, and three of his children perished.

Great Destruction of Vermont Central Railroad property by Firz.—A telegraphic despatch from Northfield. Vermont, dated Feb. 26th, says that the machine shop, engine house, and seven large freight engines, belonging to the Vermont Central Railroad, were destroyed at that place, on that morning, by fire, which originated from the boiler of the stationary engine. The loss is estimated at \$50,000, and the buildings only were inshered.

The Louisville Courier tells of a likely colored boy, who was lodged in the jail in that city, to prevent his being sold into slavery. His statement is that he is free, and belongs to the State of New York, but was travelling in the capacity of servant to two men, who brought him to Louisville, and attempted to sell him to a negro trader.

The Louisville Courier tells of a likely colored

Another Arrest for Stace Aiding.—Otho Snider has been arrested at Hagarstown, Maryland, charged with aiding in the escape of a slave from the service of D. and H. Glaggett, of Washington County, Md. This is the second time he has been arrested for aiding slaves. The Accident at Deposit .- The Indian girl mentione !

The Accuse a Deposit, was Miss Lassana-Loft, one of two sisters, who, with their brother, have been giving concerts to raise funds for the purpose of educating and Christianiz ng the Mohawk people, now on the Reservations in Canada. They are from Canada West.

Railroad Accident .- The Hartford Times of the 27th ult. says that Mr. Linus Coe, late Sheriff of Middlesex county, was killed on that day by the upward train of cars, at the Newington Crossing, a few miles south of Hartford.

EF Kennett Monthly Meeting of Friends has issued a remonstrance to Congress against the iniqui-tous Fugitive Slave Law.

A Secret Worth Knowing .- Boil three or four onior in a pint of water. Then, with a gilding brush, do over your glasses and frames, and the flies will not light on the article washed. This may be used with-out apprehension, as it will not do the least injury to

Consistency.—Even on a play-bill, every one likes to see consistency. One of the city theatres advertises the Gladiator, by EDWIN FORMS-T, and the entertain-ment of the evening to conclude with 'The Married An order has been introduced into the Masse

to An order has been introduced into the Massa-chusetts House of Representatives, directing an in-quiry into the expediency of appointing a Commis-sioner, in each county, to appear in behalf of every fugitive slave arrested, and that the expense of de-fending the fugitive be defrayed by the Common-

James Thornton, one of the slaves of the late in the Fifth District Court, at New Orleans, against the executors of the McDonough estate, to procure his emancipation, in accordance with the terms of the

Three children of a Mr. Campbell, at Pier Jacques, N. B., were recently burned to death by

Fifty sewing machines, driven by steam, are now in daily operation in New York. By the aid of the sewing machines, one girl can do the work of six.

Boston has 39 regular day and 29 night policemen, 261 watchmen, 16 constables of the watch, and 33 court constables.

IF A't Syracuse, N. Y., at 3 o'clock on Sunday porning, the spire of the Unitarian church was blown morning, the spire of the Unitarian church was blown down, and fa ling directly on the roof of the church, crushed the building to the ground, a periect mass of ruins. The rear wall of the church fell upon the dwelling of Joel G. Northup, which was almost entirely destroyed. Two bedrooms, occupied by two young ladies, and another by a young man, were rendered a perfect wreck, but the occupants miraculously escaped without serious injury. The church was nearly new, and valued at \$3000. The dwelling-house was injured to the amount of \$800.

Louisville, March 6. Kossuth addressed a large as Lougette, Marca 5. Kossuth addressed a large assemblage of Germans yesterday, at the Methodist Church. One dollar was charged for admission. The ex-Governor dwelt upon the advantages which revolutionists in Europe now have over their opponents. He considered that his cause was good, and would eventually prove successful; and contended that the United States, as a Republic, should not stand alone in the approaching content. in the approaching contest. He appealed to the Ger-mans and people to exercise their influence through the ballot-box.

The Hutchinsons .- A handbil! was circulated in Baltimore, on the 6th inst., against allowing the Hutch-insons to sing in public, they being abditionists.

We understand that Thomas Russell, Esq., was yesterday confirmed as Judge of the Police Court in this city. We do not agree with Mr. Russelt on many questions of political expediency, and we can see no propriety in such a man as Gav. Boutwell making such a nomination. Yet we are free to say, from our knowledge of Mr. Russell, of his character and legal ability, that we like the nomination. As to his being a young man, sil things being equal, so much the better.—Baston Atlas.

Westward Bound.—Every boat for St. Louis is crowded with emigrants for the far West. On the Fashion, yesterday, we noticed several families from the interior of Kentucky, who are moving to Missouri. In one gang, we counted no less than thirry hitle piggers, and it teen hound dogs, all belonging to our family.—Louisville Courier, 28th wit.

Cochituate Water Rates .- The Transcript says th toral minount received for Cochinate water, from January 1-t to March 4th, was \$107,855 07. On Monday, March 14t, 170 bills were paid, amounting to \$3059 25. This is the largest aum ever received for water in a single day, Pardous.-The Committee on Pardons of the Ex

ecurre Council report the following statistics for the year 1851:—Whole number of cases considered, 133; pardon from state prison, 15; do, houses of correc-tion, 21; do, juils, 2; reserved to ottoenship, 12; cases rejected, 76; do, continued, 7; total, 133.

The Mississippi Senate has passed a Rill to prevent the introduction of slaves into that State for sale,

THE GIOUDR LAW.

The Law for the suppression of the sale and con-umption of alcoholic liquor in Massachusetts, which has been so long and so ably canvassed in the Senate was adopted in that body on Tuesday last, after vaious smendments had been made, by the following

Yean-Messra Alden, Alley, Ames, Bassett, Beard, Brigham, Brown, Church, Crane, Currien French, Fuller, Griswold, Hobart, Keyes, Kimbell, Knowlton, Lawrence, Lovett, Osgood, Prouty, Robinson, Sewall, Strong, Thompson, Torrey, Walker, Weeks, Wood, Wilson, Nays-Messrs, Brinley, Burlingame, Cary, Fisher, Hazwell, Hubbard, Kuhn, Russell, Warren. Absent-Mr. Holcomb.

So the Maine Liquor Law, as smended, passed th

[Of the nine nays, six (Messrs, Brinley, Cary, Hubbard, Kuhn, Russell and Warren,) were the Senators from Suffolk, all Whigs; two were Senators from Middlesex, one (Mr. Burlingame) is a Free Soiler, and one (Mr. Hazewell) a Democrat, and one (Mr. Fisher) was from Nantucket and Dukes; a Whig. Mr. Holcomb (Free Soiler, the absentee from Hampden,) would have voted for the bill, had he been present.]

The Liquor Law.—The amendment, submitting the

Yeas-Mesars, Alden, Beard, Brigham, Brown, Burlingame, Currier, French, Fuller, Griswold, Haze-well, Hobart, Kimball, Knowlton, Lovett, Osgood, Robinson, Sewall, Thompson, Torrey, Walker, Wood

Wilson-22.
Nays-Messrs. Bassett, Brinley, Carey, Church
Crone, Fisher, Hubbard, Keyes, Kuhn, Lawrence
Prouty, Russell, Strong, Warren, Weeks-15.

The Maine Law .- The Ohio State Temperance Con vention has voted out the Maine Law, as not calcu-lated to promote Temperance, and resolved, in effect that a true reformation must depend upon moral sua-

The Ohio Legislature has indefinitely postponed the resolutions referring the Maine Liquor Law to the vote of the people. The vote was—yeas 44;

nays 48.

The New Jersey Assembly have rejected the Maine Law, 53 to 46.

Death of David Kennison, the last survivor of the Boston Tea Party.—The Chicago Tribune of the 24th ult. announces the death of David Kennison, the last survivor of the Boston Tea Party. The military companies are making preparations to give a fitting burish to the remains of the old veteran.

J. A. Woodside, a well known artist, died at his residence in Philadelphia, recently, at the advanced age of 71 years.

Indiana.-The Indiana Senate has passed a bill to purchase land in Africa, to which the negroes in that State are to be sent.

Manufacturing at the South .- It is stated that ananyaccuring at the South.—It is stated that a factory put in operation at Mobile, a little more than a year ago, and worked by slaves, has been stopped, and its machinery is to be sold. Another, in the same city, whose operatives are free, still continues, but its success is doubtful.

Useful Machine .- We are informed that Mr. Ver us Snell, of Abington, has invented a machine for manu'acturing bool counters, which will cut and *kive' 1000 pairs of counters in three hours, (it being a day's work to skive three pairs by hand,) and will save one-fifth of the stock.—Norih Bridgemater

Thurlow Weed, (now in Europe,) speaking of his journey from Paris to Avignon, says that, for a full hundred miles, he encountered a race of unwashed women. He did not see for hours, tither in villafarm-houses, a woman or child with clean fac or hands!

* Delightful Spectacle!—A man named Steingaver, convicted of murder, was hung at Ashland, Ohio, on the 30th of January, in the presence of about five thousand persons, the populace having the day previous demolished the jail yard fence, in order to witness the execution! The spectacle, it is said, was very re-volting, the prisoner being a beavy man, and the rape stretched so much that he fell upon his knees. His neck was unbroken, and he was then drawn up and literally strangled, hanging about thirty minutes before hie was pronounced extinct.

Terrible Tragedy .- James White, a shoemaker, living le East street, Baltimore, while drunk, on Friday evening, cut the throat of his daughter, aged 15, and crushed the skulf of his son, aged 3 years, with an axe. He then set fire to the house, and afterward cut his own throat. All three were burned to a cinder. His wile left him on Saturday.

Let A flying machine, with six Frenchmen to op-erate it, arrived at Boston in the ship Emperor, from Havre. The French government relused the inventor permission to fly it in France.

Intervention appears to be at a discount in Al bany. Out of \$1000 worth of Hungarian bonds, the Treasurer of the Albany Committee states that he has sold only forty-five dollars worth.

Challenge to Yankee Shipbuilders .- Mr. Charles Mair, hallenged the Americans, offering to run a vessel against any that they can produce, for a thousand guines. The tonnege of the ships to be from 50 to 300 tons.

Boston, March 6 .- In the Senate, the bill to District the State under the new apportionment has been passed to be engrossed. Every Senator present voter n its favor.

137 Dr. John Park died in Worcester on Tuesday, aged 77 years. He formerly conducted the Boston Reperfory newspaper, and kept a celebrated school in this cty for young ladies. He was the father of Hon. John C. Park, Attorney for Suffolk.

It is stated that Dr. Brandreth has purchase he property in Broadway, extending from Lispenard treet to Canal street, for \$120,000, and will erect here a magnificent building.

Philadelphia, March 4 .- Last night, as the 5 o'clock Truncepoid, Marca s.—Lass night, as the 5 o ciock train troin New York was passing between Elizabethtown and Rahway, N. J., D. Kear, a conductor, who was a passenger, in attempting to pass between the cars and the plat own, iell, and was horibly crushed by the wheels. He was instantly killed.

Gov. Kossuth visited the barracks at New F Gov. Kossuth visited the barracks at Newport, Ky., Feb. 24th, and Capt. McCrea saluted him with fitteen rounds of cannon. It gratified him much, tor, said he, such compliments from military officers of the United States have weight with the oppressors of my country, and have otherwise a beneficial influence in the cause I humbly advocate. Gov. Knasuth received at Newport \$100 from Geu. James Taylor.

The Cincinnati Gazette says Gov. K. has contracted with two or three manufacturers in that city for 1000 with two or three manufacturers in that city for 1000.

The Cincinnati Gazette says Gov. K. has contracted with two or three manufacturers in that city for 1000 saddies at \$12 each.

The Louisville Journal devotes a long leading article to an eloquent vanituation of Kossuth's cause against the various standers put forth by its opponents. In speaking of the retusal of the city of Liuisville to invite K south there, the Journal says—

· It is a source of mortification to find any portio of Kentucky engaged in doing what despotism, and despotism at me, will applaud. No more granfying incense can bun upon the siture of despotism than insults and contumely extended toward the champion of Hungarian freedom.

A planter lost four hundred dollars and ten negroes in a · nice little game of faro, at Memphis, WASHINGTON, March 9th.

WASHINOTON, March 9th.

The Defeat of Caravajal.—The Washington Intelligencer has a private dispatch confirming the defeat of Caravajal in his attack on Camargo, fie had only 522 men, 84 of whom were Mexicans, and the balance 'Philobusters.' Must of them escaped to the American side of the river. Retaliation on South Carolina.—The Nassau (W. L.

Retaliation on South Carolina.—The Nassau (W. I.) Guardian of the 31st ult. copies the letter of J. B. Mathew, the Briti-n Consul, to the Governor of South Carolina, complaining of the imprisonment of colored seamen, and expends a large amount of writh on the determination of the Legislature of that State not to americant the law in the manner suggested by Mr. Mathew. The Guardian cells for retaliation on citizens of South Carolina, by their imprisonment in the ports of the Bahamas, and to grant no entries or clearances for ports of the United States enforcing tills onerous law.

Mariality among Generals.—Within the five year which have elapsed since the commencement of the war with Mexico, no less than thirteen American Generals have departed this life, vis: Taylor, Worth, Mason, Brady, Kearney, Hamer, Ho,ping, Belknip, Duncan, Groghan, Rivoks, Arbuckle, and Whiting.

PLYMOUTH COUNTY.

CHARLES C. BURLEION, an Agent of the Old Colony Anti-Slavery Society, will hold meetings as follows: Wareham and Rochester, 12th, 14th, 15th, 10th and

17th.
Hingham, 19:h, 20th. 21st.
Scituate, 22d and 23d.
South Scituate, 24th.
West Scituate, 25th.
North Bridgewater, 27th and 28th.

GEORGE W. PUTNAM. An Agent of the Massachusetts Anti-Slavery Society,

Saturday, March

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

Universalist Church in Newton, (Lower Falls.) next Sunday evening, at 7 o'clock, on the English Pulpit; and on Monday evening in the Methodist Church, on his late Journey to Europe; and in Rumford Hall, Waltham, on Sunday evening, March 21st, on the same general subjects.

GRAND PAREWELL CONCERT IN BOS TONI

THE ALLEGHANIANS. BEING about to embark for Californ's, will, by request of numerous friends, visit Boston, and give

A FAREWELL CONCERT. AT THE MELODEON.

On FRIDAY EVENING, Merch 12th. This On FRIDAY EVENING, March 13th. This will positively be the only evening they can stay in Boston, as they are to sail for California on the 20th of March, and every intervening evening being occupied. On this occasion, therefore, they will have the honor of presenting a splendid programme of their best productions and selections, both new and old.

The following Songs will be sung, and many others not enumerated here:—New Song for our Dear Native Land; The Song of Labor, which has received

immense applause wherever sung; Going to Califor-nia; The Good Old Folks at Home; The Old Farmer's Elegy; Uncle Sam's Farm; Song of Welco Kossuth, sung before the great Hungarian at his re-ception in New York and Brooklyn; Good Time

Mi-s GOODENOW will also sing her Sings of Mis GOODENOW will also sing her Songs of Farewell to Home, and Native Land, Kathleen Mavourneen, Ben Boit, and the ever deligatful Bird's Temperance Song, or Robin's Carol, which has won the warmest commendations of the press and public. The evening's entertainment to conclude with an Original Grand Farewell Song, in the ever momorable and endearing Auld Lang Syne, and in the great Chorus of which the audience are cordially invited to too.

Tickets, 25 cents each ; reserved seats, 50 cents.

JOSHUA HUTCHINSON.

OF the Hutchinson Family, will give a MUSICAL ENTERTAINMENT, at the Masonic Temple, on MONDAY EVENING NEXT, March 15th; the avails of which are to be appropriated for the benefit

NEW PUBLICATIONS.

JUST publish d, and for sale at the Auti-Slavery office, 21 Cornhill, Boston :

Selections from the Writings and Speeches of William Lloyd Garrison. With an Appendix. Price,

Slavery in the United States, in behalf of the American Anti-Slavery Society. Price, twenty-five cents. This is an exceedingly valuable pamphlet (of 112 large octavo pages) for preservation, reference, and general circulation. It contains, besides its direct and faithful appeal to the Hungarian leader, copious laudatory extracts from the speeches of Kossuth, contrasted with the woos and horrors of Kossuth, contrasted with the work and horrors of slavery, as daily witnessed at the South—numerous quotations 'rom the eloquent and seathing 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 bribe 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 insurrec--a thrilling account of the Nat Turner insurrec-tion in Virginia, in 1831, with its attending harbar-ities—scenes in Boston, under the Fagitive Slave Law—the admirable letter of Victor Hugo, of Paris, to Maria Weston Chapman-views and declara-tions of Laisyette, Thomas Clarkson, Jefferson, George Thompson-Henry Clay, as a staveholder, &c. &c. The Appendix contains Kossuth's dis-claimers of any intenti n to meddle with slavery, and his rebuke of Gyurman, the Hungarian editor, for declarate his continue to the Facilities Slave for declaring his opposition to the Fagitive Slave Law-letters from James Haughton and Richard D. Webb, of Dublin, and addresses of the Elinburgh Ladies' Emancipation S Glasgow E nancipation Society, to Kossuth -- poet-ical appeals to the same individual -- Wendell Phillips's speech, concerning the recreacy of K ssuth, 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 Fancuil Hall. Price, treenty-five cents.

The Proceedings of the Woman's Rights Convention, held at Worcester, Mass., October, 1851. Price, March 5

PROSPECTUS

Family Phrenological Journal, Independent Truth Reporter.

Independent Truth Reporter.

DEVOTED to Phrenology, Physiology. Hydropathy, Marnetism Psychology Spiritual Intercourse, Christianity, Light, and Teasth; Temperance, Jussiee, Benovolence, and Humanity; Love and Friendship; Caurtship and Martiage; Liberty, Universal Freedom, and Equal Rights; the Laws of Life and Hea th; Progression, Self-Improvement, and the Road to True Happiness.

One great object of the Family Phrenological Journal will be to tell the Truth—do good—callighten Man, perfect his character, and make his condition more happy.

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Will be Ready March 20. MRS. HARRIET BEECHER STOWES

GREAT AMERICAN TALE, ENTITLED UNCLE TOM'S CABIN,

OR LIPE AMONG THE LOWLY.

OR LIPE AMONG THE LOWLY.

THIS great work, which has been long expected, is now so nearly complete, that we can promise its appearance on the 20th of March. By all who have read it, it is pronounced to be the story of the age. For power of description and thrilling delineation of character, it is unrivalled, and will addited in the complete of the regularity of the regularity of the story of the lineation of character, it is unrivalled, and will addited in the complete of the story of the story

JOHN P. JEWETT & CO.,

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For the Liberator. THE SLAVE-MOTHER'S DIRGE FOR HER CHILD.

BY LUCY A. COLBY. Slumber softly in thy peaceful grave ! Over thee the wild bananas wave, And among the broad leaves play Softest zephyrs all the day; Birds, with sunbeam-painted wing, Hither come, their songs to sing, And the brightest blossoms spring

Round thy place of slumbering! Slumber softly! though I miss the smile That had power my sorrow to beguile; Though the voice, whose accents glad Cheered me when my heart was sad, Now no longer greets my ear : Let me check each falling tear, For thou hast departed hence, In thy guileless innocence! Slumber softly! thou wilt wake no more! Slumber softly! all thy pains are o'er! Never more on thee the lash Will inflict the bloody gash! Never more shall I behold Thee in cruel bondage sold ! Rest thee in thy peaceful grave, Thou no longer art a slave ! Danvers, March, 1852.

> For the Liberator. TRUTH.

Truth is earnest, Truth is fearless, ever dwelling is Still by Error's frowns undaunted, striving only for the Right:Truth is strong, and noble ever-and no power its

course may stay;
No dark mists of Persecution long can veil its cheering ray.

If ye quench awhile its brightness, or obscure its

blessed light; Still ye may not long enshroud it-Truth will pierce through Error's night;

Where pale Superstition dwelleth, and the heart in terror holds, Where Oppression's gory banner yet fair Freedom's form enfolds.

Still will Truth, the bright Sun-seeker, whisper in the people's ear,

And no fetters long can bind them, when that voice

of power they hear. Its lone whispers thrones have shaken-with a start the tyrant woke, And beheld a slumbering nation break th' oppressor

iron yoke, Where time-honored, old opinions long have held tyrannic sway, See how with unfaltering footstep Truth pursues its

onward way. Ever be thy course triumphant, messenger of good to Many a heart with joy will greet thee, shelter thee

with liberal hand; Soon around thy radiant forehead will Fame's laure wreath be twined,

Earnest hearts will break the shackles that control the free-born mind. Truth, how glorious is thy mission-thus a world to save and bless,

And in place of strife and envy, plant Love, Peace, and Righteousness.

From the Pennsylvania Freeman. WARNING TO THE 'POWERS THAT BE. BY A. G. CAMPBELL.

Treason! yes, make it treason, if ye will; Build up your gallows, and your victims bring Forth from their gloomy dungeons ! bind their hands Tie, with your pious fingers, round their necks, The consecrated rope; touch then the spring, And let the traitors drop! then let them hang, A solemn sacrifice unto your God. Call in your priests! Let Stuntt, Dewey, Lord, Spencer and Spring, with all their train, attend To join the holy sacrament, and chaunt, In pleasing concord, praise unto the Great Is built on human souls, and laved with seas Of human blood! Ay! let their thankful songs With Hell's hoarse shouts of diabolic joy Ascend in unison ! Precious indeed To modern Moloch is the agony Of the fond mother, when her child is snatched From her maternal grasp, to be no more Clasped lovingly upon her bosom-or The piercing shrick of the poor hunted slave, Torn piecemeal by his bloodhounds.

Rut, take heed : Know that a day of reckoning is at hand,

For God is just, and Justice shall not sleep Forever. Even now, behold how shakes This guilty nation from its centre e'en Unto its broad circumference. In wrong Were its foundations laid, and crime inwrought Into its structure. It must fall! The slave Shall o'er its ruins make his exodus From cursed bondage r and as Israel's hosts Saw their oppressors utterly destroyed, When God had wrought deliverance from their foca And sang his great salvation, -so the bound And stricken millions of our land shall stand Freed from their shackles, and the arm of God, Made bare in their deliverance, they shall see Strike sorely their oppressors. Then shall they Exult and sing- God is our strength and song! In glory bath he triumphed o'er our foes, And led us forth to mercy, and redeemed !" Patterson, N. J.

THE 'SAY SO' OF THE PEOPLE. Know autocrats! aristocrats! All men with sounding titles! Whose have wrung, with demon-grasp, The pauper's shrunken vitals-Man has awakened in his might, He knows the wrong, he knows the right ! WE say it !- WE, the People !

There was a time when ignorance Fell with a leaden weight Upon the smass'-ye call'd it thus-The mass felt then but hate; But now we waken to our might. We know the wrong-we know the right ! We say it-WE, the People !

God did not say that some should starve. While others cloy with pleasure ; He did not constitute a class The keepers of his treasure ! It has seemed thus before, but light Has shown the burthen'd what is right-WE say it-WE, the People!

There's land enough for every man's Roof-tree to grow and flourish, Enough each child of human birth To suckle and to nourish; And now, when waken'd in our might, We know our wrong, we'll claim our right WE say it-WE, the People !

He never said that any man But told us that we each should treat Our fellow as our brother: And now awakened in our might, We mean to have it so-'tis right; Wz say it-Wz, the People !

The Liberator.

DEFENCE OF KOSSUTH.

Reply of Dr. Mann, of Danvers, to the speeches of Messrs. Garnison and PHILLIPS, in condemnation of Kossurii, at the annual meeting of the Massachusetts Can he be blamed for taking their advice, in the ab A. S. Society, at the Melodeon, Jan. 29, 1852 :-

Dr. Mann said he would not presume to defend such extenuations as might incline his judges to miti-cation of censure. For himself, he believed in the erfect integrity and wisdom of Kossuth's course, but could not presume to defend that opinion against uch odds before this Society. Considering the weight nd the arduous duties of Kossuth's mission, having defence for the past, and explain his future purposer he cause of fifteen millions of his countrymen on his to your satisfaction; or he might only say- Fellow houlders, is it so clearly his duty to add three milions of our countrymen to his burthen, especially in the army of freedom against tyranny. You unwhen he knows, as every body knows, that this last derstand the ground upon which you fight, and are ddition would be just enough to break his back i those who urge this as his duty, admit that it would lefeat his mission for Hungary. Mr. Garrison, in is eloquent and beautiful poem to Kossuth, after urg og him to denounce American slavery before the cople, warns him that to do so will defeat the object f his mission, but will gain for him a glorious rown of martyrdom. Now, it seems that Kossuth asy be excused for taking time to consider the terms f this poetical proposition, before he closes with it. Ie may think the cause of his nation to be worth nore than an individual crown, of whatever characer. If so, let his patriotism plead for him. St. Paul vent further than this, for he could consent to be accursed from Christ' for the sake of saving his ation. Let St. Paul plead for him; and let ever hilanthropist, who thinks Hungarian nationality and ndependence worth more than individual distinction

But Mr. Garrison also says that the defeat of Kos uth's mission on this ground would be of the greatst service to humanity, as it would expose to the world the baseness of the people who would drive uch a man from our shores for such a cause. But it rould seem that there have already been enough denonstrations of this sort, without sacrificing Kossuth and his mission for the sake of a new one. Must very apostle of humanity who comes across the waers be thrown to the hounds of slavery, just to show ip their ferocity? It is here said to be Kossuth's rue mission to make himself a martyr to American lavery. He thinks it his proper mission to plead for Iungary. Let us excuse his blindness ;-we were

It is said that, as a man may be known by the comany he keeps, the fact that Mr. Foote and a few ro-slavery politicians have flattered him is evidence gainst him. But every one knows that the slavesolders and hunkers are almost unanimous against im, while the friends of freedom are, with few ex eptions, his friends. Such men as Henry Ward Beecher are his defenders. Such as James Watson Webb are his defamers. Mr. Phillips admits that Kossuth did good deeds

while in power-that he abolished seridom, and freed the sclaves of Hungary ; but insists that it must have been from bad motives-of which, however, he gives no proofs. This kind of argument, which gratuitously assigns bad motives to good deeds, is an unanswerable one, and there ore a favorite one with those who attack eminently good men. Mr. Garrison's love of popularity is often assigned as his motive for pleading for the slave. Mr. O'Connell's love of money is said by his enemies to have been his motive for becoming the champion of the paupers of Ireland; and when Christ cast out devils, the fact was accounted for by reference to his secret partnership with Beelzebub. Against such arguments, I have no skill, and therefore must submit to Kossuth's condemnstion, and only urge, in mitigation of his punishment that the sum of his good deeds, which we do know about, may be subtracted from the infinity of his bad motives, which we don't know about.

Mr. Phillips says that Kossuth's eloquent speeches and patriotic sentiments and personal sacrifices are no had very good meetings; from Hyannis to Harwich proofs of his soundness; that Daniel Webster and the and thence to Provincetown. At the latter place, my Doughfaces of Divinity have also uttered very fine first and free lecture was but thinly attended; the you are determined to crucify Kossuth, let it not be between such infamous thieves as Daniel Webster

You say that Kossuth eulogizes the Constitution, and thereby sanctions slavery. But most abolitionists think the Constitution is a pro-slavery instrument, and that slavery is unconstitutional. Excepting present company, every prominent abolitionist in this country, whose opinion is publicly known, thinks so. O'Connell, and other European statesmen, have expressed the same opinion. Mr. Lysander Spooner's Unconstitutionality of Slavery' is pronounced, by able lawyers, to be conclusive on the subject. Mr. Garrison, with a candor which does him the highest ionor, has admitted it to be unanswerable; and Mr. 'hillips has demonstrated it to be so, by attempting to nswer it. I will not review that discussion. Be the ect as it may, will you condemn Kossuth for a belief ommon to anti-slavery men? He may have heard) Connell's opinion, and the opinion of anti-slavery awyers here. He may have read Mr. Spooner's work and Mr. Garrison's endorsement of its logic; and, more than all, may have seen Mr. Phillips's atempt at reply. Can the Hungarian be blamed for not being illuminated by the single ray of light which falls no where but upon this platform?

On the score of generosity, let us excuse him. Ac counts say that he is wearing himself out and sinking under his arduous labors. Will you force this great work also upon him? I see a man struggling through the serf with an overload of shipwreeked drowning children. I see that he is almost exhausted; he staggers, he sinks, but he rises again, and truggles bravely on. There is some hope that he nay reach the shore. Shall I shout to him, . Ho, you Kossuth of the waves! see, another ship wrecked rew is beyond you! Dare not to come to land till you have also taken them in your arms. True, you will sink in the effort, with all your load, but you will get a crown of glorious martyrdom.' Perhaps the 'old salt' might not hear; or, hearing, might not understand; or, understanding, might not obey. Shall I pelt him with pebbles?

But, if you are determined upon no mitigation o the sentence expressed in your resolution, let me a least plead for reprieve, that there may be space for repentance and reformation. Hasty sentences are cometimes regretted. There was a time in the liver of Channing, of Adams, and of some on this platform, when condemnation would have been apparent. ly just, but really premature. Give Kossuth but half the time which those men, and which some of you took for preparation, and perhaps he will come up to your views of duty. It seems to be characteristic of the man not to take up a subject till he has gained a mastery over it. The weapons of anti-slavery debat are not familiar to a stranger, having but a few months' acquaintance with our language and laws Our ablest champions have gained their skill by

frequent efforts, where failure was of little consequence; but when Kossuth begins, he must not be a beginser, but a champion, armed at all points. Mr. Burleigh says Kossuth's friends cannot assume that he is ignorant on the subject, since he knows that to engage in it would endanger his mission. But it seems clear, that a man may know enough to keep out of a discussion, and yet not know enough to en-gage in it with advantage.

We know that Kossuth's silence on this subject is

in accordance with the advice of the leading anti-slavery men of New York, including Lewis Tappan Judge Jay, and the heads of the American and Foreign Anti-Slavery Society, who are, to some extent, the recognized exponents of American Anti-Slavery. sence of the superior light emanating from our sys tem ?- for I do not know that a single missionar; Kossuth as a faultless man, before a court evidently from among us went to New York, to welcome him determined to condemn him, but would only offer on shore, and to show him the right path. Even now he may be ignorant of our sentiments, and perhaps of our existence, and quite unaware of the thunder bolt about to fall upon his head from your table.

I have ventured only to hint these extenuation Perhaps, if Kossuth were here, he might make a full soldiers : Let us each maintain our assigned position derstand the ground upon which you fight, and are equal in skill to whatever emergency. You can call to your aid one hundred thousand abolitionists and fifty thousand clergymen, pledged to preach deliverance to the captive. You understand your language your laws, your friends and your foes, and all the conditions of your warfare. I am ignorant of all, and have no time to learn. I am alone, a stranger, with ten times your task, and none of your resources Help me if you can ; but, at any rate, do not entangle me, by asking for aid I cannot give, and you do not

REMARKS OF JOHN M. SPEAR. In the course of the various discussions at the late

nnual meeting of the Massachusetts A. S. Society-JOHN M. SPEAR said he rose to prefer a charge against the abolitionists. They were in his way. I was known that he sometimes labored to aid the destitute prisoner. He would give one example, to show

that abolitionists were in his way. Not long since when he was in a small town in this State, he calle on a clergyman, and requested the privilege of speaking in his pulpit for the prisoner. The ministe asked him who he was. He informed him that hi name was John M. Spear. 'But,' said he, 'I wish o know if you belong to the infidel reformers '-naming Phillips and Parker. Mr. S. informed the minister that he did not represent them, though they vere his friends; but, said the speaker, I deemed i est to be frank, and accordingly informed him that I had been a subscriber to the Liberator for the last cleven years, and that he might infer from that, I felt some interest for the slave; and that, when I was a

nome on Sunday, which was but seldom, I went wit my wife to meeting, and she went to hear Theodor Parker. But, said Mr. S., I asked him why he thu questioned me? The prisoner did not ask him to elergyman was about to be sent to the State Prison and several of his elerical brethren from Andover wer in the court, and they asked him (Mr. S.) to use his influence in the prisoner's behalf, but they did not ask him to whom he belonged.

The clergyman thought the church should do this

work. Mr. S. thought the true church did do it. The meetings for moral reform he believed to be the church of Christ. He was there that day to worship God. The abolitionists were doing the work that Christ came to do-to seek and save the lost. They rould save Daniel Webster, even, if they could.

In conclusion, Mr. Spear invited abolitionists to go out of his way if they could, and at the same time do their duty to the slave ; but if they could do but one, he would have them do their duty.

INCIDENTS ON THE CAPE.

DEAR SIE,-If you think proper, will you give the following an insertion in your valuable paper? 1 have never thought of making reports, but possibly one or two incidents in this may interest the friends of reform.

From Boston, I came first to Hyannis, wher sayings in favor of liberty, while their hearts were very name of woman's rights seeming to affright the far from it. But why class Kossuth with those who people. Many, as they afterwards told me, waited ever suffer in belialf of freedom as Kossuth has would do for them to listen or not. But before my done? or did Kossuth ever enact a Fugitive Slave series was half given, the numbers increased, until I Law, or offer to send his mother into slavery? If found it necessary to take a larger hall, that the audience might be accommodated; and I have reason to think that the subject had the highest approval of the

very finest minds in the place. A series of religious neetings was in progress at the time, but it made little difference, some of the most devoted leaving their church occasionally to listen to this new revelation from the spirit of humanity to man.

I wonder that anti-slavery speakers have not visited this region; but I have promised them a lecture on this subject, and intend to redeem my pledge, so oon as I can find the requisite time. (Since writing the above, Mr. Putnam, a lecturer on this subjecas passed through, on his way to that town.) Tha is the grandest reform of the age; for, loudly as the signs of the times call for the more liberal infusion of the feminine element into the public mind, yet the scourge of slavery remains the most stupendous curs that ever rested upon the bosom of creation-a colossal sin, before which all others cower, and shrink into nothingness. True, the enfranchisement of women would do much toward abolishing this and many other deadly evils, and it is for this that we plead Wherever woman is in her purity, there will mon be found in the full strength of his manhood : but, shore of the grace that belongs peculiarly to womanhood deprived of the gentle guidance of the female mind man is divorced from the best aid that God himsel could provide. It is for this we plead; for the resto ration of purity and righteous rule. Do not courtesy gallantry, chivalry, every noble impulse within urg our claims?

From Provincetown, I came to Truro. I had en gaged the church and sent out circulars, but it seem there was a mistake, a temperance meeting having been previously appointed at the same room, on th same evening. Here, then, was a dilemma. I went to the meeting, however, determined to be guided by circumstances, and if I could not have the use of the room that evening, to at least give out an appoint ment for the next. The village is very much scatter ed and hilly. The night was dark and rainy, and the walking extremely bad. I went to the hall, not ex pecting to see two dozen there. What was my as tonishment to find the house filled! The temperand meeting was to be a mere neighborhood affair, for foreign aid was expected, and I could not support that such an audience would come out on such a night, merely to attend an adjourned weekly me-ting of any kind. I strongly suspected, what I ofterwards found to be true, that they were there in answer t the call of my circulars. I took my seat with the au dience, and waited until the Society should have fir ished some business in which they were then engaged. This done, one of their number, apparently, and physician, came to me, and inquired if I was not the lady who was expected to speak to them that evening; and on my answering that I had designed speaking there, suggested that I turn my attention to the subject of women's voting on the liquor law.

The meeting was opened by remarks from the Rev. Mr. Noble, the Orthodox clergyman of that blace, and this gentleman was followed by two or three others; when, the interest seeming to flag a little, and the President calling for more volunteers, after waiting long enough to see that none were like ly to respond, I ventured to rise. I had proceeded n my remarks for the space, I should think, of fifteen minutes, and had just entered upon the subject of woman's miseries, arising from the intemperance of her relations, and the perfect propriety of admitting her to vote on this question, and to hold offices in tem-perance societies, when in the midst of the most intense interest, when every eye was bent on the speaklence prevailed, a cane, held in the hand of the Rev. gentleman above named, was observed to rise ominously in the air, and point itself directly toward the President. Whether raised by the spirits, and, if so, whether these were

Black spirits or white,

or only elevated by the ail of the clergyman in whose hand it rested, it might be presumption in me to say, in these days of spiritual manifestations; but thrice was the black oak wand waved majestically, in dangerous proximity to the person of the illustrious President, reminding one of the solemn adjurations of the witches in Macbeth -

'Thrice the brindled cat hath mewed, Thrice and once the hodge pig whined,' (Priest whispers)— "Tis time! "tis time! Call her to order."

When the lithe form of the President, who, to that moment, had been listening, apparently with the most intense interest, was observed suddenly to writhe in his seat, like any other tool of priestly impudence,

When fearing to gainsay, Yet scarcely daring to obey,

was responding—and that of priestly dictation on the the kirts of a paternal home for su other. Choosing, however, through the fear of the cure subsistence for themselves, will

wine in that place before, and belonging to the weaker it not remunerated as well? Because, as has been half of creation at that, arrayed suddenly and with shown here,—because there is too much femal out a moment's warning against one whose august labor in the market, compared with the work is allowed to undertake. There are other mean self, rising all dripping from his bed in the ocean, her own interest, and this evil will in a great part be certainly did of an eastern pedagogue, who felt his done away. dignity, and meant that others should feel it too. What was I to do? A womanly woman would no ly responsible with man for the immorality, for the crime that stalks abroac in our land, and will she not ing the fear of cane before my eyes, nor feeling opdoubt have sat down, and nothing said; but not havpressed with that sense of subordination which it is that disease is not inflicted on the community, and thought peculiarly characterizes our sex, and, more-will she not seek out means to do it away? If she over, being entirely unfamiliar with the potency of feel that she is as competent to banish superstition and prejudice, and bigotry, from the world as he was in the coast of the region round about the borders of the land of wooden nutnegs, I ventured to call for Wolstonecroft was the first woman who wrote a bool the point of order. Agitation followed—

great parrier to woman dotaining it would be wrote a bool on 'Woman's Rights'; but a few years later, she

the instigator of the whole movement was careful to ties.' Impress on your daughters their duties; in the instigator of the whole movement was careful to shield himself behind his subordinates, and thus keep his sacred person out of the range of any random shot, never uttering a word above a whisper, nor venturing to state the point of order, but only setting on his inferiors. After an abundance of debating back inferiors. After an abundance of debating back in sinferiors. and forth, with no speaker to aid me, but all opposed, the President peremptorily declared that he should in dollars and cents, until the Multiplication Table the President peremptorily declared that he should decide that I was out of order. I appealed from the decision of the Chair to the house. This appeal the decision of the Chair to the house. This appeal the President refused to entertain, well knowing that if he aid in supporting the family. But a certain appear did, the house, who were vociferating to me to go on with my remarks, would decide, by acclamation, in my favor. Finding that force and not right was to be the rule of conduct, I gathered up my hat and shawl, and left, the whole audience going with me; leaving those men alone in their sleer with only the beautiful the street of the household. You must which she was bred in her father's house. I put this before men. If we could look under and with the shear, and left, the whole audience going with me; in the broadcloth and the velvet, we should find as eight or ten of their particular adherents. Deep and fuming words of indignation fell from the lips of both men and women, as they issued from the door; but all was civil, quiet and orderly. It was a most cutting rebuke to priestly and official despotism, 'clothed in a little brief authority;'-and brief it proved to be, for the next day, the most prominent gentlemen of the place held a meeting, at which resolutions were passed, expressive of their entire disapprobation of the opposition on the previous evening, and tendering me the free use of their spacious hall on the coming evening. This, of course, was joyfully accented, and the house was filled to overflowing, many having to go away, not being able to find seats. Thus, through the good providence of God, werethe machinations of our enemies most signally defeated, and even made to advance the cause of truth; fulfilling that beautiful prophecy of Scripture, that wrath shall be turned to praise. Where so many were efficient and active, it may be deemed invidious to nention names, and yet, particular praise is due to Capt. F. A. Gross, S. S. Collins, G. Knowles, and I. L. McDonald,-the latter of whom, though hostile at the commencement, nobly apologized for his opposition, and magnanimously aided in sustaining the whole course of lectures. Also, permit me, through the columns of your paper, to return my sincere thanks to the Rev. Mr. Noble, for the efficient though unintentional aid which he indirectly rendered me by his unmanly and cowardly opposition on the evening of my first appearance in Truro county, inasmuch as, although he was the prime mover in the opposition he did not once venture to express a sentiment or to take any part in the debate which followed his whispered movement. But we bear no malice toward those who have benefitted us, however undesignedly nor do we blame one for breaking our windows, pro vided he does it by throwing diamonds into our room At Wellfleet, the lecture room has been thronged E. R. COR Yours, &c.,

SPEECH OF ABBY KELLEY POSTER. At the Woman's Rights Convention, held in Worcest.

Mrs. Abby Keller Foster rose and said:—
Madam President: I rise this evening not to make a speech. I came here without any intention of even opening my mouth in this Convention. But I must utter one word of congratulation, that the cause which we have come here to aid, has given such evidence this evening of its success. When genius, that could find ample field elsewhere, comes forward and lays itself on this altar, we have no reason for discouragement; and I am not without faith, that the time is not far distant, when our utmost desires shall be gratified, when our highest hopes shall be realized. I feel that the work is more than half accomplished. Mrs. ABBY KELLEY FOSTER rose and said .-

accomplished.

I have an idea, thrown into the form of a short resolution, which I wish to present to this Convention, because no one clee has brought it forward. I feel that behind, that underneath, that deeper down than we have yet gone. lies the great cause of the than we have yet gone, lies the great cause of the difficulties which we aim to remove. We complain that woman is inadequately rewarded for the is obliged to meat.

inquired of him, if they had not intended to discuss the temperance question there that evening. He relied that they had. I then suggested that they go in in their ordinary manner, without referring to me, and as opportunity offered, I should be most happy to join with them, and do all I could to make the necting interesting. This, he assured me, would be highly satisfactory.

The meeting was opened by remarks from the Rev. Mr. Noble, the Orthodox clergyman of that the gentleman was followed by two or wish to present the resolution that I hold in my wish to present the resolution that I hold in my

Resolved, That in regard to most points, Woma Resolved, that in regard to most points, Woman lacks her rights, because she does not feel the full weight of her responsibilities; that when she shall feel her responsibilities sufficiently to induce her to go forward and discharge them, she will inevitably obtain her rights; when she shall feel herself equally bound with her father, husband, brother and son, to bound with her father, husband, brother and son, to provide for the physical necessities and elegances of life, when she shall feel as deep responsibility as they for the intellectual culture and the moral and religious elevation of the race, she will of necessity seek out and enter those paths of Physical Intellectual, Moral and Religious labor which are necessary to the accomplishment of her object. Let her feel the full stimulus of motive, and she will achieve the

I believe that the idea embodied in this re though not expressed so clearly as I fain would have had it, points to the great difficulty that lies in our way; and, therefore, I feel that it is necessary for us to inculante, on the rising generation especially (for it is to these that we must chiefly look,) it is nec essary for us to inculcate on them particularly this feeling of responsibility. Let mothers take care to impress upon their daughters, that they are not to enter upon the marriage relation until they are qualified to provide for the physical necessities of a family. Let our daughters feel that they must never at tempt to enter upon the marriage relation until they shall be qualified to provide for the wants of a household, and then we shall see much, if not all, that difficulty which has been complained of here, removed. Women revolt at the idea of marrying for the sake of a home, for the sake of a support—of marrying the purse instead of the man. There is no woma-here, who, if the question were put to her, would no say, Love is sufficient. She says it is sufficient, and she believes it; yet behind this lies comething else

in more than one case in ten.

Let us therefore inculcate upon our daughters that they should be able to provide for the wants of a famhe finds himself placed between two very uncomfortable fires; the fire of truth pouring in upon his
conscience on one side—truth to which every heart
as their brothers, and that they should not hang upon other. Choosing, however, through the fear of the moment, I have no doubt, to follow the latter, I was suddenly called to order. Thus was the chain of my cloquence, like a twisted twig in a wintry blast, snapped short off, without so much as a compliment to my sex, and without giving me time to gather up the fragments, or to put my crazy speech into shipshape.

What was to be done? Here I was, an entire stranger, never having seen a human countenance distance rive in that place before and belonging to the weaker. presence, if it did not remind you of Ossian's mists of morning, veiling the god of day, or of that god him-

Then, again, let every woman feel that she is equalbrother, will she not be up and doing? Here is the great barrier to woman obtaining her rights. Mary Double, double, toil and trouble,—
in which, no doubt, the magician's wand held a full share, although, like most well disciplined generals.

Now Woman's Rights, that a two years later, sater, such a words another, entitled 'Woman's Duty'; and when woman shall feel her duty, she will get he rights. We, who are young on this question of Woman's Duty'; and when woman shall feel her duty, she will get he rights.

Rights, should entitle our next book, 'Woman's Duty'; and when woman shall feel her duty, she will get he rights.

many breaking bearte and as many sighs and and as much of mental anguish, as we find in the parlor, as we find in the nursery of any house in man is ignorant; and, therefore, he is what he Had his daughters, had his wife, been educated to cel their responsibilities, they would have tak their rights, and he would have been a happy and contented man, and would not have been redu ed to the mere machine for calculating and getting

money that he now is.

My friends, I feel that in throwing out this idea. My friends, I feel that in throwing out this idea,
I have done what was left for me to do. But I
did not rise to make a speech—my life has been my
speech. For fourteen years I have advocated this
cause by my daily life. Bloody feet, sisters, have
worn smooth the path by which you have come up hither, (Great sensation.) You will not need peak when you speak by your every day life. Oh, low truly coes Webster say, Action, action is elohow truly coes Webster say, Action, action is elo-quence! Let us, then, when we go home, go not to complain, but to work. Do not go home to complain of the men, but go and make greater exertions than ever to discharge your every-day duties. Oh! it is easy to be lazy; it is comfortable indeed to be in-dolent; but it is hard, and a martyrdom to take re-possibilities. These are thousands of wears in sho know and feel that they are fitted for s who know and feet that they are fitted for comething better, and who tell me, when I talk with them, and urge them to open shops, and do business for themselves, 'I do not want the responsibility of business—it is too much.' Well, then, starve in your Oh, Madam President. I feel that we have throw

too much blame on the other side. At any rate, wall deserve enough. We have been groping abo in the dark. We are trying to feel our way, and oh! God give us light! But I am convinced, as we go

God give us tight: But I am convinced, as we go forward and enter the path, it will grow brighter and brighter unto the perfect day.

I will speak no longer. I speak throughout the year, and those of you who speak but once should take the platform. I hope, however, that you do not feel that I speak to you in anger. Oh, no; it is in I will speak no longer. I speak throughout the year, and those of you who speak but once should take the platform. I hope, however, that you do not feel that I speak to you in anger. Oh, no; it is in the hope of inducing you to be willing to assume responsibilities, to be willing to have a sleeplers night, occasionally, and days of toil and trouble; for he that labors shall have his reward; he that sows shall reap. My teacher in childhood taught me a lesson, which I hope I never shall forget. She had appointed me a task, and when she asked if I had learned it, I said, 'No, it is too hard.' 'Well,' said she, 'go into the road, and pick me up an apron foll of pebbles.' I did it. 'It was easy to do it,' said she, 'Oh, yes,' I replied. 'Go out again,' said she, 'and pour them down, and bring me in an apron foll of gold.' It was impossible. 'Yes,' said my teacher, 'you can get that only by carnest labor, by sacrifice, by weariness.' I learned my lesson. I accomplished my task; and I would to God that every person had had similar instruction, and learned the necessity of toil—earnest, self-sacrificing toil. (Loud cheers.)

The Punch says he is preparing a bill to preven Cruelty to Quotations, which he intends laying be ore Parliament at an early day.

E Epitome of Prench History-Universal suffer ng and vote by bullet. - Punch. Why did Jenny Lind marry a pianist? Be



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November 14

Dissolution of Partnership.

NOTICE is hereby given that the Partnership her tofore existing, under the firm of Smith, Our L. Co., is this day dissolved, by mutual census, is senior partner, Thomas Smith, having refired to the firm, and sold all his interest to his co-partners who will carrie all demands. who will settle all demands. THOMAS SMITE,

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